A COMMENtarie vpon S. Paules *Epistles to the Corinthians.*

Written by M. Iohn Caluin: and translated out of Latine into Englishe by *Thomas Timme Minister.*

Imprinted at London for *Iohn Harrison, and George Byshop.*
1577.

#4400

¶ TO THE MOST REVE-rend Father in God, and his ſin-guler good Lord, Edmond, by the grace of God, Archebiſhop of Can-terburie, Primate and Metropoli-tane of all England, Thomas Timme wiſheth the plentifull riches of the Spirite, in Chriſt Ieſu.

AFter long exerciſe in tranſlating ſuch Latine Commenta-ries vppon the holy Scriptures, as I thought moſt like to further my country men, which vnder-ſtand not that tongue, to the ſoũd knowledg of true Religion: at laſt I tooke in hand M. Caluins expoſition vpon Saint Pauls Epiſtles to the Corinthiãs. And, as in my poore iudgment, the writer is a moſt excel-lent inſtrument of God, for the ſimple ſet-ting foorth of his trueth, ſo in making my

choyse (most reuerend Father) I could not deuise with my selfe, a more fyt personage, to whom I might dedicate his trauayle, by my willing paynes translated, than to your Grace: So much the rather, for that as your selfe can skilfully iudge, so they, for whom I haue taken this labour vppon me, by your allowance (whereon they may and will rest) shalbe the more encouraged to lyke, and with greater diligence to reade, and to take the profite ment them thereby. And although my part herein be the least, and in respect thereof, vnwoorthye to be presented to your hands, your woorthines in eche condition considered: yet calling to mynde the benefites, which long ago in Cambridge, and els where since, I haue receyued by your Graces preferment, I thought it better nowe at the last, to aduenture the offer of this simple gift, being

such

Dedicatorie.

such as I haue, than vtterly to shewe my self vnthankeful for that I haue receyued. Most humbly therfore beseeching your Grace, that as heretofore it hath pleased you to incourage me in this excercise, by licensing the first booke which I translated to passe the Englishe presse, so now you will vouchsafe to take in good part M. Caluins *present, offered you by me. I ceasse to trouble you further, recommending your Grace, and all your godly affayres to almighty God, whom I hartely beseche to direct in all heauenly wisdome, grace, and knowledge, now and euer.*

Your Graces most humble at all tymes to commaunde, *Thomas Tymme*

¶ The Argument vpon the firſt Epiſtle of S. Paul to the Corinthians.

Reat is the profite which the Reader may reape by reading this Epiſtle: for it contayneth many notable places, the hãdeling wherof hereafter in his place and order ſhall ſhewe how neceſſarie they are to be knowen: yea, by the very argument it ſelfe the ſame ſhall partly appeere: in ſetting downe the which, I will endeuoure my ſelfe to be ſo breefe, that I will comprehende the whole ſumme, and not omit any one of the principall matters. All men know well inough that *Corinth* was a plentifull and famous cittie of *Achaia*: the which when *L. Mummius* had taken, and that for no other cauſe, than for that he feared the conuenient ſituation of the ſame: that which gaue occaſion to *Mummius* to ouerthrow it, cauſed the poſteritie afterward to builde and repayre the decayed places of the ſame. And the oportunitie of the place brought to paſſe that within a very ſhort ſpace it flooriſhed againe. For the ſame hauing on the one ſyde the *Ægiptian* ſea bordering very neere vnto it, and on the other ſyde the *Ionian* ſea, and being the paſſage from *Attica* into *Peloponneſus*, (now called *Morea*) was very cõuenient for entercourſe and trafique. In this place, when Paul had taught one yere & a halfe, as Luke declareth in the Actes of the Apoſtles: being at the laſt cõſtrayned by the miſdemeanor of the Iewes, he ſayled from thence into *Syria*. In the abſence of Paule there entered in falſe Apoſtles, who (in my iudgment) troubled not the Church openly with wicked opinions, nor yet ſhewed them ſelues ſuch as went about to ouerthrow wholſome doctrine: but were ſuch as being proudly puſte vp with a glorious ſhewe of woordes and vaine boaſting, contemned the

Morea is now vnder the Turkes dominion.

the ſimplicitie of Paule, and the Goſpell it ſelfe: that by theyr ambition they might by diuers factions diuide the Church: who at the laſt ſetting all things careleſly at naught, ſo that they them ſelues might be had in eſtimation, ſought more to aduaunce their owne name and glorie, than the kingdome of Chriſt, and the ſaluation of the people. Moreouer, when at *Corinth* thoſe vices raigned, with the which Citties of Mart are woonte to be repleniſhed, as with Luxurie, pryde, vanitie, nicenes, couetouſnes inſatiable, and ambitiō: they had alſo ſo inuaded the Church it ſelfe, that diſcipline was almoſt out of place. Alſo the puritie of doctrine began now to decay, in ſomuch that the principall poynt of Religion, namely the Reſurrection of the deade, came in queſtion. And yet notwithſtanding in ſo great and generall corruption, they did ſo well lyke of their eſtate, euen as if there were nothing amiſſe among them. Theſe are the vſuall practiſes of Satan: if he cannot ſtoppe and hynder the courſe of doctrine, he ſeeketh to aſſaile the ſame priuily: if ſo be he cannot by manifeſt lyes ſuppreſſe the ſame, but that it wyll preuaile, hee ſeeketh ſecretlye to vndermynde the ſame: if hee cannot quyte and cleane alienate mens myndes from it, he wyll bringe to paſſe that they ſhall by lyttle and little degenerate therefro. And whereas I thinke that thoſe falſe Apoſtles which troubled the Church of the Corinthians were not open enemies of the truth, my coniecture is not without reaſon. We ſee that Paule in no other place ſpareth falſe doctrines. Short are the Epiſtles to the Galathians, to the Coloſsians, to the Philippians, and to Tymothe. And in them all he dooth not only ſhake vp the falſe Apoſtles, but alſo ſheweth in what things they did hurte the Church. And that not without cauſe: for the faithfull are not only to be admoniſhed of what men they ought to take heede, but muſt alſo haue the euill ſhewed vnto them, of the which they muſt beware. Therefore in myiudgment it is vnlykely, that in this ſo long an Epiſtle he would with ſilence ouer-

passe that, which he diligently inculcateth in others which are much more breefe. Beside this, he repeateth many of the vices of the Corinthians, and certaine in apparance but light: that he might seeme to omit nothing which was woorthye of reprehension in them. Furthermore he disputeth at large against those false teachers and prating Rhetoritians. He toucheth their ambition: reprehendeth them, bycause they transformed the Gospell into humane Philosophie: detracteth from them the efficacie of the Spirit, bycause they vsing proude and arrogant woordes, do follow only the deade letter: but concerning any one wicked opinion, he speaketh not one woorde. Therefore I parswade my selfe they were such, as openly detracted nothing from the substance of the Gospell: but when they had a wicked desire to excell, I thinke they deuised a new manner of teaching, disagreeing from the simplicitie of Christ, to the ende men might haue them in admiration. This must of necessitie happen vnto all those, which haue not as yet forsaken them selues, that they may come free and vnburdened to the Lordes woorke. This is the first step to the seruice of Christ, that we forgetting our selues, thinke onely of the glory of the Lorde and of the saluation of mankynde. Furthermore, no man shalbe at any tyme apt to teach, but he which is first endued with the power of the Gospell, that he may speake not so much with the mouth, as with the affection of the hart. Wherefore they which are not regenerate by the spirit of God, bycause they haue neyther felt inwardlye the power of the Gospell, nor yet knowe the force of this, how that we must be new creatures: haue a certayne kynd of deade preaching which ought to be to them liuely and effectual: and to serue the tyme, they deforme the Gospell by counterfeyting, that it may be lyke vnto worldly Philosophie. And it was no hard matter for them of whom we speake euen now to bring that thing to passe at *Corinth*. For Marchantes (which sort of men were plentifull in that Citye) are for the most part led and caried a-

way

way with externall shewes: and doo not onely suffer themselues to be fed with that vanitie, by which they deceyue others, but also after a sort delyght in the same. Moreouer they hauing tender eares which as they cannot abyde to be sharpely reprehended, so if they chaunce to meete with colde and delicate teachers which can smoothly handle them, they will reward them with as smooth entertaynment agayne. I graunt that this is doone euery where: but yet it is more common in great marchaunt Citties. *Paule* otherwise a diuine man, and excelling in woonderfull vertues, yet neuertheleſſe was not beautifyed with externall shewes, neyther yet puffed vp wyth pride to boast himselfe. To be short, as he was inwardly repleniſhed with full and perfect power of the spirit, so he was free from ostentation: he knew not how to flatter, neyther sought he to please men. This onely was the marke he shot at, namely that he and all others lyuing in their calling and profession, Christ myght raygne. The Corinthians seeking more after eloquence, than for fruitfull doctrine, had no taste or lyking of the Gospell: and beyng desyrous of new thinges, Christ was to them olde and nothing acceptable. Or if so be as yet they were not fallen into these vices, yet notwithstanding they were already of their owne accorde prone to these and such lyke vices. Thus an easie enterance was made to the false Apostles to adulterate and counterfeyt the doctrine of Christ among them. For it is adulterated and corrupted, when the naturall simplicitie thereof is so infected and forged, that it differeth nothing from worldly Philosophie. Therefore to feede the humor of the Corinthians, they poudered theyr preaching, that thereby the true sauour of the Gospell might be corrupted. Thus we see, with what purpose Paule was induced to write his Epistle, nowe I will comprehende the summe of the Argument, in noting briefely all the principall matters of euery Chapter.

He beginneth with thankes geuing, which hath also the forde of exhorting, that the latter end of the same may be answerable to the begynning: and after this manner he prepareth *Chap. 1.*

reth them, that they myght shewe them selues more apt to be taught. But by and by he commeth to reprehension, making mention of the dissentions with the which their Church was troubled. And going about to remedy this mischeefe, he calleth them from pryde to humilitie. For he ouerthroweth all the wisdome of the world, that he might aduaunce the preaching of the Crosse alone: and withall he humbleth their persons, when he commaundeth them to consider what manner of men especially the Lord dooth adopt and take into his flocke.

Chap. 2. In the second Chapter, he bringeth his preaching into example, the which in respect of man, being abiect and base, was notwithstanding excellent and glorious in spirituall power. And in the meane tyme he dooth more largely explicate that matter, how that in the Gospell is contayned heauenly and secret wisdome, which is not comprehended neyther by humane witte, nor by any carnall sense and vnderstandiſig, neyther may be perswaded by humane reasons, neither can neede the pickednes, and entisement of woordes, but is opened vnto mens mindes, and printed in their hartes by their onely reuelation of Gods spirit. At the last he concludeth that the preaching of the Gospell is not onely farre from the wisdome of the flesh, and set in the humilitie of the Crosse, but also that it cannot be iudged of by carnall iudgement: the which he dooth, to draw them from the peruerse confidence of their owne vnderstanding and sense, by which they measured all things awry.

Chap. 3. The begynning of the third Chapter, contayneth the application of this latter part vnto them. For Paule complayneth, that they, bycause they were carnall, were scarse meete to learne the first Rudimentes of the Gospell. By this meanes he geueth them to vnderstand that the cõtempt of the woord which was in them, sprang not from the faulte of the woord, but from their ignorance: and therewithall dooth secretly admonish them, that they haue neede of a new mynd, that they may learne to iudge rightly. Afterward he sheweth in

what

what eſtimation the Miniſters of the woord ought to be had: with prouiſo that nothing derogated from the glorie of God by their honor. For that there is one Lord, and all are his ſeruants: all men are but his inſtruments, he alone it is which geueth power, and from hym the whole effect dooth come. Alſo he ſheweth what ought to be their purpoſe: namely, to builde the Church. Vppon which occaſion hee defineth the true and proper waye to builde well: namely, that Chriſt alone myght be the foundation, and that the whole building may agree with the foundation. And here by the way hauing ſhewed hym ſelfe to be a wyſe builder, he admoniſheth the reſt to make the ende after the faſhion of the beginning. Alſo he exhorteth the Corinthians not to ſuffer their ſoules to be prophaned with wicked and corrupt doctrines, ſeeing they are the temples of God: where he deſtroyeth agayne the proude wiſedome of the fleſhe, that the knowledge of Chriſte alone myght haue the preheminence among the faythfull.

In the beginning of the fourth Chapter he defineth what is the office of a true Apoſtle. And bicauſe their owne corrupt iudgement dyd hynder them from the acknowledging of hym to be ſuch a one, he reiecting the ſame, appealeth vnto the day of the Lord. After this, bycauſe he was contemptible vnto them for his baſe forme, he teacheth that the ſame ought rather to cauſe hym to be honored, than reproched. Thē he bringeth forth ſignes, wherby he may appeare in very deede to haue ſought neither his own glory, nor yet his belly, but faithfully to haue don the woorke of Ghriſt only. At the laſt he concludeth what honor the Corinthians owe vnto hym. In the ende he cōmendeth *Timotheus* vnto thē, vntyl his cōming: and withal denounceth that by his cōming he wil make manifeſt how litle he regardeth theſe vaine bragges, with the which the falſe Apoſtles boaſted them ſelues. *Chap. 4.*

In the fyueth Chapter he reprehendeth them for ſuffering the inceſtuous mariage of the Sonne and his Fathers wyfe. And in this ſo great wickednes he ſayth, they haue *Chap. 5.*

more

more cause to be ashamed than to boast. From hence he maketh an enterance to come to general doctrine, how that such wicked factes are to be punished by excōmunication, to the end that libertie of sinne might be bridled, & lest the infection thereof doo spread it selfe farther, from one to many.

Chap. 6. The sixth Chapter hath two principall parts: in the first he inueyeth against sorreyne contentions, with the which they vexed one another vnder the Infidels, to the great reproch of the Gospell: in the other he reprehendeth the libertie of fornication, which proceeded so farre, that it was almost counted as a thing lawfull. And he begynneth with a greeuous commination: and after confirmeth the same Commination with reasons.

Chap. 7. The seuenth Chapter contayneth a disputation concerning virginitie, wedlocke, and single lyfe. So far as a man may gather by the woordes of Paule, it should seeme that there was grounded a superstitious opinion among the *Corinthians*, that virginitie was a high, and as it were an Angelicall vertue, insomuch that wedlocke was contemned as a prophane thing. The Apostle to take away this error, teacheth that it behooueth euery man to consider of his gyft, and not wade farther herein than he is able: for that al men are not of like calling. Therfore he sheweth who they are which can abstayne from mariage, and what the ende of the same abstinencie ought to be, & moreouer who ought to take vppon them mariage, and what is the true manner of Christian matrimonie.

Chap. 8. In the eyght Chapter he forbyddeth them to meddle with the impure sacrifices of Idolaty, or any such thing, whereby weake consciences might be hurt. And bycause they excused them selues by this pretence, that they did not by any wicked opinion ioyne them selues to Idolaters, when as in their mynde they acknowledged one God, accounting Idoles for vaine imaginations: he taketh away this excuse thus, that euery one ought to haue a consideration of his bretheren: and that there were many weake, whose

fayth

faith was destroyed by such simulation.

In the nyenth Chapter he sheweth, that he requireth of them nothing more, than he hym selfe had performed: least he myght seeme not to be indyfferent, in appoynting a lawe to other men, which he hym selfe woulde not obserue. For he putteth them in mynde, how he willingly abstayned from the liberty which the Lord had graunted vnto hym, lest he should offend any man: how in things indifferent, he applyed hym selfe to all men, euen as if he had put on dyuers formes: to the ende they might learne by his example, not to bē so addicted to them selues, but that they should seeke to frame themselues to edify, and to wynne their bretheren. *Chap. 9.*

Now, bycause the Corinthians had a great lyking of them selues, as we sayd in the beginning: in the beginning of the tenth Chapter he admonisheth them by the example of the Iewes, not to deceyue them selues by wicked securitie. For if they were puffed vp by extern all things, and the gyfts of God, the Iewes wanted not the lyke occasion of boasting: yet notwithstanding all the same profited them nothing, seeing they abused hys benefites. After he had terrifyed them with this denunciation, he returneth agayne to the cause it selfe, with the which he began at the first: and teacheth how absurde a thing it is for them to be partakers of the Table of Dyuels, which are communicantes of the Lordes Supper: and that it is filthy and intollerable pollution. At the last he concludeth, that we must so order all our actions, that we offende no man. *Chap. 10.*

In the eleuenth Chapter, he reformeth their publique assemblies, purging the same from certayne corrupt ordinances, which yll beseemed Christiā comlines & honestie: and sheweth how great grauitie & moderation ought to be obserued there, where we stand in the sight of God and of his Angels. But specially he reprehendeth them for the disordered ministration of the Lordes Supper. And he addeth to the same, the manner of correcting the abuse which was crept in, reducing them to the Lordes first institution, as *Chap. 11.*

to

to the onely vndoubted rule, and euerlaſting Lawe of ryght celebration. But bycauſe many abuſed ſpirituall gyftes to
Chap.12. ambition: in the twelfth Chapter he ſheweth to what ende they are geuen of God, and alſo which is the ryght and pure vſe of them, namely, that we vſing them among our ſelues to the mutuall benefite and comforte one of another, may grow together into one body of Chriſt. He manifeſteth this doctrine by bringing a ſimilitude of mans body. In the which there being diuers mẽbers & ſundry powers, there is notwithſtãding ſuch due proportió & communió eyther of other, that the ſame which is geuen to euery particuler member, ſerueth for the benefite of the whole body: affyrming therefore that Loue is the moſt excellent Moderatrix in this matter.

And he proſecuteth this argument more largely in the
Chap.13. thirtenth Chapter, and more playnly expreſſeth the ſame. But the ſumme is this, that all things ought to be refered vnto loue. Vppon which occaſion he proceedeth in the prayſes of the ſame, to the ende he myght the better commende the deſyre thereof, and myght the more incorage the Corinthians to imbrace the ſame.

Chap.14. In the fourtenth Chapter he beginneth to expreſſe more particularly what the Corinthians offended in the vſe of ſpirituall gyftes. And bycauſe oſtentation and boaſting preuayled ſo greatly with them, he teacheth that onely edification muſt be ſought for in all things. For the which cauſe he preferreth propheſie before all other gyftes, bycauſe it is more profitable: where as the Corinthians eſteemed more the gyfte of tongues, onely for vayne glory. Moreouer he preſcribeth the ryght order of Action, and withall reprehendeth that vice of ſpeaking in vnknowen tongues without fruite, and in the meane tyme doctrine and exhortation were neglected, which alwayes ought to be preferred. After this he forbyddeth women to teach openly: bycauſe it is vncomly.

Chap.15. In the fyftenth Chapter he inueyeth agaynſt a very pernicious error, the whiche though it were not commonlye

ſpred

ſpred (as it is lyke) among the Corinthians, yet notwithſtanding it was ſo rooted in the myndes of ſome, that a manifeſt remedy was needefull. And it ſeemeth that he deferred the mention of this matter vnto the ende of his Epiſtle of purpoſe, leaſt if he had begun thereat, or had fallen to the ſame ſtrayte after his beginning, all men would haue thought that they were accuſed: therefore he ſheweth that the hope of the reſurrection is ſo neceſſary, that the ſame being taken awaye, the whole Goſpell muſt needes fall and decay. And after he hath proued the ſame with ſtrong argumentes, he addeth the reaſon alſo and the manner. To be ſhort, he maketh a full and abſolute tractation of this place.

The ſixtenth Chapter hath two partes: in the former *Chap. 16.* he exhorteth them to helpe the needy brethren of Hieruſalem: who at that tyme were both oppreſſed with famine, and alſo vexed with the tyranny of the wicked: this office the Apoſtles had inioyned Paule, that he myght ſtyrre vp the Churches of the Gentiles to helpe them. Therefore hee commaundeth them to lay vp in ſtore that which they intended to geue, that it myght be caryed to Hieruſalem. At the laſt he endeth his Epiſtle with freendly exhortation, and with reioycing and ſalutations.

Hereby we may gather that which I ſayd in the beginning, namely, that this Epiſtle is full of moſt profitable doctrine: bycauſe it contayneth ſundry diſputations concerning many excellent places.

dred (as it is) among the Corinthians, yet notwithstanding was to be called the man of Macedonia, namely Paul. And it becometh him to be diligent therein, according to his measure, who unto the end of his Epistle openly professeth himself to be a debtor, for he had taken to the Romans, to the Greeks, to the learned, to the unlearned, all men would have thought they were discharged: therefore he sheweth that the hope of the resurrection is not only that the same being taken away, the whole Gospel must needs fall and decay. And after he hath proved the same with strong arguments, he addeth the reason also and the manner. To be short, he maketh a full and absolute declaration of this place.

The fifteenth Chapter hath two parts: in the former Cap. 15. he exhorteth them to hope the more by the example of Hierusalem: who as they were both oppressed with famine, and also vexed with the tyranny of the wicked: this office the Apostle had injoined Paul, that he might stir up the Churches of the Gentiles to help them. Therefore he commaundeth them to lay up in store that which they intended to give, lest any thing be carried to Hierusalem. At the last he endeth his Epistle with friendly exhortation, and with rejoycing and Gratulations.

Hereby we may gather that which I said in the beginning, namely, that this Epistle is full of most profitable doctrine: because it consisteth chiefly in disputations concerning many excellent places.

A Commentarie of M. Iohn Caluin vpon the first Epistle of S. Paule to the Corinthians.

The first Chapter.

1. Paule called an Apostle of Iesus Christ, through the wyll of God, and brother Sosthenes,
2. Vnto the Churche of God, which is at Corinth, to them that are sanctified in Christe Iesus, Saintes by callyng, with all that call on the name of our Lorde Iesus Christ in euery place, both of theirs and ours.
3. Grace be vnto you, and peace from God our father, and from the Lord Iesus Christe.

PAul called. The Apostle Paul thus begynneth almost in euery Epistle, to the end he might get authoritie and grace to his Doctrine. Authoritie he getteth by the person whiche God had geuen vnto hym, bicause he is an Apostle of Christe sent of God: Grace or fauour by this, that he testifieth his loue towards those to whom he writeth. For that man shall more easily get credit with vs, whom we think loueth vs vnfaynedly, & hath a faythful care for our saluatiõ. Therefore in this Salutation he mainteineth his authoritie, in namyng hym selfe the Apostle of Christe: and not onely so, but also, called of God, that is, ordeyned by the wyll of God. But there are two things required in hym that wyl be a Teacher in the Church. For he must be called of God to that office, and he must be faithful in executing the same. Both these Paule ioyneth to hym selfe here. For this doth the name of an Apostle containe, that he doo his am-

Two things required in a true teacher.

bassage for Christ with a good conscience, and preach the pure doctrine of the Gospell. But bicause no man ought to vsurpe honor to hym selfe, except he be called, he addeth, that he did not rashly or vnadvisedly intrude hym selfe, or rush into the same, but was ordeined of God. Let vs learne therefore to ioyne these two thinges together, when we woulde knowe, whom we ought to account for the Ministers of Christe: namely, Calling, and faithfulnes in discharging the office. For as no man can by right arrogate the dignitie and title of the Minister, except he be called: so it sufficeth not a man to be called, except he satisfie and fulfill his office. For the Lord hath not chosen Ministers whiche are dumbe Idoles, or which vnder the colour of their vocation, should exercise tyrannie, either whiche shoulde account their Wyl for a Lawe: but he also prescribeth what they ought to be, and tyeth them vnto his lawes, and finally chooseth them to the Ministerie: that is to saye, first, that they may not be idle. Secondly, that they may keepe themselues within the limyts of their office. Wherefore, as the Apostleship dependeth vpon calling, so in very deede he must shew hym selfe to be such a one, which wyl be taken and reputed for an Apostle, or which wyl haue credit and audience geuen to his doctrine. For seeing Paule leaneth vnto these reasons to confirme his authoritie, he should be too impudent, which without these woulde be taken for an Apostle. But we must note, that it is not sufficient for one to pretend the title of Callyng, and his faithfulnes in discharging his office, except in very deede he performe them both. For it falleth out oftentymes, that none braggе more proudly of their titles, than they which are destitute of the truth: euē as the false prophetes in old tyme with great pride boasted them selues to be sent of the Lorde.

Ministers ought not to be idle.

Callyng and faythfulnesse required in a Minister.

False Prophets pretende that they are called.

And at this day, what other thing do the *Romanistes* bragge and prate of, than of the ordinaunce of God, and of the holy succession euen from the Apostles them selues? But it appeareth afterwarde, that they are quite voyde of those things whereof they so proudly boaste. Here therefore, not boasting, but truth is required. But seeing it belongeth both to good and bad, to take vnto them the name, we must come to the triall, that we may learne who he is which taketh vnto hym truely or falsely the name of an Apostle.

stle. God made the calling of Paule manifest by many Oracles, and afterward confirmed the same by myracles. And we maye iudge of his faythfulnes, in that he preached the pure doctrine of Christe.

Moreouer, concernyng the twofold callyng of God, and of the Churche, reade in our booke of *Institutions*. An Apostle. Although of the *Etimologi* this name hath a generall signification, it is somtime also taken generally for certaine Ministers: notwithstanding a speciall appellation belongeth vnto those, which were ordeyned by the Lordes commaundement to preache the Gospell to the whole worlde. And it was necessary that Paule shoulde be reckened in that number, for two causes: both for that much more was geuen vnto them, than was geuen to other Ministers of the Gospel: and also bicause they alone had only this power properly, to institute and teache all Churches. Through the wyll of God. Although the Apostle is alwayes wont to attribute vnto God all goodnes what soeuer: yet notwithstanding he dooth the same specially in his Apostleship, to the end he might put from hym all suspition of arrogancie. And verely as we are freely called vnto saluation, so also Christ teacheth that the calling to the Apostolicall office is free, saying, Yee haue not chosen mee, but I haue chosen you. Apostolical calling is free. Iohn. 15. 16

Notwithstanding Paule couertly affirmeth, that they doo withstand the ordinaunce of God, which goe about to subuert his Apostleship, or which by any maner of meanes doo resist hym. For Paule dooth not here vainely boast and extoll hym selfe with Titles of Honour, but seeketh to defend his Apostleship against false and malicious slaunders. For seeing his authoritie ought to haue bene sufficiently approued to the Corinthians, it was superfluous to speake openly of the wyll of God, vnlesse the wicked by sinister meanes had gone about to ouerthrow the degree and Title of honour geuen of God. And brother Sosthenes. This is that *Sosthenes* the Prince of the Iewish Synagogue which e was at *Corinth*, of whom *Luke* maketh mention. He hath therefore added his name, to the end the Corinthians might iustly reuerence hym, whose feruencie and constancie in the Gospell they had knowen: therefore it is now more prayse for hym to be named the brother of Paule, than afore tyme the prince of the Synagogue. Actes. 18. 17

2 Vnto the Church of God which is at Corinth. It may peraduenture seeme straunge, why he calleth that multitude of men, the Church of God, in the which so many enormities were, insomuche that Sathan rather raigned there than God. And it is certaine that he would not flatter the Corinthians, for he speaketh by the spirite of God which cannot flatter. Then, among so many corruptions, what face or shewe of the Churche appeared? I aunswer: Seeing the Lord sayd vnto him, Be not afrayde, for I haue much people in this cittie: he remembering this promis, gaue that honor to a fewe good men, that he might acknowledge a Churche in so great a multitude of wicked persons. To be shorte, how many vices and sondrye corruptions soeuer, both of doctrine and of maners, were crept in, yet notwithstãding there remayned as yet certaine signes and notes of the true Churche. This place is dilligently to be noted, least we require a Church in this worlde, without any manner of spot or wrinckle: or least we shoulde depriue euerie congregtion of this tytle, in the which all things are not according to our mynde. For this is a perillous temptation, to thinke that there is no Church, where there appeareth not perfect puritie. And who so euer is thus tempted, shal of necessitie at the last, forsaking al other men, seeme to hym selfe to be most holy alone in the world, or els shal begyn a special sect with certaine hypocrites. What cause then had Paule to acknowledge a Church at Corinth? Surely bicause he saw that they had the doctrine of the Gospel, Baptisme, and the Lordes Supper among them: by which signes the Church ought to be discerned. For although certaine began to doubt concernyng the Resurrection: yet notwithstanding bycause the whole body was not infected with this errour, neither the name nor truth of the Church is therfore taken away. And although there was much corruption crept into the administration of the Lordes Supper, although discipline were displaced, the simplicitie of the Gospel contemned, men geuen to ostentation and pride, and were diuided through the ambition of the Ministers: yet neuertheles because they retayned the principal doctrine, God alone was worshipped among them, and called vppon in the name of Christ, they reposed the trust and confidence of their saluation in Christ, and had the Ministerie not altogether corrupted,

Obiection.
Answeare.
Acts. 18. 9.
God hath his Church amõg the wicked.
There is no vnspotted Church in this world.
The true notes of the Church.

corrupted: therfore the Church remayned.

Therfore whersoeuer the worship of God shal remaine whole and sound, with the fundamentall or principal doctrine also, there without al doubt we determine the Church to be. To them that are sanctified in Christ Iesu, Saintes by calling. He reckeneth vp the benefites of God with the which they were blessed, as it were to caste them in the teeth, except they shewed them selues thankfull accordingly. For what can be more wicked than to reiect an Apostle, by whose worke they are segregated to be the peculiar people of God? In the meane tyme by these two *Epithetes* he declareth who they be which are to be counted among the true members of the church, and who they be which doo properly belong to the Communion of the same. For except thou shewe thy selfe to be a Christian by holynes of life, thou mayest lurke in the church, but yet thou shalt not be of the same. Therfore al they which wyll be counted the people of God, must be sanctified in Christ. And this woord, *sanctified*, signifieth, seuered, or segregated: and we are sanctified, when we are regenerate by the Spirite into newnes of life, that we may serue God, and not the world. For seeing we are prophane and vncleane by nature, the Spirit dooth consecrate vs vnto God: but bicause we are so consecrated, when we are graft into the body of Christ, without the which there is nothing but pollusion, and the same spirit is geuen vnto vs of none other than of Christ. He doth vpon good consideration say, that we are sanctified in Christ, when by hym we cleaue vnto God, and are made new creatures in hym. The which followeth strayt after in these woordes, Saints by calling: that is to say, Euen as yee are called to holynes.

Holynes of lyfe the badge of a Christian.

Sanctification by Christe.

The end of our callyng.

And it may be taken two maner of wayes: eyther that Paule calleth the cause of Sanctification, the callyng of God, for that God hath chosen them, as if he had said, that this doth depend vpon his grace, and not vpon the vertue of men: or els that he geueth vs to vnderstand, that it agreeth with our profession to be holy, bycause this is the end of the doctrine of the Gospell. And although the former sense seemeth better to agree with the text, yet notwithstanding it maketh no great matter whether way ye take it, bicause these two sentences do agree together, namely, that our

Sanctification proceedeth frō

holynes doth spring from the fountaine of Gods election, and that the same is the end of our callyng. Therfore we must note, that we are not holy by any thing that we can do, but by the callyng of God: bycause he alone sanctifieth those which by nature were vncleane. And it seemeth likely vnto me, that the Apostle Paule hauyng plainly expressed as it were with his fingar, the fountaine of holynes, commeth to a more high degree, namely to the good pleasure of God, by which Christ is geuen vnto vs. Moreouer as we are by the Gospel called to innocencie of lyfe, so in very deede we must performe the same, that our callyng may be effectuall. But some man wyll obiect and say, that many of the Corinthians were not such. I answeare, that the weake are not excluded out of this number: bicause God doth onely here begyn his woorke in vs, and perfiteth the same by litle and litle, and as it were by digresse. Furthermore I answer, that Paul hath a more deepe consideratiō of the grace of God in them, thā of their own proper vices, to the end they might be ashamed of their negligence, except they discharged their duetie. With all that call vpon the name. This Title also belongeth to all the godly. For seeing that to cal vpon the name of God, is a speciall exercise of fayth, by this duetie also the faythfull are specially to be iudged. Note also that he sayth, that Christ is called vpon of the faithfull, by which calling his diuinitie is confirmed, seeing that Inuocation is one of the principall testimonies of the worship of God. Therfore Inuocation in this place, signifieth the vniuersal profession of the faith in Christ: euen as in many places of Scripture it is generally taken for the whole worship of God. Wheras some expound it concernyng Profession alone, it seemeth to me a very cold exposition, and not vsual in the Scripture. Both of theirs and ours. Whereas I saye here, Of theirs and ours, in the *Genitiue* case, that the same woords may be referred vnto Christ, which others referre vnto place, putting the same in the *Ablatiue* case, I haue folowed *Chrisostome*. This peraduenture may seeme hard, bicause these woordes, In euery place, are placed in the myddest: but in the Greeke tongue, in the which Paule spake it, this Construction hath no hardnes at al. And the reason why I preferre this before the common Translation, is this, bicause if thou expound it of a place, it shal not only be a super-

Gods election.
Innocencie of life maketh our callyng effectuall.
Obiection.
Answeare.

Innocation of Gods name, belongeth to the faithfull.

a superfluous addition, but also very fond. For what place should Paul call his owne? Forsooth *Iudea*. But what reason haue they for it: Furthermore, what place is that which he sayth belõgeth vnto others? Forsooth (say they) al other parts of the world. But this is not like. But this sense which I haue set down doth very wel agree: for whẽ he had named al which cal euery where vpõ the name of our Lord Iesus Christ, he hath added, Both of their and ours, that he might make Christ generally the Lord of al which cal vpõ him, whether they be Iewes or Gentyles. In euery place. This Paule hath added contrary to his maner: for in other Epistles, he expresseth those only in the salutation, to whome he wrighteth the same. But he seemeth to go about to preuente the sclaunders of the wicked, leste they should say, that he exalted him selfe among the Corinthians, and that he did arrogate that authority to him selfe, which he durst not chalenge ouer other Churches. For it shall euidently appere anon, that this was vniustly layde vnto his charge, as though he making to him selfe lurkyng corners, fled the light, or secretly withdrew hym selfe from the rest of the Apostles. Therefore that he might refell this lye, he seemeth to set hym self as it were vpon an high Scaffold, that he might be heard a farre of. Grace be vnto you and peace. Let the Readers seeke the exposition of this prayer, in the beginnyng of our Commentarie vpon the Epistle to the *Romanes*, for I doo not willyngly weary them with repetitions.

4 I thanke my God alwayes on your behalfe, for the grace of God which is geuen you in Iesus Christ.

5 Bycause in al things ye are inriched in him, in al vtterance and in all knowledge:

6 As the testimony of Iesus Christ was confirmed in you.

7 So that ye are destitute of no gift, wayting for the appearing of our Lord Iesus Christ.

8 Which also shall strengthen you to the ende, that ye may be blameles in the day of our Lord Iesus Christ.

9 God is faythfull by whome ye haue bene called vnto the fellowship of his sonne Iesus Christ our Lord.

I thanke my God. After the Apostle had gotten authoritie in the salutation by the person put vppon him, he seeketh now to wyn fauour to his doctrine, in declaring his loue toward them.

And after this maner he prepareth their myndes patiently to bear reprehensions. And he proueth the certainty of his loue by the signes following, in that he sheweth hym selfe to be as ioyfull for their benefites, euen as if they had bene bestowed vppon him selfe: in that he affirmeth that he hath a good opinion of them, and that he hopeth well of them in time to come. Also he so tempereth his thankes geuing, that he may geue vnto them no occasion of exalting him selfe: for bycause he maketh God the author of all their benefites, that the whole prayse may retourn vntoo him, seeing thankes belong vnto him. As if he should say, I reioyse on your behalfe, but so that I attribute the prayse vnto God. And wheras he calleth God his God, I haue shewed the reason and meaning of the same in the Epistle to the Romanes. Furthermore, as Paule would not flatter the Corinthians, so he did not prayse them falsely, or without cause.

For although not all were worthy of such glorious tytles, and although many of them corrupted the most excellent gifts of God by ambition: yet notwithstanding he ought not to contemne the gifts them selues, bycause of them selues they deserue prayse. Furthermore bycause the graces of the spirit are geuen to the edification of al men, he dooth vppon good consideration recken them vp as the common gifts of the whole Church. But let vs see what he affirmeth to be in them. For the grace of God This is general: for it comprehendeth all maner of goodnes whatsoeuer, which they had obtayned by the Gospell. For this word (Grace) signifieth not the fauour of God, but figuratiuely those gifts which he geueth vnto men freely. By and by he commeth to the particulers, when he sayth, that they are made rich in al things, and what all those things be he expresseth, as vtterance, and knowledge. For it becommeth Christians to abound in these riches: the which ought by so much the more to be esteemed and had in price of vs, by how much they are commonly contemned. It were better in my iudgement to leaue out these wordes (In him) than to translate them (By him) bycause it expresseth more, and is of greater force. For we are made riche in Christ, bycause we are members of his body, and are grafted in him: yea we are made one with him, insomuch that he communicateth with vs all things which he hath receyued

Gods gyftes are geuen to edification.

The riches of Christians.

We are riche in Christe.

ceyued of his Father.

As the testimony of Iesus. *Erasmus* translateth this otherwise: namely thus, By these things (that is to say, by vtterance and knowledge) the testimony of Iesus Christ was confirmed in you. But the wordes haue another sense, which if they be not wrested, haue an easie meaning: as, that God hath sealed the truth of his Gospell among the Corinthians, that it might be more certayne. And this might haue bene done two maner of wayes, eyther by miracles, or els by the inward testimony of the holy Ghost. *Chrisostome* semeth to vnderstand this of myracles, but I extend it farther: and first of all it is certayne that the Gospell is properly confirmed among vs by fayth: bycause when we receyue the same by fayth, we set to our seale that God is true. And although I confesse that myracles ought to be of force to confirme the same, yet notwithstanding we must begin higher: for bycause the spirit of God is the earnest and seale. I therefore do thus expounde these wordes, That the Corinthians do abound in knowledge, euen as God had gyuen efficacie to his Gospell from the beginning among them, and that not only after one maner: but as well by the eternall vertue of the spirit, as by the excellencie and varietie of gyftes, by myracles, and by all other maner of helpes. He calleth the Gospel the testimony of Christ, or concerning Christ, the whole summe wherof tendeth to this end, that it may reueale Christ vnto vs, in whom all the treasures of knowledge are hid. If any man had rather to vnderstand this verse *Actiuely*, and to read it thus, As the Testimony of Iesus Christ confirmeth you, bycause Christ is the cheefe author of the Gospel, and the Apostles nothing else but secondary and inferior witnesses, I will not contend: notwithstanding, I lyke better of the former exposition.

Fayth receyueth the Gospell.

Howbeit in the second chapter following, the Testimony of God is to be taken without al controuersie *Actiuely*: bycause the *Passiue* sense doth not agree. But this place is otherwise to be considered of: yea the place it selfe doth confirme my Iudgment, bycause strayt after it is added what the same is, namely to knowe nothing saue Christe. 1. Corinth. 2. 2.

7. So that ye are destitute of no gift. The Greke word *Vstreichai*, signifyeth to wante that thing, of the which thou haste neede.

There-

Therefore his meaning is, that the *Corinthians* so abounded with all the gyftes of God, that they wanted nothing: as yf he should say, The Lord hath not only geuen vnto you the lighte of the Gospell, but hath also notably endued you with al graces, which may stande the saints in any stede, to further them in the way to saluation. He calleth spiritual graces, gyfts, which are to the saynts as the instruments of saluation. But it is on the contrary parte obiected, that the Saints do neuer so abounde, but that they fele some want of graces, that they may be alwayes constrayned to hunger & to thyrst. For who is not farre from perfection? I aunswer: bycause they are sufficiently endued with necessarie gyftes, and are neuer so destitute but that the Lord helpeth them in tyme of neede: therfore Paule attributeth vnto them such plenty. And therefore he addeth, Wayting for the appeering of our Lord. Wherby he geueth to vnderstande, that he doth not attribute vnto them such plenty as should haue no lacke: but such as may suffice vntill they come to perfection. I resolue the Participle (Wayting) thus, while ye wayte. So the sense shalbe, Insomuch that ye shall wante no gyfte, while ye wayte for the day of perfit reuelation, in the which Christ our wisdome shalbe reuealed at the full.

Obiection.

Answeare.

8, Which also shall strengthen you to the ende. This Relatiue (which) pertayneth not vnto Christ, but vnto God, how far of soeuer the name of God be. For the Apostle goeth forward in his thanks geuing: and as he declared before, what his opinion was concerning them: so now he sheweth what hope he hath of them in tyme to come: both that he might proceede in certifying them of his affection towards them, and also to exhorte them by his example to receyue the same hope: as yf he should say, Although ye are suspended by the waitinge for the saluation to come, yet notwithstanding ye ought to be assured, that the Lord will neuer forsake you, but will rather increase those things which he hath begun in you: that when that day shall come in the which we shal all be brought before the tribunall seate of Christ, ye may there be founde blameles. Blameles. He teacheth in his Epistles to the *Ephesians* and *Colossians*, that this is the ende of our callinge, that we may appere pure and irreprehensible before Christ. But we must note, that this so greate cleannesse is not profited in vs the

Ephes. 1. 4.
Colos. 1. 22.
The end of our calling.

first

fyrste day: but rather it shall go well with vs, yf we go forward dayly in repentance, yf we be purged frō our synnes, which make vs indetted vnto God, vntill such tyme as we put of all the spots of sinne with this body of death. We will speake of the daye of the Lord in the fourth chapter following.

9. God is faithful. Whē the scripture calleth God faithful, it doth oftētimes signify vnto vs by this name, that God is alwaies cōstant, & that he finisheth whatsoeuer he taketh in hand: euē as the Apostle saith in another place, that the calling of God is without repentance. Therfore (in my iudgment) he sense & meaning of this place is, that God is fyrme and stable in his purpose. Then seeing the matter is so, he doth not dally in his calling, but shal alway defend his woorke. We ought alwayes for the benefits of God receyued in tyme paste, hope well for thole which are to come. But Paule hath farther respect: for he goeth about to proue that the *Corinthians* cannot be reiected, bycause the Lorde hath once called them into the fellowship of Christ. But to the ende we may know the force of this argument, fyrste of all let vs note, that euery man ought to esteme his calling, as a sure testimony of his electiō. Furthermore how vncertainly soeuer one mā iudgeth of anothers election: yet neuertheles charitable iudgement alwayes holdeth this, that so many as are called, are called to saluation. I meane such a calling as is effectuall and frutefull. Paule dyrected this speach vnto them, in whome the woorde of the Lord had taken roote, & in whom there was some fruite of the same extant. Yf any man obiecte, that many fal away after they haue receyued the woorde: I answer, that the spirit alone is faithfull, and a sure witnes of his election, whereuppon perseuerance dependeth: yet notwithstanding the same did not let Paule to be perswaded by the iudgement of charitie, that the calling of the Corinthians shoulde be fyrme and permanent, forsomuch as he sawe in them the signes of Gods fatherly good will. And these things serue nothing at all to cause and encreace the securitie of the flesh, for the putting whereof awaye from vs, the scripture doth oftentymes put vs in mynde of our owne imbecilitie: but to this ende onely, to establish the trust in the Lord. Also this was very nedefull and necessarie, leste the Corinthians should be discouraged and faynt at the feling

Rom. xi. 29

God is cōstant in his purpose.

Callyng a sure testimonie of Election.

Obiection.
Answeare.

Securitie cannot be stayed vpon the certyntie of gods election.

of

of so many synnes as the Apostle afterwards set before them. Let this be the summe, That it is the charitable courtesie of a Christian, to hope well of all those, which as yet treade the righte path to saluation, notwithstanding that they are here compassed about with many infirmities. And euerie one of vs ought to be certainly perswaded, that we are adopted by the Lorde into the inheritance of euerlasting lyfe, so soone as we are illumined by the spirite of God into the knowledge of Christ. For an effectuall calling ought to be a testimony to the faithfull of Gods adoption: notwithstanding all men ought to walke in the meane tyme with feare and carefulnes. Of the which matter I will speake more in the tenthe chapter. Vnto the felowship of his sonne Christ. This woorde (felowship) both *Erasmus*, and also the olde Interpretour vseth: but the Greke woord (*Coinomas*) hath more force, & signifieth Communion or mutuall participatiō, which I rather allow. For this is the end of the gospel, that Christ might be made ours, & that we might be grafted into his body. And when the father geueth him vnto vs to possesse, he cōmunicateth also him self vnto vs in hym: wherof cōmeth the participation of al good things. This therfore is the Argument of Paul, Seeing ye are come into the felowship of Christe, by the Gospel, which ye haue receyued through faith: there is no cause why ye should feare the perill of death, being made partakers of hym, who hath conquered death. The summe is this, The Christian when he beholdeth hym selfe, seeth nothing but cause of feare and of dispayre: but bycause he is called into the Communion of Christe, he ought not to thinke otherwyse of hym selfe, than that he is a member of Christ, when the assured truste of saluation commeth in question, but ought rather to make all the graces of Christ his owne. So he shall conceyue an vndoubted hope of finall perseuerance, yf he acounte hym self a member of his body, which is out of the perill of falling.

Charitable iudgement is required of Christians.

The ende of the Gospell.

10 Now I beseeche you brethren by the name of our Lord Iesus Christ, that ye all speake one thing, and that there be no dissentions among you: but be knit together in one mynde, and in one meaning.

11 For it is shewed vnto me my brethren of you, by them which are of the house of Eloe, that there are contētiōs among

among you.

12 Now this I saye, that euery one of you sayth, I am of Paule, and I am of Apollo, and I am of *Cephas*, and I am of Christ.

13 Is Christ diuided? Was Paule crucified for you? eythet were ye baptyzed in the name of Paule?

Now I beseeche you brethren. Hytherto he hath gentlely intreated the Corinthians, bycause he knew them to be to delicate & nice. Now, when he had prepared their myndes to correction, playing the part of a good and a skilfull Chirurgian, which softly handleth the wound, when a sharp remedye is to be vsed, he beginneth to deale more seuerely with them. Howbeit here also he vseth great moderation, as we shall see. But the summe is this, I trust that the Lord hath not bestowed vppon you so many gyftes in vaine, but that he will bring you to saluation: but yee also ought to indeuour your selues, to take hede lest so notable graces be not defyled with your vices. Therfore take heede that ye agree within your selues: and I do not require an agreement among you in vayne: for it is told me, that ye are at mortall warre, that there are factions among you, which do cut asunder the true vnitie of fayth. But bycause peraduenture they were not moued by symple exhortation, he ioyneth with the same, beseeching: for he adiureth or chargeth them in the name of Christ, that as they loue hym, so they seeke for peace and concord. That ye all speake one thing. He exhorteth them to concorde, by three manner of speaches. For first of al he requireth such an agreement to be among them, that they all myght haue but one voyce: secondly he taketh away the euyll by which the vnitie was diuided: Thirdly he sheweth the way to true concord, namely that they agree together in wil and in meaning. That which he hath put in the second place, by order ought to be the first: namely, that we beware of dissentions. For from hence the other shall spring, that we be of one accorde: and then at the last the third shall followe, which is here named the first, that we may all speake as it were with one mouth: the which is greatly to be wished for as the fruit of Christian concorde. Let vs note therefore, that there ought nothing to be more farre from Christians, than to disagree amoong them selues. For this is

Dissention ought to be shunned of Christians.

the

the principall poynt of our Religion, that we agree among our selues: for by this consent the safetie of the Church standeth, and is supported.

But let vs see what he requireth in a Christian. Yf so be a man desyre to haue euery thing throughly distinguished: fyrst he will haue them too be knit together in one mynde, secondly of one meaning, and thirdly he will haue them to professe theire agrement in woordes. But bycause I differ somewhat from *Erasmus* translation, the readers are to be admonished by the way, that Paul vseth here the Participle, which signifyeth things aptly and vniformely compact together, For the Greeke verbe also *Catartizethai* whereof that Participle *Catertismenos* commeth, signifyeth properly to be framed & ioyned in one: euen as the members of a mans body by proportion do excellently agree together. For this woorde (meaning) the Greeke woord which Paule vseth, is *(gnomen)*: but I take it here for a wil, that it may be the whole partition of the soule, and that the fyrste parte may be referred to fayth, and the other to loue. Therefore we shall haue then Christian vnitie amongest vs, yf so be we do well agree together not only in doctrine, but also in our endeuours and wyls, that in all things we may be of one mynde and meaning. Euen as Luke geueth testimony to the faithfull of the primitiue Churche, that they had one harte and one mynd. And surely this shalbe founde where soeuer the spirit of Christe shall raigne. But when he commaundeth the Corinthians to speake one thing, he doth of the effecte better expresse how absolute and perfecte the agremente ought too be, namely such, as in the same there ought to appere no diuersitie. This is a thing harde to be done, yet notwithstanding among Christians it is very necessary, of whom is required not only one fayth, but also one confession.

Christian vnitie how it may be mainteyned.

Actes. 2. 4 8

11. For it is shewed vnto me. Bycause generall exhortations are woonte to affecte and moue lesse, he doth shewe that the same doth specially belong vnto them which he had spoken. To this ende therefore the application tendeth, that the Corinthians might knowe, that Paule had not made mention of this concorde in vaine. For he doth not only shewe that they are fallen from holy vnitie, but also that they are come into contentions. And leste

he

he myght be reproued of too much light credit, although he gaue eare rashly vnto false accusations: he prayseth his authors, who could not be but in greate estimation, seeing he doubted not to bringe them as meete and sufficient witnesses against the whole Churche. And although it be vncertaine whether the name of *Chloe*, be the name of a place or of woman, yet notwithstanding it seemeth more lykely vnto me, that this was the name of a woman. I iudge therefore that it was a houlholde well instructed, which had shewed this disorder of the Churche of Corinthe to Paule, to the ende it might be reformed by hym. And whereas many are of *Chrisostomes* mynde, that he therefore named none, to set them free from enuie, it seemeth very absurde vnto me. For he doth not say, that certain of that family shewed this thing vnto hym, but rather noteth them all: and there is no doubte but that they would haue bene well contented to be named. Wherefore, leste he should gale theire mynds with too muche sharpenes, he hath mittigated the reprehension with louing speache: by which he intended not to extenuate the disorder, but to make them more apte to be taught, to the acknowledging of the greatnes of the same.

Chloe, is the name of a woman.

12. Now this I say, that euery one of you sayth &c. Some make this a figure called *Mimesis*, as though Paule had spoken their words. And although the translations differ in the Greke word (*oti*) yet notwithstanding I rather thinke it to be a Conium ction than an Article Relatiue, that it may be a simple exposition of the sentence following, to this effect: Therefore I say there are contentions among you, bycause euery one of you boasteth in the name of a man. But some man may obiect & say, that as yet there appereth no contention in these boyes: I answeare, that where diuisions are in Religion, it cannot be but mens mynds wil shortly after burst forth into contentions. For as nothing is more effectual to ioyne and lynke vs together, and as nothing doth more retayne our mynds in peace than agrement of Religion: euen so if there aryse any disorder in this part, it must needes be that mens mynds be styred vp by and by to bytter stryfe and contention. Neyther can there be more sharpe contentions in any other thing. Wherefore Paule doth iustly bring this as a sufficeint proofe of contentions, that the Corinthians had sectes and factions among them.

Mimesis is a figure, called Imitation, or counterfetting of wordes, or gesture.

Obiection.

Answeare.

Agreemente in Religiō mayntayneth concord.

them. I am of Paule. He nameth here the faythfull seruantes of Christ, as *Apollo* which was his successor at Corinth, the Apostle Peter, and at the last hym self, that he might not seeme to haue his owne cause in hand so much as Christes cause. But as he sheweth hereafter, he transferreth that to his owne person, and to *Apollo*, which belonged to others: the which he therefore did to the ende they being drawen from hauing respect vnto men, might better consider of the matter. But some man will say, that they also are here reckened vp which professed them selues to be of Christ. Was that to be reprehended? I answeare, that thus it is expressed what great disorder folowed those wicked affections, by which we are addicted vnto men: bycause Christ must needs be then in part: neyther haue the godly any thing els to do, than to separate them selues from others, if so be they wil not deny Christ. But bycause this place is wrested diuers wayes, it is conuenient more nerely to sift out the mynde of Paule. His purpose is so to geue vnto Christ the gouernment and preheminence in the Church, that wee myght all depend vppon him: that there myght be one Lord and master among vs, that there myght be no name opposed against the name of man. They therfore which draw disciples after them, to deuide the Church into sectes, are by hym condemned as the most pernicious enemies of our fayth. Therefore he doth not suffer men so to haue the preheminence in the church, that they should intrude themselues into the rule and power of Christ: hee permitteth them not to be had in such honor, that the least part of Christes dignity should thereby be diminished. The Ministers of Christ ought to haue their due honor: they are also after their maner, masters: but this exception is alwayes to be made, so that Christ haue that wholy which belongeth vnto hym, that is, that he be no lesse the only master and directour than he is thought to be. Wherefore this is the scope of good Ministers, that they all generally serue Christ, that they geue vnto hym all rule, authority, and glory, that they fight vnder his banner, that they obey him alone, and that they make others also subiect vnto his impery and power. If any man be led by ambition, the same doth not now gather disciples for Christ, but for themselues. This therefore is the fountayne of all euils, this is the most pestilent plague of al others, this is the deadly

Acts. 18. 24.

Question.

Answeare.

Sectaries are enemyes to the true fayth.

Ministers ought to be so farre foorth honoured, as Christ be not thereby dishonoured.

Ambitious ministers seeke not Christ, but themselues.

ly poyson of all Churches, when the Ministers rather seeke themselues than Christ. Let this be the summe, That the vnity of the church doth stand specially by this one thing, if so be we al depend vppon Christ alone, and if men so settle themselues in the inferior place, that nothing be derogated from his excellency.

Is Christ deuided? This intollerable mischeefe insued the factions of the Corinthians. For Christ ought to raigne alone in the Church. And seeing this is the end of the Gospel, that by the same we might be brought vnto God, it is first of all necessary, that all be bound together in him. But seeing a fewe of the Corinthians, which were more lerned thã others, retayned Christ to be theyr master & director, howsoeuer they al boasted them selues to be Christians, Christ was torne & deuided among them. For we must needs be one body, if so be we wil be vnder him as vnder the heade. But if we be deuided into diuers bodies, we fall also away from hym. Therefore amiddest dissentions and factions to boast of his name, is to pull him in peeces, which cannot be done: for he neuer departeth from vnity and concorde, bycause he cannot deny hym selfe. This absurdity then being propounded, the purpose of Paule is to bring to passe that the Corinthians might vnderstand that they are farre from Christ, bycause they are deuided: for then he raigneth in vs, when he is our bond of sacred coniunction. Was Paule crucified for you? By two forcible reasons he sheweth how vnmeete a thing it is, to take from Christ this honor, that he should be the only head of the Church, the only teacher, the only ruler: or to take from hym any part of this honor, to geue it vnto men. The one of these two reasons is, That we are redeemed by Christ, vpon this condition, that we might not be our owne. The same argument Paule vseth in his Epistle to the Romanes, when he sayth, To this ende Christ both dyed and rose agayne, and reuiued, that he might be Lord both of deade, and quicke. Also in this Epistle, Ye are derely bought, be not ye the seruants of men. Seeing therfore the Corinthians were bought with the bloude of Christ, they did after a sorte renounce the benefite of their redemption, in appoynting other heades to raigne ouer them. This is a notable doctrine, that it is not in our owne will to addict our selues vnto the seruice of mẽ, seeing we are the chosen of the Lord. He noteth

We must be at vnitie if Christ be our head.

Rom. 14. 9.

1. Cor. 7. 23.

We are bound to Christ our head.

teth therefore here the Corinthians of great ingratitude, which cut of them selues from that head, by the bloude whereof they were redeemed, how vnwittingly soeuer they did the same. This place is agaynst the wicked and false imagination of the Papistes, by which they go about to holde vp their Indulgences. For that counterfeyt treasure of the Church which they teach to be dispēsed by Indulgences, is made by them of the bloude of Christ and of the Martyrs. Thus they fayne that the Martyres haue deserued somewhat for vs, before God by their death, that of them we might craue help to the obtayning of remission of our sinnes. They will deny therefore that they are our redeemers: but verely there is nothing more euident thā that the one consequently foloweth of the other. The controuersie is concerning the reconciling of sinners vnto God, cōcerning the obtaining of pardon, & concerning the pacifying of the wrath of the Lord. They boast that that is done partly by the bloude of Christ, and partly by the bloud of the Martires. Therefore in obtayning saluatiō, they make the Martyrs felowes with Christ. But Paule stoutly here denieth, any other than Christ to be crucified for vs. The Martyres are dead to do vs good: but (as *Leo* sayth) to shewe an example of constancie, and not to purchase for vs the gift of ryghtuousnes. Eyther were ye Baptyzed in the name of Paule? This is the other argument which is taken from the profession of Baptisme. For we geue vnto hym our name, in whose name we are baptized: therefore we stand bound vnto Christ, in whose name our Baptisme is consecrated. Whereuppon it followeth that the Corinthians are gilty of treason and of apostacie, if they geue themselues vnto men.

Indulgences ouerthrowen.

The Catholiks teach that we are saued partly by the bloud of Martyrs.

Note here that the nature of Baptisme is lyke vnto an Indenture of mutuall couenantes: for as God by that signe receyueth vs into his houshold, and accounteth vs for his people, euen so we geue our fayth vnto hym, that we will neuer afterward haue any other spiritual Lord. Wherfore as the couenant of grace which God hath made with vs, by which he promiseth remission of sinnes and a newe lyfe, dependeth vppon hym: so the Sacrament of spirituall warre whereby we promise vnto hym continuall obedience, dependeth on vs. Paule toucheth not that former part in this place, bycause the same will not beare it: but when we come to treate

Baptisme is like a mutuall contract.

treate of Baptisme, it is not to be omitted. But Paule doth not accuse the Corinthians of Apostacie for this cause only, for that they forsaking Christ, went vnto men: but sheweth also that they are couenant breakers, except they cleaue onely vnto Christ.

It may be demaunded, what it is to be baptyzed in the name of Christ. *Question.*

I answeare, that by this speach it is declared, not onely that Baptisme is builded vppon the authoritie of Christ, but also that it stayeth vppon his power and vertue, and after a sort consisteth in the same: finally that the whole effect dependeth hereof, that the name of Christe is called vppon in the same. *Answeare.* But it may be demaunded againe, why Paule sayeth that the Corinthians were baptized in the name of Christ, when as Christ hym self commaunded the Apostles to baptize in the name of the father, of the sonne, and of the holy ghost? *Question.* I answeare, that we must consider in this fyrste place, that it is in Baptisme, that God the father by his free goodnes and mercie in grafting vs into the Churche, receyueth vs by adoption to be his sonnes. Secondly bycause we cannot by any manner of meanes be ioyned vntoo hym, excepte we be fyrste reconciled, we haue neede of Christ, to restore vs by his bloude into fauour of the father. Thyrdly, bycause we are consecrated vnto God by Baptisme, it must nedes be that the holy ghoste come betwene: whose office is to make vs new creatures. *Answeare.* But in that we are washed by the bloude of Christ, it is his owne proper woorke: but bycause we obtayne not neyther the mercie of the father, nor the grace of the spirit, but by Christ alone, we do both iustly call hym the proper scope of Baptisme, and do also specially intytle Baptisme with his name. Howbeit he doth not exclude this name of the father and of the spirit. For when we will comprehende the force of Baptisme in a briefe summe, we name Christ alone. But when we are disposed to speake more distinctly and largely, we expresse the name of the father and of the holy ghoste.

Baptisme is truly intituled with the name of Christ.

14. I thanke my God that I haue baptized none of you, but *Crispus* and *Gaius*:

15. Leste any should say, that I had baptized in my owne name.

16 I baptized also the houshould of Stephana: further-

more know I not whether I baptized any other.

17. For Christ sent me not to baptize, but to preache the Gospell: not in wisdome of woords, leste the crosse of Christ should be made of none effecte.

18. For the preaching of the crosse is to them that perish, foolishnes: but vnto vs which are saued, it is the power of God.

Esay. 29. 14. Verse. 14.

19. For it is written, I will destroy the wisdome of the wise, and will take away vtterly the vnderstanding of the prudent.

20. Where is the wise? where is the Scribe? where is the disputer of this worlde? hath not God made the wisdome of this worlde foolishnes?

I thanke my God. In these woordes he sharpely reprehendeth the disorder of the Corinthians, by which it came to passe, that so holy and notable a mysterie, as the mysterie of Baptisme is, was after a sort to be lefte and forsaken. Paule verely had done iustly and accoording to his office, yf he had baptized many. Notwithstanding he reioyceth that it fell out otherwyse, and acknowledgeth it to be come to passe by the prouidence of God, leste they might thereof take occasion to bragge and boaste against hym: or leste he might haue any lykenes with those ambitious persons, which after this sort sought to wynne Disciples. But what yf he had baptized many? he had not therein done amisse: but (as I haue sayd) there is herein a great and sharp reprehension agaynst the Corinthians and their false Apostles, that the seruant of the Lord must reioyce, that he hath abstayned from a good and commendable woorke, leste the same myght be to them turned into occasion of harme and blame.

For Christ sent me not to baptize. He preuenteth that which they peraduenture might haue obiected: as, that he had not therefore discharged his office, bycause Christ commaundeth his Apostles to baptize no lesse than to teach. He answeareth therefore, that these were not the principall partes of his office: for that the office of teaching was principally committed vnto him, the which hee prosecuted with diligence. For when Christ sayeth vnto his Apostles, Go, preach and baptize: he ioyneth Baptisme, with

Math. 28. 19. Preaching is preferred be-

with doctrine, as an addition only, or an Appendix: that the firste place myght be alwayes geuen to doctrine. fore the administration of the sacramēts.

Notwithstanding we haue here two thinges to be noted: of the which the one is, that the Apostle dooth not here symplely deny, but that he had commaundement to baptize, (for this partayneth to all the Apostles, Go, Baptize: and he had done rashly, yf he had baptized but one, excepte he had receyued a commaundement for the same) but only sheweth what was the chefe and principal thing in his calling. The other is, that the dignitie or fruite of the Sacrament is here nothing at all extenuated, as some thinke. For the question is not here concerning the vertue of Baptisme, neyther hath Paule therefore made this comparison, that he might detracte any thing from the same: but seeing there were fewe teachers, and many baptizers: also, seing many might be taught together, but Baptisme could not orderly be geuen but to one at once, Paule which excelled in the gyfte of teaching, followed that worke which was moste necessarie for hym: to others he left that which they might more conueniently discharge. Yea, if so be the readers wil more nerely cōsider al circūstances, they shall see that there is in these woordes a secrete *Ironia*, by which they are fynely bytten, which by another mans labour, vnder the coolour of a ceremony, seeke after glorie. Unspeakeable were the labours of Paule in building that Church: these daynty and fyne teachers were start vp after hym, who by the sprinkeling of water drew disciples into theire secte. Paule therefore graunting vnto them the tytle of honor, testifyeth that he is contented to beare the burthen. Not in wisdome of woords. This is a figure called *Anticipation*, by which a double obiection is refelled. For the false teachers might haue obiected, that Paule being indued with no eloquēce, did folishly boast that the office of teaching was committed vnto hym: therefore to graunt the same, he saith, that he was not made a Rhetorician, which should vse a glorious shewe of woords, but a minister of the Spirit, which should beate downe the wisdome of the worlde with barbarous and common speache. Now leste any man should obiect, that he sought for glorie no lesse by preaching than others did by baptisme, he briefely answereth: seeing the Methode and order of teaching which he

Few teachers: but many baptizers.

Ironia is a figure in speaking, when one meaneth contrary to the significatō of the woorde.

Anticipation, is when we preuent any thing by our owne speache that might be obiected.

vsed was far from all painted shewe of woordes, and in no poynte ambitious, it could not be suspected of any such matter. And hereby also (yf I be not deceyued) we may easily gather, what was the principall state of the controuersie, which Paule had with the wicked and vnfaythfull ministers of the Corinthians: namely, that forsomuch as they swelled with ambition, by which they drew men into admiration of them, they set foorth them selues with pompe of woordes, and with the outward shew of humane wisdome. Of this notable mischefe two other followed: fyrst, that by these cloakes the simplicitie of the Gospell was deformed, and Christe had as it were a new and straunge forme put vppon hym, leste his pure and naturall knowledge might be sene. Secondly, that they following altogether the glorious shew and pickednes of woordes, curious speculations, and a vaine shewe of great learning: the force and power of the spirit vanished out of mens myndes: neyther was there any thing lefte, sauing onely the deade letter: the maiestie of God appered not, as it shyneth in the Gospell, but only a vaine and vnfruteful pompe. Paule therefore to inuey against these corruptions of the Gospell, maketh a digression to his maner of preaching, which he affyrmeth to be right and lawfull, when as notwithstanding on the contrary part, he contended with their ambitious ostentation: as yf he should saye, I know how greatly those fyne and delicate teachers of yours flatter them selues with their great and painted woordes: but I do not only confesse, but am also right glad that I haue preached after a rude and grosse manner. For so it became me to do, and this was the order which God prescribed vnto me. By the wisdome of woordes he meaneth not that which is in Greeke called *Logodaidalian*, which signifyeth nothing els but vaine babble, but he meaneth the true eloquence, which consisteth in prudent inuention, in witte disposition of things, and in elligancie or fyne pickednes of speach. He sayth, that he wanted this, as neyther apt nor profitable for his preaching. Leaste the Crosse of Christ should be made of none effect. Euen as before he hath oftentymes opposed the name of Christ against the proude wisedome of the flesh, euen so nowe he bringeth foorth the Crosse of Christ, thereby to beate downe all the pryde and loftynes of the same. For all the wisedome of the faithfull

Wisedome of woordes ought not to be ioyned with the preaching of the Gospell.

Godly wise-

ſtill is included in the croſſe of Chriſt: and what is more contemptible than the Croſſe? Therefore he which will be truely wiſe vnto God, muſt needes deſcend to this humilitie of the croſſe: the which he ſhall not do before he hath forſaken his owne ſenſe, and the whole wiſedome of the world. But Paule doth not onely ſhew here what maner of perſons the Diſciples of Chriſt ought to be, & what way to learne they ought to follow, but alſo what the true maner of teaching is in the ſchole of Chriſt. The Croſſe of Chriſt, ſayth he, had bene made voyde, if ſo be my preaching had bene adorned with eloquence and a paynted ſhewe of wordes. He hath put here the Croſſe of Chriſt for the benefyte of redemption, which muſt be fetcht from Chriſt crucifyed. And the doctrine of the Goſpell which calleth vs thyther, ought to ſauour of the nature of the Croſſe: inſomuch that it ought rather to be deſpyſed and abiect in the ſight of the world, than glorious. Therefore the ſenſe is this, that if Paule had vſed Philoſophicall wiſedome and Rhetoricall eloquence in teaching the *Corinthians*; the efficacie of the Croſſe of Chriſt had bene buryed and ſuppreſſed, in the which conſiſteth the ſaluation of men: bycauſe the ſame cannot come vnto vs this way. Here two things are demaunded, whether Paul vtterly condemneth the wiſedome of words, as againſt Chriſt: alſo whether he meane that the Goſpel hath perpetual diſcentiõ with eloquence, inſomuch that they cannot agree together: and that the preaching of the Goſpell is defyled if ſo be any colour of eloquence be vſed to adorne the ſame. I anſweare to the firſt, that it is very farre from reaſon, that Paule ſhould condemne thoſe artes generally, which are wel knowẽ to be the excellent giftes of God, by which as by inſtrumentes to good vſes men are holpen.

dome is in the Croſſe of Chriſt.

Queſtion.

Anſweare.

Therefore thoſe artes which are not ſuperſtitious, but which containe ſound erudition, and are grounded vppon fyrme reaſons, as they are profitable and conuenient for the common lyfe of men, ſo there is no doubt but that they are come from the holye Ghoſt: and the profite which is receyued and felte by them, ought to be attributed to come from God alone: There is no cauſe then why that which Paule ſpeaketh here ſhould be taken as ſpoken againſt artes, as though they were againſt godlineſſe. The ſecond queſtion is ſomewhat more hard: for he ſayth, that the croſſe of Chriſt is

made of none effect, if so be the wisedome of wordes be mixed therwith. I answer, that we must consider to whom Paule speaketh. The eares of the Corinthians did ytch with a foolish desire of eloquence: they therefore aboue all others were to be called and brought to the humilitie of the crosse, that they myght learne to imbrace naked Christ, and the symple Gospell without any counterfeyte visor. Howbeit I graunt that this sentence is after a sorte perpetuall, That the crosse of Christ is made fulstrate not only by worldly wisedome, but also by the eloquence of woordes. For the preaching of Christ crucifyed, is simple and naked: therefore it ought not to be shadowed and obscured with the counterfeyt shew of wordes. It belongeth properly to the Gospell so to confound the wisedome of the world, that we forsaking our owne sense and reason, may shewe our selues only apte to be taught, and may not thinke to knowe any other thing, or desyre to knowe, than that which the Lord hym self teacheth. Concerning the wisdome of the flesh, as the same is against Christ, we shall speake more at large anon: concerning eloquence, I will speake somewhat here according as the place requireth. We see that God hath so ordeyned from the begynning, that the Gospell should be preached without all helpe and colour of eloquence. He which maketh the tongues of men eloquent, cannot he be eloquente yf he will? He can, but he will not. Why will he not? I finde twoo reasons especially why he wil not. The one is, that the maiestie of his truth might more euidently appeare in a rude and barbarous speach: and that the efficacie onely of the spirit might pearce into mens minds without external helpes. The other is, that he might the better trye our obedience and docilitie, and might also leade vs to true humilitie. For the Lord doth onely admit young children into his schole. Therfore they are capeable of heauenly wisdome, which being contented with the preaching of the Crosse, abiect in outwarde shewe, desire not a paynted Christ. Therefore it was necessarie for the doctrine of the Gospell to be made meete for this end, that the faythfull might be drawen from all pryde and disdaine. But what if one at this daye handling the matter somewhat finely, set forth the Gospell with eloquence, shal he therfore be reiected, as though he either contaminated the same, or elle ob-

Why God wold not ioyne eloquence with the Gospell.

Question.

scurey

scured the glory of Christ? I answeare, that eloquence nothing at all disagreeth with the simplicitie of the Gospell, which without pryde doth not onely geue place and submit it selfe thereunto, but also serueth the same euen as the handmayde doth serue her mistres. For as sayth S. Austine, He which gaue Peter the fisherman, gaue also Cyprian the Rhetoritian. By which he geueth vs to vnderstand, that they both are of God, howsoeuer the one which is farre aboue the other in dignitie, is destitute of all eloquence: and the other which sitteth at his feete, excelleth in the prayse of the same. Therfore this eloquence is neither to be condemned nor despised, which tendeth not to this end, to deteine Christians in the externall colour of woords, to make them drunken with vayne delight, that the golden sounde therof may pearce the eares, that the pompe therof may couer as a cloake, the Crosse of Christ: but rather that it may bring vs to the naturall simplicitie of the Gospell, that the same willingly submitting it selfe, may extoll the preaching of the Crosse alone, and that it may do as it were the office of a Cryer, to prepare audience for those fishermen and Ideots, who haue no other grace, but the force & power of the spirite. Furthermore I answere, that the spirit of God also hath his eloquence, but yet such as shineth rather with a naturall and proper, or rather inward glory, than with borowed ornaments. Such eloquence haue the Prophets, but specially *Iesaie*, *Dauid*, *and Salomon*: with such eloquence also was *Moyses* endued: and in the writings of the Apostles, though they be more rude, yet notwithstanding some sparkes of the same do otherwhile appeare. Wherefore such kynd of eloquence agreeth with the spirit of God, as swelleth not with ostentation, neyther vttereth a vaine sound, but as is sound and effectual, & hath more sinceritie in it thã choise of woordes.

Answeare.

Eloquence the handmayde to the Gospell.

Gods spirit is not without eloquence.

18. For the preaching of the Crosse is to them that perish. In this former part there is a certaine kynd of graunting. For, bycause a man myght easely obiecte, that the Gospell should be in diuers places contemned, if so be it were so barely and basely preached, Paule willingly graunteth this, but when he addeth, that the same is done of them that perish, he giueth vs to wit, that we ought not to stand vnto their iudgment, for who would con-

temne

tenme the Gospell, to perish for his reward: Thus therefore this sentence ought to be resolued, How foolish soeuer they which perish account the woord of the Crosse to be, bycause it is not acceptable by the commendation of humane wisedome: yet neuertheles to vs the wisedome of God shyneth in the same. But he tippeth principlye the small iudgement of the Corinthians, who being easely drawen away with the inticement of woordes of ambitious teachers, disdayned the Apostle being indued with the power of God to their saluation, only for this cause, for that he continued in preaching Christ. But how the woord of the Crosse is the power of God to saluation, we haue shewed in our Epistle to the Romans.

Rom. 1. 16.

19. For it is written, &c. Now he proueth farther by the testimony of *Esay*, how vnmete a thing it is for the truth of the Gospell to be oppressed with this preiudice, for bycause the wyse men of the world haue the same in derision and contempt. For it appereth by the woordes of the Prophet, what small account God maketh of their Iudgement. The place is taken out of the 14. verse of the 29. chapter of *Esay*. Where the Lord sayth, that he wil take vengeance of the hypocrysie of the people with this kynde of punishmente, namely, that he will destroy the wisedome of the wisemen, &c. But the application hereof to the present cause is this. This is no new or vnwonted thing, that men iudge thus preposterously, which otherwise may seeme to excel in wisedome: for so the Lord was alwaies wonte to punish their arrogancy, who trusting to their owne wisdome, take vpon them to gouerne them selues and others also. So in olde tyme among the people of Israell he ouerthrew their wisedome which were the captaynes and leaders of the people. If this thing happened among this people, whose wisedome all other nations were sayd to haue in admiration: what shall become of others? But it is conuenient that we compare the woordes of the Prophet with the woordes of Paule, and as yet more nerely to discusse the whole matter. Although the Prophet vseth Verbes Neuters, when he sayth, The wisdome of their wise men shall perish, and the vnderstanding of their wittie men shall hyde it self: which Paule turneth into verbes Actiues, in geuing the same to Gods person, yet neuertheless in sense they doo very

Worldly wisdome punished by God.

well

well agree. For this is a great myracle which the Lord affirmeth he will shew, by which all men shall be made astonyed. The wisdome therefore perisheth, but the Lorde distroying the same: Wisedome hydeth it selfe, but the Lord ouerthrowing the same. The second verbe in the Greke text *Atheteín*, which *Erasmus* translateth, to cast a way, seeing it hath an ambiguous sense, and is sometyme taken to put out, and to race or blot out: I had rather to take it in this sense as it is set downe in our text, that it may be answearable to the verbe which the Prophet vseth, namely, to hyde it selfe. For the woord (cast away) doth not agree with the matter, as shall appeere anon. Concerning the sense then we see sufficiently: For the meaning of the Prophet is, that there shall neuer afterward be any gouernours, which shall rule & gouerne iustly: because the Lord shal depriue them of sound iudgement & vnderstanding. For as in another place he threateneth blindnes to al the people: euen so here he threateneth the gouernours, the which is as it were, to pull out the eyes from the body. Howsoeuer it be, there aryseth herehente great difficulty and hardnes, for that the name of wisedome and witty vnderstanding is in *Esay* taken in the good parte: but Paule citeth it to the contrary end, as though the wisedome of men were condemned of God, as peruerse: & that witty vnderstanding is reiected of hym, as a mere vanitie. I confesse that it is thus commonly expounded: but seeing it is certaine that the sayings of the holy Ghost are not wrested by the Apostles into contrary senses, I had rather forsake the common opinion of Interpreters, than to accuse Paule of falsehood. And otherwyse the true and proper sense of the Prophet doth fal out of square with the intention of Paule. For if so be the most wyse are deceyued when the Lord taketh from them his holy spirit, what credit and trust shall we haue in the wisedome of men: Furthermore seeing this is the vsuall vengance of God to stryke with blyndnes those which being addicted to their owne proper sense, are too wyse in their owne conceyt: it is no maruelle if so be carnall men become fooles and vanishe away in their cogitations, when they rebell against God, to make his truth subiect vnto their rashnes. Now we see how aptely Paule vseth this testimony. *Esay* pronounceth that God will take this vengance vppon all those which woorship

Reconciliation of places.

Carnall wyse men become fooles.

God

God with their owne Imaginations, insomuch that their wyse men shall loose their wisedome: the Apostle Paule to proue that the wisedome of this worlde is transitorie and vaine when it exalteth it selfe against God, allegeth that testimony of *Esay*.

20. Where is the wise? Where is the Scribe? This tryumphing in wordes is added to manifest the testimony of the Prophet. But Paule hath not brought this sentence out of *Esay*, as the common sort thinke, but speaketh in his person. For the place of the .33. Chapter of *Esay*, which they note, hath no agreement or affinitie with this present argument. For he promising there vnto the Iewes deliuerance from the yoke of *Senacherib*: to the end he might the better amplifie so great a benefyte of God, he sheweth how miserable their condition is, which are oppressed with the tyranny of straungers. He sayth, that their hartes were troubled with perpetuall feare and care, when they considered that the Scribes, the receyuers of money, and the taxers of houses approched vnto them. Moreouer he sayth, that the Iewes were brought into these extreinities, that by the very remembrance of them they myght be styred vp to thankefulnes. Therefore it was and is falsely thought, that this sentence is taken out of the Prophet: Of this world. This ought to be referred as well to the other two names as to the last. He calleth those the wyse men of this world, which are not wyse by the word of God beyng illumined through the spirit, but are endued with a certaine worldly wyt, vppon the which they staye themselues. It hath bene commonly vsed by the name of Scribes, to vnderstand teachers. For seeyng *Saphar* signifyeth to shewe and to declare among the Hebrewes, and seeyng the name *Sepher* thereof deriued, is with them a booke or volume: *Sopherim* they call learned men and students. For the which cause the Kings Scribe is oftentymes called a Chauncelour or Secretarie. But the Greekes hauing followed the *Etymologie* of the Hebrew woord, haue translated it *Grammateis*, writers. He doth aptly call them Examiners, which shewe forth their wyt and skyll, in mouing doubtes and hard questions. Thus generally he ouerthroweth the wyt of man, least it myght preuayle any thing in the kingdome of God. And he doth not so vehemently inuey agaynst the wisedome of men without cause: For it cannot be

Esay. 33. 18.

Wise men of this world.

tolde how hard a thing it is to pull out of mens myndes the perverse confidence of the flesh, that they myght not arrogate more than is meete to them selues. And this is ouer much, if so be they presuming of their wisedome, dare take vppon them to iudge of them selues. Hath not God made the wisedome of this world fooliſhnes? In this place by wisedome he vnderstandeth all that man is able to comprehend, as well by the naturall power of wit, as also by vse, and being holpen with learning and science of Arts. For he setteth the wisedome of the worlde against the wisedome of the spirit. Wherefore what vnderstanding soeuer is in man, without the illumination of Gods spirit, that same is comprehended vnder the wisedome of the world. He sayth, that God hath made (that is to say, hath condemned) all the same for fooliſhnes. This may be done two maner of wayes. For whatsoeuer man knoweth or vnderstandeth, is but mere vanity, except it be grounded vpon true wisedome: & he is no more able to comprehend spirituall doctrine, than a blynde mans eye is able to discerne colours. Both these are diligently to be noted, that the knowledge of al sciences is but a smoke, where the heauēly knowledge of Christ is away: and man with all his wit & wisedome is as blockish and senseles to comprehend and vnderstand of hym selfe the Misteryes of God, as is the foolish asse to play vppon the Harpe. For after this maner their mischeeuous pryde is ouerthrowen, which so glory in the wisedome of the world, that they despyse Christ and the whole doctryne of saluation, thinking them selues happy if they builde vppon creatures: and their glory is beaten downe, which trusting to their owne wyt, presume to scale heauen. Withall also that question is answeared, how it commeth to passe that Paule so contemneth & as it were treadeth vnder his feete all manner of knowledge that is without Christ, which is knowen to all men, to be the most excellent gyft of God in this world. For what is more noble than mans reason, by which man excelleth all other lyuing things? What honor doo liberall sciences deserue which do so garnish a man, that they make him humane in deede? Furthermore, what and how great fruites do they bring forth? Who will not highly prayse and commend Ciuill wisedome, whereby common weales, Realmes, and Kingdomes are sustayned? I might reherse

The wisedome of this world is foliſhnes.

others

others which I omit.

The answeare I say of this question hereby appereth, in that Paule dooth not simply condemne eyther the naturall wyt of man, or the wisedome gotten by vse and experience: But affyrmeth that all this is of no force to the attayning of spirituall wisedome. And in deede it is mere madnes for any man presuming of his own wit or of his learnings skill, to seeke to clymbe vp into heauen, that is to say, to iudge of the secret mysterues of the kingdome of God, or to come vnto the knowledge of them: for they are hydden from humane sense. Therfore let vs note, that the same which Paule teacheth here concerning the vanity of worldly wisedome, ought to be restrayned to the circumstance of the present cause: for because he stayeth hym selfe in the Elementes of the world, and reacheth not so high as heauen. Otherwise that also is true, that without Christ the sciences of all things are vaine, and that man is vaine, who being learned in al knowledge, is notwithstanding ignorant of God. Moreouer, this also may be truely said, that these excellent gyftes of God are after a sort prophaned, as dexteritie of wyt, a sharpe iudgement, liberal sciences, the knowledge of tongues, so often as they are found in wicked men.

Gods gyfts are prophaned in the wicked.

21. For after that the world through wisedome knewe not God in the wisdome of God: it pleased God through foolishnes of preaching, to saue them that beleue.

22. For the Iewes require a signe, and the Greekes seeke after wisedome:

23. But we preach Christ crucifyed, vnto the Iewes a stumbling blocke, and vnto the Greekes foolishnes.

24. But vnto them which are called, both of the Iewes and Greekes, we preach Christ the power of God, and the wisedome of God.

25. For the foolishnes of God is wiser than men: and the weakenes of God is stronger than men.

For after that the world through wisdome knew not God. This was a lawful order, that man by the natural light of his wyt, beholding the wisedome of God in his workes, might come to the knowledge of hym. But bycause this order was inuerted and brought out of course by mans wickednes, first the wyll of God is

to make vs fooles in our selues, before he instruct vs to saluation. Also for a proofe of his wisedome, he setteth before vs a certaine image of foolishnes. This inuention mans ingratitude hath deserued. He calleth the whole workmanship of the world, the wisdome of God, because it is a manifest proofe, and an euident demõstration of his wisedome. God therfore setteth before vs a notable shew of his wonderful wisedome, in those creatures which he hath made, that whosoeuer beholdeth the world, & the rest of his works, shall be constrayned, if he haue any sparke of sound iudgement, to haue hym in admiration. If so be by the beholding of the workes of God, men myght be directed to the true knowledge of hym, they should wysely, or at the least by a proper and naturall manner of vnderstanding know God: but because it profited the whole world nothing at all to erudition, that God had declared his wisdome in his creatures, he tooke another way in hand to teach men.

Gods wisdome appeareth in the workmanship of the world.

So that the blame is to be imputed vnto vs, that we attaine not wholesome knowledge of God, before such tyme as we forsake our owne sense and vnderstanding. It is a Concession or graunting, that he calleth the Gospell foolishnesse of preaching, which in the sight of these worldly wise men is iudged so to be, who being made drunken with a false confidence, are not afeard to make the holy truth of God subiect to their vnsauorie censure, and blynd iudgment. And otherwyse there is nothing more absurde to humane reason, than to heare that God is mortall, that lyfe is subiect vnto death, that ryghtuousnesse is couered with the similitude of synne, and that blessing is subiect to cursing, that so men myght be deliuered from death, and myght be made partakers of blessed mortalitie, that so they myght obtaine lyfe, that synne being abolished, ryghtuousnesse myght raigne, that death and the curse myght be swallowed vp. Neuertheless we knowe that the Gospell is secret wisedome which is higher than the heauens, and at the which the Angelles also are astonished. Surely a notable place, whereby we see how great the blyndnes of mans mynde is, which seeth nothing in the manifest lyght. It is true that this world is like vnto a Theater, in the which the Lord setteth before vs a manifest figure of his glorye: notwithstanding we hauing such a spectacle before our eyes, are starke blynd, not that the Reuelation

The Gospell is counted foolishnesse of the worldlyngs.

Blyndnes in mans mynd.

uelation is obscure, but bycause we are alienated and drawen away in mynde: And not onely will, but power also fayleth vs in this thing. For how openly soeuer God appere, yet neuertheles we cannot behold hym by any other meane than by the eye of faith, sauing onely some small tast of his diuinitie which we conceyue, which shall make vs inexcusable before God. Whereas therfore Paule in this place denyeth God to be knowen by his creatures, he meaneth that the pure knowledge of hym is not apprehended. For to the end all pretence of ignorance may be taken away, so far foorth men profit in the vniuersall schoole of nature, that they are touched with some feelyng of the diuinitie: but what God is, they knowe not, yea they perish in their owne cogitations: so the light shyneth in the darknesse. It followeth therfore that men do not erre by such mere ignorance, but that they are gyltie of contempt, of negligence, and of ingratitude. That this myght be fulfylled,

Rom. 1. 21. They all knew God, notwithstanding they gloryfied hym not as God. Moreouer there was neuer any man that attayned so farre by the helpe of nature, as to come to the knowledge of God.

Nature bringeth vs not to the knowledge of God.

If any man obiect vnto me the Philosophers: I answer, that in them especially we haue a notable example of this our weaknesse. For there shall not one of them be founde, which hath not fallen from that beginning of knowledge, whereof I speake to wandering and erroneus speculations, and so in most of their doings to dotage. Whereas he sayth, that the faythfull are saued, it agreeth with the former sentence, that the Gospell is the power of God to saluation. And setting the faythfull which are but fewe in number, against the blind and blockish world, sheweth that we are offended without cause at their smal number, seeing God hath seuered them from among the rest to saluation.

22. For the Iewes require a signe. This is an exposition of the former sentence: as, how the preachyng of the Gospel is reputed foolishnesse. Howbeit he doth not onely expound it, but also increace it, when he sayth, that the Iewes do not onely contemne, but also abhorre the Gospell. The Iewes, sayth he, wil haue by miracles, testimony of Gods power before their eyes: the Grekes loue those things which delyght and please mans nature, by the commendation of wit. But we preach Christ crucifyed, in whom

at

at the first syght there appeareth nothing but weaknesse and foolishnesse. Therefore to the Iewes it is an offence, when they behold hym as forsaken of God: and to the Greekes it is as a fable to heare that there hath bene such a manner of redemption. By the name of (*Grekes*) he doth not symply vnderstand here the Gentiles in my iudgment: but noteth those which were furnished with liberall sciences, or which excelled the common sort in vnderstanding. Howbeit by a figure called *Synecdoche* he comprehendeth hereafter al others also. And betwene the Iewes and the Greeks he distinguisheth thus, that the one by a preposterous zele of the lawe being offended at Christ, were outrageously mad against the Gospell (as commonly hypocrites are when they contende for their superstitions:) the other being puffed vp with pryde, contemned the same as vnsauorie and vnprofitable. Whereas he blameth the Iewes for a desyre that they had of signes, it was not bycause it is euil of it selfe to require signes: but he noteth their wickednesse, for that they euer requiring miracles, made God subiecte and bounde after a sorte vnto them: for that according to their grosse apprehension, they would as it were feele hym in euident miracles: for that they fixing their myndes on miracles, were astonished: and for that they were neuer contented with miracles, but dayly desyred new without ceassing. For *Ezechias* is not reprehended, that he willingly suffered hym selfe to be confyrmed by a signe. Nor yet *Gedeon*, in that he desyred a double signe. But rather *Achas* is condemned, bycause he refused the signe which the Prophet offered vnto hym. Wherein then did the Iewes offend in requiring miracles? Surely, bycause they neyther required them to a good end, neyther held them selues contented with a meane, nor yet ryghtly vsed them. For whereas fayth ought to be holpen by miracles, they sought altogether how they myght abyde in their vnbelefe. Whereas it is great wickednesse to prescribe a lawe vnto God, they had alwayes a wicked and vnbrydeled desyre. Whereas miracles ought to dyrect vs to the knowledge of Christ, and of the spirituall grace of God, they were a let vnto them. For this cause also Christ reprehendeth them, saying, The froward generation seeketh a signe. For their curiositie and importunate desyre was without all measure: and

Synecdoche is a figure, when part is put for the whole, or the whole for part.

Signes may after a sort be required.

2. Kings. 19. 29. & 20. 8. Iudges. 6. 13. Esay. 7. 12.

Mark. 8. 12.

so often as they obtayned miracles there came no profyte therof.

Antitheton is a figure by which thing contraries are cõpared together.

24 Both of the Iewes and Grekes. By this *Antitheton* he sheweth, that neyther Christ, nor yet the vniuersall nature of man is to be blamed, that he is so ill receyued, but rather the wickednes of men which were not illumined of God. For the electe of God, whether they be Iewes or Gentiles are let by no offence to come vnto Christ, that they may fynde in hym assured saluation. he setteth power against the offence which spryng of humillitie or baselnes: wisdome against folishnes. This therfore is the summe, I know that the obstinacie of the Iewes cannot be moued but by signes, and that the proude contempt of the Grekes cannot be delighted, but with the vaine shewe of wisedome. But we ought to regard this as nothing, forsomuch as howsoeuer our Christ do offende the Iewes with the humillitie of his crosse, and is deryded of the Greeks: he is notwithstanding to all the elect of what nation soeuer they be, as well the power of God to saluation to ouercome these offences, as the wisedome of God to dyrue awaye that counterfeyte visour of worldly wisedome.

Christ is a saviour of all, both Iewes and Greekes.

25. For the foolishnes of preaching. When the Lord dealeth so with vs, that he seemeth to playe the foole, bycause he declareth not his wisedome, yet notwithstanding that which seemeth foolishnes, excelleth all that euer man can do in wysedome. And when that God by hyding his power seemeth to deale weakely, yet neuertheles that supposed weaknes is more strong than all the power and strength of man. But we must alwayes in these words note the concession or graunting which I spake of a lyttle before. For no mã is ignorant, how improperly either foolishnes or weaknes is ascribed vnto God: but it was necessarie by such Ironical speaches to beate downe the mad arrogancie of the flesh, which is not afearde to spoyle God of his whole glorie.

26. Beholde your calling brethren, how that not many wise men after the flesshe, not many mightie, not many noble:

27. But God hath chozen the foolish things of the world, to confounde the wise: and God hath chozen the weake things of the world, to confounde things which

which are mightie.

28. And vnnoble things of the world, and things which are despized God hath chozen, and things which were not, to bring to naught things that are:

29. That no flesh should reioyce in his presence.

30. Of hym are ye in Christ Iesu, which of God is made vnto vs wisedome, and righteousnes, and sanctification, and redemption.

31. That according as it is written, He that reioyceth, let hym reioyce in the Lord.

26. Beholde your calling brethren. Bycause the Moode of the Greke verbe is ambiguous or doubtfull, and bycause the Indicatiue Moode doth as wel agree with the text, as the *Imperatiue* Moode, I leaue it to the lyking of the reader, to choose which he will. Notwithstanding the sense is all one eyther way: For in saying, you see your calling, he should call them to be witnesses to a manifest matter, and should bring them as it were to a thing present: but by the *Imperatiue* moode, he stirreth them vp from securitie to consider of the matter seriously. This woord (calling) may be taken for the multitude of those that are called, in this sense, ye see what and whom the Lorde hath called among you. But I rather think that the manner of calling is here signifyed. And it is a most forcible argument: bycause it followeth hereuppon, that yf they despise the humilitie of the crosse, they do after a sort make their calling of none effecte, in the which calling God hath taken all things from the wisedome, power, and glorie of man. Therfore he doth secretly accuse them of ingratitude, for that they forgetting both the grace of God and them selues, disdayned the Gospell of Christ. Howbeit two things are here to be noted, firste that he would by the example of the Corinthians confyrme that to be true which he sayde: secondly, that he would admonish them, that they ought to laye aside all pryde and contempte, if so be they will rightly way and consider the order which God hath kept in their calling. Gods calling and election.

27. But God hath chosen the foolish things of the world to confounde the wise. He sayeth, that the wise and noble are confounded or made ashamed, and that those things which are,

are brought to naught: both which are aptly spoken. For fortitude and wisdome come to naught, when they are confounded. He nameth the calling or election of the poore, weake, foolish, and vnnoble sorte, bycause God hath preferred them before the mightie, wyse, and noblemen. For this was not sufficient to beate downe the pryde of flesh, if God had made all men of equall state and condition: therefore he hath put downe those which seemed to excell, that he might make them subiect and conformable to his will. But he shall shewe hym selfe vndiscreete which shall gather hereof, that God hath so beaten downe the glory of the flesh, that the way of saluation is shut vp agaynst myghty and noble men. There are certayne foolish men, which taking this place for a warrante, do not onely tryumph of great and noble men, as though they are reiected of God, but do also despise them in respect of themselues. But let vs know that this was spoken to the Corinthians, who though they were not of the highest calling in the world, yet neuertheles were proud without occasion. Therfore God in confounding the strong, the wyse, & the mighty, doth not therby geue occasion to the weake, foolish, and abiect sorte of men to be proude: but doth humble all together to one estate. Wherfore let them which are abiect and dispysed in this world, say thus within them selues, how great modestie is required of vs, seeing they are thus abased which are most glorious in the sight of the world? If the glory and brightnes of the Sun be darkened, what shall become of the starres? If the light of the Starres be extinguished, what shall befall darke and obscure things? These things are spoken to this end, that they which are called of the Lord being of no estimation in this world, myght not abuse these woordes of Paule, to exalt them selues: but being rather myndfull of this exhortation, Thou standest stedfast in fayth, be not hygh mynded but feare: may walke in the sight of God with feare and humility. Moreouer Paule sayth not here, that God hath called none which are noble or mighty, but, not many, or fewe. The ende he sheweth, that the Lord in preferring those which are contemptible before the mighty, might beat downe the pryde of flesh. The same God also exhorteth vs by the mouth of Dauid the kyng, to kisse Christ: by the mouth of Paule he pronounceth, that he would haue al men saued, and that his Christe is

Rom. 11. 20.

Christ is the sauiour of all, poore and rich. Psal. 2. 12.

1. Tim. 2. 4.

offered

offered to al, as wel to smal as to great, as wel to kyngs, as to pri-
uate men. Christe hym selfe hath geuen vs an example of this Luk. 2. 8.
thing: The first that were called vnto Christ were Sheepheardes: Matth. 2. 1.
Secondly after them, Wise men whiche came from the Easte: Matth. 4. 18.
Thirdly, vnlearned and contemptible fisher men, who receyued the Matth. 18. 18.
greatest dignitie: but they afterward became teachers of Kyngs, of Counsellers, of Senators, and of Rhetoritians.

28. And things which were not. The lyke wordes he vseth in the seuenteene verse of the fourth chapter of his Epistle to the Romanes, but in another sense. For there he describing the vniuersal calling of the godly, sayth, that we are nothing before we are called: the which we must vnderstand of the truth before God, although we seeme to be somewhat in the eyes of men: for the Greke word (*oudeneia*, basenesse) of the which he speaketh, ought to be referred to the opinion of men in this place: as if he should say, And those things which in the opinion or iudgement of the world, are vnnoble, &c. And that it is so to be vnderstood, it appereth by the cõtrary part, where he sayth, To confound things which are. For nothing is, but in shewe onely: bycause in very deede we are all nothing. Therefore expound these woordes which are, thus, which seeme to be: that this place may agree with these and such lyke sentences, He lifteth the poore out of the myer. He helpeth them that are fallen. Psalm. 146. 8.
And hereby it appereth how greatly they are deceyued, which thinke that there is in men any meryt or worthines which preuenteth Gods election. Man hath no merites.

29. That no flesh should reioyce in his presence. Although by the name of (flesh) here and in many other places of Scripture, all mortall men are vnderstoode, yit neuertheless in this place it hath a speciall meaning: for the spirit speaking contemptibly of men, beateth downe their pryde: as in this place, The Egiptians are men, and not God: their horses are flesh, and not spirit. Esay. 31. 3.
A sentence worthy to be noted, teaching vs, that we haue nothing whereof to boast: to which end these woordes are added, (before God.) For before the world many for a tyme too falsely glory in themselues, but the same doth vanish away sodenly lyke the smoke: howbeit, in these wordes silence is put into the mouthes of al mortall men, when we come into Gods sight, euen as sayth *Abacuc*,

Habacuc. 2. 20. Let all flesh keepe silence before him. Whatsoeuer therefore deserueth any prayse, it must attribute the same to God as the author and cause thereof.

30. Of him are ye in Christ Iesu. Least they should thinke any of those things which were spoken, not to be appertayning vnto them, he now applyeth the same vnto them, for bycause they were not, but of God. For there is an Emphasis or vehemencie in these wordes (are ye:) as if he should say, We haue your begynning of God, who calleth those thinges which are not, omitting those things which seeme to be: and in Christ consisteth your being, so that there is no cause why ye should be proude. And he speaketh not onely of the creation, but also of the spirituall essence, into the which we are renued by the grace of God. Which is made vnto vs of Gods wisdome. Forsomuch as many are found, who although they will not willingly forsake God, yet notwithstanding seeke somewhat without Christ, euen as if he alone did not containe all things in himselfe: by the way he sheweth what and how great treasures Christ hath in him, and expresseth also how we haue our beyng in Christ. For when he calleth Christ our ryghtuousnesse, we must vnderstande a secrete comparison, how that there is nothing in vs but sinne: And he geueth here vnto Christ foure tytles, which comprehend his whole vertue and power, and what graces or goodnesse soeuer we receiue of him. First he sayth, That he is made vnto vs Wisdome. Whereby he meaneth that we obtaine in him, the absolute perfection of wisedome: that we might not desyre to knowe any thing saue him. The lyke place we haue in the Epistle to the *Colossians*, how that in him are layde vp all treasures of wisedome and of knowledge: concerning the which I will speake more in the Chapter following. Secondly he sayth, that he is made vnto vs Ryghtuousnesse: whereby he meaneth that we are by him acceptable vnto God, bycause by his death he hath made satisfaction for our sinnes, and is by his owne obedience imputed to vs for ryghtuousnesse. For seeyng the righteousnesse of fayth consisteth in remission of synnes, and in free acceptation, we obtayne both through Christ. Thyrdly, he calleth him Sanctification: whereby he meaneth that we are otherwise prophane, and that we are by his spirit regenerate into holynes, that we may

In Christ we haue our being

Christ is wisedome for vs.

Coloss. 2. 3.

Christe our righteousnes.

Christ our sanctification.

serue

serue God. Wherby also we gather that we cannot be freely iustified by faith onely, but we must also lyue a holy and godly lyfe. For these graces do cleaue together as it were by an inseparable knot, in somuch that he which goeth about to separate them, doth after a sort deuide and rend Christ. Wherefore he which seeketh to be iustifyed by Christ through the free goodnesse of God, must consider that this cannot be, but he must also apprehend him into sanctification: that is to say, he must be borne againe into innocencie and puritie of lyfe. But they which sclaunder vs, as though in preaching the free righteousnesse of faith we should call men from good woorkes, are here sufficiently confuted, bycause faith doth no lesse apprehend regeneration in Christ, than forgeuenes of sinnes. Moreouer note here that the two offices of Christ are so ioyned together, that notwithstanding the one is distinguished from the other. Wherefore we ought not to confound those things, which Paule seuerally expresseth. Fourthly, he sayth that he is giuen vnto vs for Redemption. Whereby he geueth vs to vnderstand, that by his benefyte we are delyuered as well from all seruitude of sinne, as from all miserie springing from the same. Thus Redemption is the fyrst gyft of God which is begun in vs, and the last which is proued. For this is the begynning of saluation, that we are drawen out of the laberinth of sinne and death, yet notwithstanding we grone and sigh with desire of redemption vntill the last day of the resurrection. But if we demaunde the manner how Christ is geuen to vs for redemption: I answeare, he is so geuen, bycause he hath made himselfe the pryce of our redemption. Then let vs seeke in Christ, not the one halfe or some part, but the whole summe, and fulfilling of all those graces which are here repeated. For Paule sayth not, that he is geuen for a supply or small portion of righteousnesse, of holynesse, of wisedome, and of redemption, but assigneth vnto him alone the full and whole effect of all thinges. And bycause we haue scarse the lyke place in Scripture, which doth more distinctly describe all the offices of Christ, we may very notably by the same vnderstande the force and the nature of fayth. For seeyng Christ is the proper obiect of faith, whosoeuer knoweth the benefites of Christ which are toward vs, he is also sufficiently taught what fayth is.

Christ is our Redemption.

Redemption the fyrst and last worke.

Rom. 8. 26.

31. He that reioyceth, let hym reioyce in the Lord. Behold the ende why God doth geue vs all things in Christ: namely, to the ende we might arrogate nothing vnto our selues, but may attribute all things vnto him. For God doth not spoyle vs to leaue vs naked: but doth cloath vs with his glory, notwithstanding with this condition, that so often as we will glory, we may put of and forsake our selues. To be briefe, man in himselfe beyng brought to nothing, and acknowledging that he hath no goodnesse in any other than in God alone, laying away the desyre of his owne glorie, seeketh to preferre and aduaunce the glory of God onely. And this doth more euidently appeare by the woordes of the Prophet, from whom Paule hath borrowed this testimonie: for there the Lord hauing depriued all mortall men of the glory of strength, wisedome, and ryches, commaundeth them to glory in the onely knowledge of him. And he will be so knowen, that we may be certifyed that it is he which geueth iudgement, righteousnesse and mercie. For this knowledge bringeth foorth in vs both the trust, and feare of him. He therefore which is so mynded, that arrogating nothing to hymselfe, he desyreth that God may haue the glory, which stayeth himselfe on the grace of God, which placeth his whole felicitie in his fatherly loue, and which is contented with God aboue, he it is which truely reioyceth in God.

Glory ought to be geuen to God alone.

Iere. 9. 23.

I say, truely, because Hypocrites also do falsely glory in him, when as eyther they are puffed vp with his giftes, or els proude vpon a wicked confidence of the flesh, or els abusing his word do notwithstanding pretende his name.

The second Chapter.

1. And I, brethren, when I came vnto you, came not in excellencie of wordes or of wisdome, shewing vnto you the testimony of God.
2. For I dyd not account it for excellencie (or, for knowledge) to knowe any thing among you, saue Iesus Christ, and him crucifyed.

I esteeme not to know any thyng.

AND I brethren. Paule hauing begun to speak of his maner of teaching, came by and by to the generall nature of preaching the Gospell. Now againe he returneth to himselfe, to shew that there is nothing cõtemned in him, which was not of the proper nature of the Gospell, and did not after a sorte cleaue vnto the same. He graunteth therefore that he had neyther humane eloquence nor wisedome to helpe him to bring any thing to passe: but graunting himselfe to be destitute of these helpes, he by and by inferreth, that in his ministerie the power of God doth shyne the more, which hath no neede of such helpes. But he addeth this hereafter: now he onely graunting this, that he wanted worldly wisedome, retayneth notwithstanding this to himselfe, that he hath shewed the testimonie of God: that is to say, the doctrine of the Gospell, whereof he himselfe is the author and the witnesse. Now he distinguisheth the woord of worldly wisedome: whereuppon that which I spake of before, is now cõfyrmed, as that he hath not spoken hytherto onely of vaine garrulitie and babble: but also that he hath comprehended the whole beautifying of humane doctrine.

2. For I did not account it for excellencie. Seeyng the Greeke woord *Crinein* signifyeth oftentymes to choose some precious thing: no man I thinke of sounde iudgement will refuse the probable translation which I haue set downe, so that *Syntaxis*, or the

the order of construction be not against the same. And yet notwithstanding if we translate it thus, I esteemed not to know any thing, it shall not be amisse. Howbeit I do not altogether reiect the contrary exposition, that Paule affyrmeth himselfe to esteeme nothing for knowledge, saue Christ alone. Thus the Greeke Preposition (*Anti*) is to be vnderstoode, as oftentymes it is to be founde. But if so be any man mislyke of the former sense, or whether he fancie this latter better, this is the same, Wheras I haue wanted the ornamentes of speach, wheras also I haue not vsed the fyne and subtyll way of disputing, the cause is, for that I haue not sought the same, nay I haue rather auoyded and despysed it: bycause I esteemed this one thing aboue all other, that I myght simply preache Christ.

Whereas he addeth, Crucifyed, he doth not therby meane that he preacheth nothing in Christ but the crosse, but that he preacheth Christ with the humillitie of the crosse: as if he should say, The ignominy of the crosse shall not let me to beholde hym, of whome commeth saluation, or to be ashamed to include all my wisdome in hym: in hym I saye, whome proude men for the shame of the crosse disdayne and reiect. Therfore thus his speach is to be resolued, I neuer esteemed any knowledg somuch, that I desyred to know any other thing than Christ, though he were crucifyed. These woords serue for augmentation, to greeue those arrogant teachers, who were almoste ashamed of Christ, hauing in better lyking a certain higher kynd of wisedome. A notable place, whereby we vnderstand, both what faithfull ministers ought to teach, and what we must learne all our lyfe, and in comparison of the which, we ought to account all things doung and drosse.

3. And I was among you in weakneſſe, and in feare, and in much trembling.
4. And my woords and my preaching, was not with intiſing woords of mans wiſdome, but in ſhewing of the ſpirit, and of power.
5. That your faith ſhould not ſtand in the wiſdome of men, but in the power of God.

And I was among you in weakneſſe. Now he hãdeleth that more at large which he had touched alredie before, as, that he had nothing

nothing that was glorious or excellent in the eyes of men, wherof he might make any great account. And he so graunteth to his aduersaries that which they sought for, that he turneth the same to the great commendatiou of his office, which they thought made much to the extenuating and diminishing of the honour thereof. He seemed to be had lesse in estimatiō, bycause he was so abiect & base, according to the flesh he sheweth that the power of god did the better shyne in hym, for that he hauing no humane helpes, could do so much. But he hath respect not only to those parasites, who to get them a name, glorved and boasted themselues: but also to the Corinthians, who were astonished at their vaine pompe and shewe. Therfore this remembrance ought to haue taken great effect with them. They knew that Paule brought nothing with him according to the flesh, which might aduaunce hym, or by which he might insinuate hym self into the fauour of men. Notwithstanding they sawe a woonderfull successe which the Lord gaue vnto his preaching: and beheldе also with theire eyes after a sort the present spirit of God in his doctrine. Whenas therefore they neglecting the simplicitie thereof, desired greatly a more polished and proud kind of wisedome, and delighted rather in the externall colour and counterfeyt visour, than in the lyuely spirit: did they not sufficiently bewray their ambition? Paule therfore vppō good cause putteth them in mynd of his fyrst enterance, lest they should fall from the power of God which they had once felt. By the name of (weaknes) he doth generally comprehende here, and oftentymes hereafter, whatsoeuer by opinion might derogate fauour & dignitie frō any man. Feare and trembling are the effects of this weaknes: howbeit we may expound these two names two manner of wayes: eyther that waying the great busines which he sustayned, he dispatched the same with feare & great care: or els that he being beset with many daungers, was in perpetuall feare and griefe. Both these agree with the text: notwithstanding the second (in my iudgement) is more simple. For this modestie becommeth the seruants of the Lord, that knowing theire owne weaknes, and on the contrary part taking vppon them also the difficultie and excellencie of so great an office, they reuerently and with feare discharge the same. For they which intrude them selues

Modestie becommeth the seruants of the Lord.

boldly

boldly and with a proude spirit, or which carelesly, as able to beare so great a burthen, preach the woord, neyther know themselues nor theire office. But seeing Paule in this place ioyneth feare with infirmitie, and infyrmitie signifyeth all that might make hym contemptible: it consequently followeth that this feare be aunswerable to perils and extremities. But it is certaine that this feare was such, as hyndered not Paule from finishing the woork of the Lord, as euidently appereth. The Lords seruants are not so senseles, but that they see such perils as are imminēt, neither are they so stony, but that they are moued with them: and it is necessarie that they be seriously afeard, and that especially for two causes: fyrst that they being beaten downe in them selues, may learne to commit and rest themselues vpon God alone: secondly, that they may be brought to the true denying of themselues. Paule therefore was not without feeling of feare: but he alwayes mastered feare in such sort, that he neuertheles went forward through the middest of perils with great courage: that with inuincible constancie and fortitude, he might encounter with all the assaultes of Satan and the world: and that he might wade through al lets and stayes.

Feare stayeth not the seruāts of the Lord frō their charge.

4. And my woords, and my preaching was not. &c. He calleth the alluring and perswading woords of humane wisdome, exquisite speaking, which is rather garnished with arte than with truth: and also a shewe of subtiltie which allureth mens myndes. And he dooth rightly geue vnto humane wisedome the qualitie of alluring. For the word of the Lord by the maiestie therof, doth constrayne vs to obey, as with a violent impulsion: but humane wisedome hath her entysements with the which she creepeth into mens bosoms, & her alluring speaches wherby she wynneth the myndes of the hearers. Against this he setteth The shewing of the Spirit, and of power: which many restrayne vnto myracles, but I take it more largely, namely, for the power of God mightely shewing forth it self all maner of wayes by the Apostle. He seemeth here to haue put the Spirit and power for spirituall power, by a figure called *Hypallage*: or els that by signes and effects he might shewe how the presence of the spirit had appered in his office. And he hath aptely vsed the name of shewing. For (so great is our dulnes in considering the woorks of God) when he vseth the inferior instruments,

Mans wisdom entiseth, Gods word forceth.

Hypallage is a figure by which a speach is vttered in contrary order.

instruments, his power is as it were couered with certaine vailes, to the ende it may the lesse clerely shyne vnto vs: but in promoting and furthering the ministerie of Paul, by cause he vsed not so much as the least helpe of flesh or of the worlde, as though the hand of God shewed it self to be of no power, his power verely was much more manifest.

5. That your faith should not stande in the wisdome of men. He geueth the Corinthians to wit, that they receyue this benefyte by his preaching Christ vnto them without worldly wisdome, by the only power of the Spirit, namely that their faith is builded not vpō men, but vpō God. If so be the Apostles preaching had consisted vpō the force of eloquēce only, it might haue bene subuerted by greater eloquence: agayne, no man shall speake a perfect truth, which leaneth to eloquent speach: he may vse the same for a help, but he ought not leane vpō the same. That must needs be most strong, which wāting proppes & stayes, standeth alone. Wherfore great is the cōmendatiō of Paules preaching, bicause the heauely power did so shine in the same, that it preuayled against al impedi-ments, hauing no stay or help of the worlde. It resteth therefore that they suffer not themselues to be remoued from his doctrine, which they know to be stayed vpon Gods authoritie. Moreouer, Paule so speaketh here of the faith of the Corinthians, that this is a general sentence. Let vs know therfore that this is proper vnto faith, to stay it self vppon God only, and not vppon men. For it ought to be so fyxed and certaine, that it should not be shaken downe with al the force of hell, but should constantly abyde and sustaine all assaultes. This cannot be, except we be certainly perswaded that God speaketh vnto vs, and that it is not the imagination of men which we beleeue. And although fayth ought to be properly founded vppon the woord of God onely: yit notwithstanding this second staye is not absurdly ioyned vnto the same, that by the effect of vertue the faythfull may knowe that the woord which they heare is come from God.

Fayth resteth vppon God onely.

6. And we speake wisedome among them that are perfect: not the wisedome of this world, neyther of the princes of this world, which come to naught.

7. But we speake the wisedome of God in a misterie: euen the

the hid wisedome which God ordayned before the world vnto our glorie.

8. Which none of the Princes of this world knew: for had they knowen it, they would not haue crucified the Lord of glorie.

Esa. 64. 4. 9. But as it is written, The eye hath not sene, and the eare hath not heard, neyther haue entered into the hart of man, the things which God hath prepared for them that loue hym.

And we speake wisdome. Lest he myght seme to dispyse wisdome, euen as the Idiots and vnlearned contemne learning with a certayne barbarous outrage: he addeth, that he wanteth not true wisedome, which could not be rightly esteemed of but by such as were meete & conuenient Iudges: he calleth those (perfect,) not which haue attayned full and absolute wisedome, but which are of a sound and vncorrupt iudgment. For, *Tam*, for the which the Greeke Interpretors haue set downe *Teleion*, signifieth sound or whole. And by the way he toucheth those to whom his preaching fauored not, the which he sayth, was long of them selues, as if he should say, if so be any lyke not of my doctrine, the same by this token doth sufficiently bewray, that they haue a corrupt and defyled iudgement: bycause among men of a syncere mynd and right iudgement, it is alwayes accounted for most excellent wisedome. For although the preaching of Paule was common to all men, yet notwithstanding it had not alway the estimatiō due vnto the same. And this is the cause why he calleth them sound and perfect Iudges, which pronounce the doctrine which to the world is vnsauorie, to be the true wisedome. Also, by this Verbe (we speake) he geueth them to vnderstand, that he sheweth forth a manifest proofe of woonderfull wisedome, lest any man should obiect that he boasted of things vnknowen. Not the wisdome of this world. By the way of preuenting he repeateth againe that which he had already graunted, that the Gospell was not worldly wisdome. And lest any mā should obiect that there were fewe helpers and setters forward of this doctrine, but rather that it was contemned of the most excellent fyne wittes, he of his owne accord confesseth that which myght be obiected: but so, that he doth nothing

thing at all swarue from his cause. Neyther of the Princes of this world. He calleth those the Princes of this worlde which are excellent by any maner of gift in the same. For there are sometyme certayne, which although they haue small store of wit, yet notwithstanding for the dignitie of the person which they sustayne, are had in great admiration. But lest we should be terrified with these outward and counterfeyt shewes, the Apostle addeth, that they perish and come to naught. For it is not meete that a matter which is eternall, should depend vppon their authoritie, which are frayle & transitorie, and cannot geue vnto themselues perpetuitie: as if he should say, Seeing the kingdome of God is reuealed, away with the wisedome of the world, and let that which is transitorie, geue place vnto that which is eternall. For the Princes of this world haue their excellencie, but such as is extinguished in a moment. What belongeth this to the celestiall and incorruptible kingdome of God: or what is it in comparison of the same?

Men of countenance are esteemed oftentymes though they haue not the most wit.

7. But we speake the wisdome of God in a misterie. He sheweth the reason why the Princes of this world do not esteeme the doctrine of the Gospell: bycause the same is contayned vnder misteries, and therefore hidden. For the Gospell doth so far surpasse the sharpenesse of humane wit, that how high soeuer they looke, which are thought to be much more wyse than others, yet they neuer reach to the height of the same: neuertheless when the same is layed downe as it were before their feete, they despyse the humilitie. Thus it commeth to passe, that the more proudly they contemne the Gospel, the farther they are frō the knowledg of the same: yea they are put farre from the beholdyng therof. Which God ordayned before the world. Bycause Paule had sayd, that the Gospell was a hidden thing, it was to be feared, lest when the layth full heard this, being terrified with the hardnesse, should be quite and cleane discouraged. Therefore he proueth for this perill, and pronounceth that the same is neuertheless prepayned for vs, that we myght haue the fruition thereof. Lest any man, I say, should thinke that this hidden wisedome did nothing at all appertayne vnto hym: or else should thinke that it is great wickednesse once to looke after the same, bycause it exceedeth the capacitie of man, he teacheth that the same is geuen vnto vs

Mans wit can not reach to the secret misteries of the Gospell.

by

by the eternall counsaile and purpose of God. Howbeit he had also a further respect: for by secret comparison he amplifyeth the grace of Christ, which being reuealed by the comming of Christ, maketh vs more excellent than the fathers which liued vnder the lawe. Of the which matter we haue spoken more in the end of the last Chapter to the Romans. And first of all he bringeth his argument from the ordinance of God: for if God haue ordayned nothing in vaine, it followeth that we shall not loose our labour, in hearing the Gospell which he hath prouided for vs: for he frameth hym selfe to our capacitie when he speaketh vnto vs. And to this effect pertayneth this saying of *Esay*, I haue not spoken secretly, neyther in darke places of the earth, I sayd not in vaine to the seede of Iacob, Seeke me: Furthermore, to the end he myght make the Gospell amiable, and myght allure vs to a desyre of learning the same, he maketh an argument also of the end, namely that God hath giuen the same Gospell vnto vs, for our glorie. By the which wordes also he seemeth to compare vs with the fathers, to whom the heauenly father hath not vouchsafed to geue this honor, which he hath differred vntil the comming of his sonne.

Esa 7.45.19.

8. Which none of the princes of this world knew. If so be in reading thys, we vnderstand these wordes, (by their owne wit:) he should say no more of them, than of any common or base person of the lower sorte: for from the highest to the lowest, what are we able to attayne vnto concerning the matter: Except peraduenture we will say, that Princes are rather condemned of blyndenes and ignorance than others, bycause they onely seeme to be witty and wise in this world. Howbeit I had rather take it simply, according to the common vse of the Scripture, which is woont to speake generally of those things which happen commonly: and vniuersally to deny those things, which happen not but seldome. In this sense there was no absurditie, if so be a fewe singuler men excelling others in dignitie had bene found, which also had bene indued with the pure knowledge of God. For had they knowne it. The wisedome of God shined in Christ at the full: yet notwithstanding the Princes did not apprehend the same in him: For of the one parte the Elders and Rulers of the Iewes which excelled others

The wisedome of God shyneth in Christ.

in the opinio of wisdome & holines were chief in crucifying Christ: on the other parte Pilate and the Empyre of Rome. This is an euident example of their blindnes, which are wyse no otherwayes than after the flesh. Notwithstanding this argument of the Apostle may seeme weake. For why: Do we not see dayly some, which obstinatly resiste the truth of God which they knowe: But and if so manifest rebellion were not seene with the eyes, yet neuertheles, what other thing is sinne against the holy Ghost, than voluntarie obstinacie against God: when as a man wittingly and willingly, doth not only persecute his word, but doth also withstand the same: And therefore why doth Christ testify that he was knowen to the Pharisеis and to such as they were, when he taketh from them the cloke of ignorance, and accuseth them of wicked cruelty, in that they persecuted hym being the faythfull Minister of the Father without cause, but only bycause they hated the truth? I answeare, that there is two kindes of ignorance: the one is which commeth of a rash zeale, and reiecteth not that which is good simply, but bycause it thinketh it to be euill. And although no man doth so offend in ignorance but that he is guilty before God of an euill conscience, bycause alwayes hypocrisie, or pryde, or contempt is mixt with the same: notwithstanding iudgment, and the whole vnderstanding, is sometyme so choked in the mynde of man, that nothing but bare ignorance appeareth, not only to others, but also to him selfe. Such a one was Paule before he was illumined: For therefore he hated Christ, and was a mortal enemy to his doctrine, bicause through ignorance he was caried with a preposterous zeale of the law: neuertheles he was not without Hypocrisie, nor free frō pryde, that he myght be excusable before God: but those byces were ouerwhelmed with ignorance & blyndnesse, insomuch that he could neyther perceyue nor feele thē. The other kind of ignorance is more lyke to madnes than to meere ignorance: For they which do willingly rebel agaynst God, are like vnto frensie men, which seeing, see not. And we must alwayes be assured of this, that infidelitie is alwayes blynd: but this is the dyfference, that blyndenesse doth sometyme ouerwhelme wickednes, insomuch that a man as one al bereft of sense, hath no feeling of his sin, the which alwaies hath place in them which deceyue them selues with a good intenti-

Obiection.

Obstinate enmies of the truth.

Obstinacie, is sinne against the holy ghost

Iohn. 7. 28.

Answeare.

Ignorance of two sortes.

Mad ignorance.

on (as they call it) that is to say, with a foolish imagination: sometyme wickednes preuayleth, that man euen agaynst his conscience cõmitteth so great wickednes, with a certain outragious madnes. Wherefore it is no maruell that Paule sayth, that the Princes of this world, would not haue crucified Christ, if so be they had known the wisedome of God. For the Scribes and Phariseis had not such knowledge of the doctrine of Christ to be true, but that with gyddines they wandered in their owne darkenes.

Esay. 46. 4.

9. But as it is written, The eye hath not seene, and the eare hath not hearde. All men agree that this place is taken out of the sixty fower chapter of *Esay*: & bycause at the first sight, the sense is playne & easie, the Interpreters do not take any great paynes in explicating the same. But when we do more nearely looke into the same, there appere two great difficulties: the first is, that these woords which Paule here rehearseth, do not agree with the words of the Prophet: the second is, that Paule seemeth to haue abused the woordes of the Prophet contrary to his meaning. Fyrst of all therefore concerning the woordes: bycause they are ambiguous, they are also diuersly turned of the Interpreters. Some turne it thus, Since the beginning of the world, it hath not bene heard nor perceyued, neyther hath the eye seene any other God beside thee, which dooth so to hym that wayteth for hym. Other some interpret the speach to be dyrected vnto God, after this manner, The eye hath not seene, neyther hath the eare hearde, O God, besyde thee, what thou doost for those which wait for thee. But the Prophet according to the letter, sayth thus, From the beginning of the world men haue not heard nor perceyued with their eares, the eye hath not seene a God, besyde thee which shall doo or prepare for those that wayte for hym. If we reade the Hebrue word, *Eloim*, God, in the Accusatiue case, we shal vnderstand the Relatiue (which.) And at the first shewe, this exposition seemeth to agree better with the text of the Prophet, bycause of the thyrd person of the Verbe which foloweth: but it is further from the mynde of Paule, to whom we ought rather to leane than to any reasons. For who shall be a more assured or faythfull interpreter of this Testimony which the Lord spake by the mouth of *Esay*, than the holy Ghost, which interpreted it by the tongue

Reconciliation of places.

tongue of Paule?

But to take away the ſclaunders of the wicked, I ſay, that the propertie and nature of the Hebrue ſpeach dooth deliuer this vnto vs to be the true ſenſe of the Prophet, O God, the eye hath not ſeene, neither the eare heard: but thou alone knoweſt what thou art woont to doo for thoſe that waite for thee. And it maketh no matter for the ſodaine chaunging of the perſon, which we know to be ſo familiar with the Prophetes, that we neede not ſtand vpon the ſame. If any man like better of the former ſenſe, he ſhal haue notwithſtanding no cauſe to accuſe vs, or the Apoſtle, as though we ſwarued from the ſimplicitie of the wordes. For we vnderſtand leſſe than do they: bicauſe they are conſtrained to adde the note of ſimilitude (*So*) to the Uerbe (*Dooth.*) As touching that which foloweth, concernig the enterance into the hart of men, though no mention thereof be made in the Prophet, yet notwithſtanding it differeth nothing from theſe woords, (beſyde thee.) For ſeeing he attributeth to God alone this ambaſſage, he dooth not only exclude from the ſame the corporal ſenſes of men, but alſo the whole power of the mynde: therfore although the Prophet expreſſe ſeeing and hearing only, yet notwithſtanding he doth ſecretly comprehend all the powers of the ſoule. And in deede theſe two are inſtruments by which we conceyue the knowledge of theſe things, the which alſo come to vnderſtanding. Which God hath prepared for them that loue him. In the Greeke, and Latine tranſlation alſo theſe wordes, for them that loue hym, are turned into a *Participle*. Wherfore although there is ſome diſagreement in woordes, yet notwithſtanding in ſenſe there is no difference. But now I come to the purpoſe: the Prophet there repeating how notably God hath alwayes holpen his people in neceſſitie, cryeth out, that his benefites towardes the godly, exceede the capacitie of humane ſenſe. But ſome man will ſay, what appertayneth this to ſpirituall doctrine and to the promiſes of euerlaſting life, of the which Paul diſputeth here. This queſtion is anſweared three maner of wayes: for it ſhal be no abſurditie, if we ſay, that the Prophet when he had ſpoken of earthly benefites, was by this occaſion caryed to ſpeake generally: and ſo to preach the ſpirituall bleſſednes, which is layd vp for the faythfull in heauen. Notwithſtanding I

Queſtion.

Anſweare.

had rather to vnderstand symply the graces of God, which are dayly bestowed vppon the faythfull: in these we may alwayes behold the cause: but cannot presently behold them. The cause is the free goodnesse of God, by which he hath adopted vs into the number of his sonnes. He therefore which will ryghtly consyder of them, shall not consider them as naked: but shall cloth hym with the fatherly loue of God, as with a garment: and shall therefore bee dyrected from temporall giftes to eternall lyfe. It may also be sayd, that it is an Argument from the lesse to the more: For if so be the vnderstanding of man be not able to comprehend the earthly graces of God, how much lesse shal it reach to the height of heauen? But I haue already shewed what lyketh me best.

10. But God hath reuealed them to vs by his Spirit. For the spirit searcheth al things, yea and the deepe things of God.

11. For what man knoweth the things of a man, saue the spirit of man which is in hym? Euen so the things of God knoweth no man but the spirit of God.

12. And we haue receyued not the spirit of the world, but the spirit which is of God: that we might knowe the things that are geuen to vs of Christ.

13. Which things also we speake, not in the woordes which mans wisdome teacheth: but which the holy Ghost teacheth, comparing spiritual things with spiritual things.

But God hath reuealed them to vs. The Apostle hauing concluded all men vnder blyndnesse, and hauing taken from mans mynd proper power and strength to reach vnto God: sheweth now how the faythfull are delyuered from this blyndnesse: namely, bycause God vouchsafeth to geue vnto them the speciall illumination of the Spirit. Therefore the more dull that mans mynd is to vnderstand the misteries of God, and the greater that the vncertaynte of the same is, the more certayne is our fayth, which is borne vp by the reuelation of the spirit of God. And herein we acknowledge the exceeding goodnes of God, which vseth our fal to our benefyte.

For the spirit searcheth all things. This is added for the consolation

consolation of the Godly: to the end they may the more safely rest themselues vpō the reuelation frō which they haue the spirit of God: as if he should say, Let it suffice vs that we haue the spirit of God a witnes: for there is nothing so profound in God, whither the same doth not pearce. For so much this woorde, searcheth, signifieth here. Yea, the deepe things of God. That is to say, not the secret iudgements, the inquisition wherof we are forbydden to make, but the whole doctrine of saluation, which were in vayne reuealed in the Scriptures, except God by his holy spirit should lyft vp our myndes thereunto.

Gods spirit reacheth to the deepenes of Gods secretes.

11. For what man knoweth the things of a man? The Apostle purposeth here to teach two things: that the doctrine of the Gospell cannot be otherwyse comprehended, than by the testimony of the holy Ghost: againe, that they haue no lesse fyrme and sound assurance, which haue such testimonie of the holy Ghost, than if they felte that with their handes which they beleue. Bycause the Spirit is a faithfull and vndoubted witnesse. This he proueth by a similitude of our spirit: for euery man knoweth his owne cogitations. But no man knoweth what is in another mans hart. Therefore all men are ignorant of the counsaile of God, and of his will, for who hath bene his counsayler? Therefore the counsayle of God is as a way vnto the which there is no accesse: but if so be the spirit of God hym selfe leade vs thyther, that is to say, if he certefye vs of those things which otherwyse are hidden from our vnderstanding, there shall not bee left any more any place of doubting: for the spirit of God knoweth will ynough what is in hym. But this similitude seemeth not very well to agree. For seeing the tongue is the Charecter of the mynd, men do communicate their affections one to another, that they may participate eyther to other mutually their cogitations. Why then may we not comprehende by the woord of God what his will is? For whereas men by dissembling and lying, do oftentymes rather kepe their cogitations secret than disclose them: God doth not so, whose word is an vndoubted truth, & his naturall & liuely image. But it shalbe necessarie to consider how far Paule would extend this similitude. The inward thought of man, of the which others are ignorant, is knowen to hym alone. If he afterward

Mans thoughtes are knowen to God alone.

reueale the same to others, it maketh not, but that his holy spirit alone knoweth what is in hym. For it may be that he cannot perswade: it may also be that he cannot well expresse his vnderstanding. But if he attayne both, yet notwithstanding that is nothing repugnant with the other: that is to say, that his spirit should be euer a whit the lesse the true and onely searcher and knower of the thoughtes. But this difference there is betwene the thoughtes of God and of men: that men do vnderstand one another: but the woord of God is a certayne secret wisedome, to the heyght whereof the weakenes of mans mynd doth not reach. Euen so the lighe shyneth in the darknesse, vntyll the holy Ghost openeth the eyes of the blynd. The spirit of man. Note here that the spirit of man is taken for the soule, in the which resteth the intellectuall power. For Paule should haue spoken improperly, if he had sayd, that the vnderstanding of man knoweth, that is the power it selfe: and not that the soule is endued with the power of vnderstanding.

12. And we haue receyued, not the spirit of the world. He amplyfyeth by a comparison of the contraries that certaynetie of the which he had spoken. The spirit (sayth he) of Reuelation which we haue receyued, is not of the woorld, that it myght seeke onely after earthly things, that it should be subiect vnto vanitie, that it should doubt, that it should alter and chaunge, that it should keepe vs in suspense: but it is of God, and therefore farre aboue the heauens, of a sounde and constante truth, and in heyght farre surpassing all doubting. This place is so manifest as may be, to refell and confute that deuilish opinion of the Papistes concerning the continuall doubting of the faithfull. For they commaunde all the faithfull to doubte whether they be in Gods fauour or no, neyther do they admit any other trust of saluation, than that which dependeth vppon morall and probable coniecture. Howbeit they do here two maner of wayes ouerthrow faith: For they will both haue it doubtfull whether we be in the state of grace: and also they bring in after that another doubte concerning finall perseuerance. But here the Apostle pronounceth generally, that the electe are endued with the spirit, by the testimony whereof they may assure themselues that they are adopted to the hope

The Papistes commaunde vs to doubt whether we be in Gods fauour.

of

of euerlasting saluation. Uerely, if they will haue their opinion to stande, they must eyther of necessitie depryue the faithfull of the spirit of God, or els make the spirit of God it self subiecte to vncertaintie. Both these are playne repugnant with the doctrine of the Apostle. Therefore let vs know that this is the nature of faith, that the conscience haue from the holy ghost the assured testimony of Gods good will toward the same, vppon the which it staying it self, doubteth nothing at all to cal vppon God the father. Thus Paule lyfteth vp our faith aboue the world, that it may beate downe from aloste all the pryde of flesh: for otherwyse it shalbe alwayes fearefull and doubtfull: bycause we see how boldly humane wyt exalteth it self, the proude presumption wherof must of necessitie be troden vnder foote by the sonnes of God with contrary disdayne of Heroycall magnanimitie. That we might know the things that are geuen to vs of Christ. The Apostle addeth this knowledge, the better to expresse the securitie of faith. Notwithstanding let vs note that the same is not conceyued after a naturall manner, nor apprehended with the capacitie of the mynde: but that it dependeth wholy vpon the reuelation of the spirit. Those things which he sayth are geuen to vs of Christ, are the benefits which we obtaine by his death and resurrection: namely, that we being reconciled vnto God, and hauing gotten remission of synnes, may know that we are adopted into the hope of euerlasting lyfe, that being sanctifyed by the spirit of regeneration, are made new creatures, that we may lyue vnto God: or, that we may know what is the hope of our calling. Ephe.1.18.

13. Which things also we speake. The Apostle speaketh here of hymselfe. For as yet he is in hande with the commendation of his ministerie. And this is a notable tytle of hys preaching, when he sayth, that in the same is contayned the secrete reuelation of great things, the doctrine of the holy Ghost, the summe of our saluation, and the inestimable treasures of Christ: that the Corinthians myght knowe what great account ought to be made of the same. Neuertheless, he returneth to his former concessiō: how that his preaching is not adorned with any glorious shew of words, & that it is not painted with goodly eloquēce: but is

onely contented with the doctrine of the holy Ghost. He calleth those the wordes taught of mans wisedome, which sauour of humane erudition, and are paynted with Rhetorike, or stuffed with the lofty sentences of Philosophie, in such wyse that they draw the hearers into admiration of the same. And he calleth those the wordes taught of the spirit, which rather framed to a sincere and simple stile, and becomming the maiesty of the spirit, than to vaine ostententation. For we must alwaies take heede lest the wisedome of God be defiled with a certayne prophane fynenes and choyse of wordes, to mayntayne eloquence. Paule vsed such a kynde of teaching, as was free from all externall helpes, except only the bare and naked force of the spirit. Comparing spirituall things with spirituall things. The Apostle sayth, that he compareth spiritual things with spirituall thinges, when he applyeth and frameth wordes vnto the matter: that is to say, when he tempereth that heauenly wisedome of the Spirit with simple speache, and which sheweth foorth the naturall force of the spirit. And withall he reprehendeth others, which by a certaine affected fynenes of wordes and ostentation of subtiltie, get the lyking of men: as eyther voyde of sounde truth, or else which corrupt the spirituall doctrine of God with vncomely counterfeyting.

* Or, comprehendeth not.

14. But the naturall man perceyueth not the things of the spirit of God, for they are foolishnes vnto hym: neyther can he know them, bycause they are spiritually discerned.

15. But he that is spiritual, discerneth al things, yet he hym selfe is iudged of no man.

16. For who hath knowen the mynde of the Lord, that he might instruct hym? But we haue the mynde of Christ.

But the naturall man comprehendeth not. By the natural man, he meaneth not one addicted to grosse concupiscences, or to his own sensualitie: but euery man which is endued with the gifts & powers only of nature. The which appeareth by the oppolite or contrary: for he cõpareth the natural mã with him which is spirituall. Seeing by this natural man he is vnderstoode whose mynd is gouerned by the illumination of Gods holy spirite, there is no

The naturall man.

doubt

doubt but that the same signifieth a man lefte in his naturall corruption. For the soule is proper to nature, but the spirit commeth of a supernaturall gifte. And he returneth to that which he had touched before. For he goeth about to take away the offence, which might trouble the weake, for that so many despyzed the Gospell. He sheweth that such contempte ought not to be accounted of, as procedeth from ignorance: and that therefore it ought to be no let vnto vs to go forward in the rase of faith, except we will shut our eyes against the Sunne, bycause blynde men see not the same. It were great ingratitude, when God bestoweth vpon any man a speciall benefite, to reiect the same, bycause the same is not common to all men: when as the very rarenes therof ought to encreace the estimation. For they are fooliſhnes vnto hym. The doctrine of the Gospell, sayth he, is vnsauory to all men, which sauour and taste the same according to the naturall man. But wherof commeth this? Of their owne blyndnes. How lyttle then is the maiestie of the Gospell diminished? To be short, seeing the ignorant do therefore contemne the Gospel, bycause they measure the pryce thereof by the estimation of men, Paule thereof taketh an argument more highly to extoll the dignitie of the same. For he teacheth, that it is therfore contemned, bycause it is vnknowen: and that it is therefore vnknowen, bycause it is more secret and loftie than mans mynde can reache vnto: euen as that wisedome is, which so farre exceedeth the vnderstanding of man, that he cannot attaine so much as the taste thereof. And although the Apostle doth here accuse the disdaynefull pryde of the flesh, in that men dare condemne that for fooliſhnes which they vnderstand not, yet notwithstanding withall he sheweth how great the imbecilitie, or rather the dulnes of mans mynde is, when he denyeth the same to be capeable of spirituall knowledge. For he teacheth that not only the obstinacie of mans will, but also the impotencie and weaknes of mans mynde, is the cause, that man hym self cannot atteyne vnto those thinges which are of the spirit. If he had sayd, that men would not know thē, he had said truly, but he addeth, that they cannot know them: Wherby we gather, that faith is not in the will of man, but commeth rather from the the gyft of God.

The Gospell is not vnderstood of the naturall man.

Ignorance causeth the Gospell to be contemned.

Obstinacie in mans will, and weakenes of the mynde, keepe him frō spiritual knowledge.

Bycause they are spiritually discerned. That is to saye, the

the spirit of God, from the which the doctrine of the Gospell proceedeth, is the true and only interpreter which reuealeth the same vnto vs. Wherefore mens myndes must needes be blynde in iudging and discerning therof, vntyll such tyme as they are illumined by the spirit of God. Hereby we may gather, that all men are naturally voyde of the spirit of God: otherwyse the argument were voyde. For what light of reason soeuer we haue in this lyfe, it cõmeth of the spirit of God. But we speake now of the speciall reuelation of heauenly wisedome, which God geueth only vnto his sonnes. Whereby their ignorance is lesse tollerable, which imagine the Gospell to be offered so generally, that it is free for all men alyke to imbrace saluation.

Illumination of the spirit.

15. But he that is spirituall discerneth all thinges. After he hath taken away authoritie from the carnall iudgement of man, he now teacheth, that those onely which are spiritual are meete discerners of this cause: bycause the spirit of God alone knoweth it self, and bycause his proper office is to discerne his owne from that which belongeth to others, and to proue that which is his, and to abrogate fayth from all other. Therefore the sense is this, Away with all the wisedome of the flesh: it is onely spirituall wisedome, which hath so stable and sounde knowledge of the mysteries of God, that it may assuredly discerne truth from a lye, the doctrine of God from the inuentions of men, and is not deceyued. But he is discerned of no man, bycause men haue not in them the certaintie of faith, that it may at their will be made frustrate: seeing it is aboue the Angels them selues. Note that this prerogatiue is not geuen to the person of man, but to the woord of God, which those that are spirituall follow in discerning, the which also is geuen vnto them of God with true intelligence: the which being present, the perswasion of man is set aboue the reache of humane iudgment. Note here also the woord of discerning, by which the Apostle geueth vs too vnderstande, that we are not only illumined of the Lord to perceyue that which is true, but are also instructed with the spirit of discretion, least we should hang doubtfull betweene truth and falshoode: but that we may determine what to shunne and what to follow.

Faith is aboue the Angels.

But

But here it may be demaunded. Who is so spirituall, and where any one shalbe founde endued with so great light, that is able to discerne all things: seeing we alwayes feele our selues to be wayte in great ignorayncе, and to be subiect to the perill of erring: yea seeing the most perfyt do oftentymes slyde and stomble. *Question.*

The answeare is easie, namely that Paule doth not extende this faculte and power to all things, as though he exempted al that are borne againe by the spirit of God from all errour: but his purpose is symply to teache, that the wisedome of the flesh can do nothing in discerning the doctrine of pietie, that this censure and this right resteth in the spirit of God alone. Therefore, so many as are regenerate, do iudge rightly according to the measure of faith geuen vnto them, and no otherwyse. Yet he hymselfe is iudged of no man. I haue alredy declared, why he sayth, that the spirituall man is not subiect to the iudgement of any other man: namely bycause the truth of faith, which dependeth vppon God only, and is builded vppon his woorde, neyther standeth or falleth at the will of men. And whereas he sayth hereafter in this Epistle, that the spirit of one Prophet is subiect to other Prophets, it is nothing repugnant to this sentence. For to what other ende is that subiection, but that euery one of the Prophets harken to others, and despyse not nor exclude their reuelations: that the same truth which shalbe founde, may at the laste abyde fyrme, and may be receyued of all men? But here he placeth this knowledge of faith receyued from God, aboue the heyght of heauen and of earth, that it might not be esteemed or valued by the iudgement of men. Howbeit the Greeke texte (*ὑπ' oudenòs*) may be red in the Newter gender, as (of none) that it may be vnderstoode of a thing, and not of a man. So, the *Antithesis* or comparison shall be more full: That the spirituall man, as he is endued with the spirit of God, iudgeth all things, and is iudged of nothing: bycause he is subiect to wisedome or reason of man. And thus Paule should exempt the godly consciences of men, from all decrees, lawes, and censures of men. *Answeare.*

16.

16. For who hath knowen the mynde of the Lorde? It is lykely that Paule had respect vnto that whych is sayde in the fortie Chapter of *Esay*. 40.13.&.14 For as the Prophet asketh there, who hath bene the Lordes counsayler? or who hath dyrected his spirit? So by this question he goeth about to teache that his secrete counsayle is farre from the myndes of men, which is conteyned in the Gospell. This therefore is a confyrmation of the former sentence. But we have the mynde of Christ. It is uncertaine whether he spake of the faythfull generally, or of the Ministers onely: for both senses may agree with the text. Howbeit I had rather referre it specially to him and to other faithfull ministers of the woorde. Therefore he sayth, that the seruantes of the Lorde are taught that, which is farthest from carnall sense, by the instruction of the spirit, that they may speake without feare as from the mouth of the Lorde: the which gyft commeth afterward by digresse to the whole Church.

The third Chapter.

1. And I could not speake vnto you brethren, as vnto spirituall, but as vnto Carnall, euen as vnto babes in Christ.

2. I gaue you mylke to drinke, and not meate: for ye then were not strong, neyther are ye as yet.

3. For ye are as yet carnall: Seeing then there is among you enuying and stryfe, and sectes, are ye not carnall, and walke as men?

4. For whyle one sayth, I am of Paule, and another, I am of Apollo, are ye not carnall?

And

ND I could not speake vnto you brethren. He beginneth to apply that to the Corinthians themselues which he had spoken concerning carnall men, to the ende they myght vnderstande that the faulte was in themselues, that the doctrine of the Crosse lyked them so yll. It is lykely that these marchantes of *Corinth* were so geuen and disposed to self lyking and arrogancie, that very hardly, and not without great difficultie they imbraced the symplicitie of the Gospell. Wheruppon it came to passe, that the Apostle being contemned & the diuine effect of his preaching, they gaue more heede vnto those subtill and bragging teachers, notwithstanding that they were vayne spirites.

Therfore that he might the better beate downe their insolencie, he testifyeth that they had bene part of those, which beyng ouerwhelmed with carnall sense, were not capeable of the spirituall wisedome of God. For he mittigateth the sharpenesse of his reprobation when he calleth them brethren: notwithstanding he doth simply cast in their teeth, that their myndes are so choked with the darkenesse of the flesh, that it brought this impediment to his preaching among them. Therfore what soundnesse of iudgement is that, when they are not apt and prepared so much as to heare? But he meaneth not that these men were carnall in such wyse, that there was no sparke of the spirit of God in them: but that they abounded as yet too much in carnall sense, insomuch that the flesh preuayled against the spirit, and oppressed as it were the light therof. Therfore although they were not altogether destitute of grace, yet neuertheless, bycause the flesh had more preheminence in them than the spirit, they are therefore called carnall. The which playnly appeareth by that which he addeth by and by, namely, that they were babes in Christ: for they had not bene children, vnlesse they had bene begotten: and this begetting commeth of the spirite of God.

Carnall Corinthians.

Euen as vnto babes in Christ. This name is sometyme taken in good part, as in the Epistle of Peter, who commaundeth 1. Pet. 2. 2.

vs

vs to be lyke vnto new borne Babes. And in this sentence of
Luke.18.17. Christ, Excepte ye become lyke vnto Children, ye shall
2.Cor.14.20 not enter into the kingdome of God. But here it is to be taken in the woorse part, bycause it is referred to vnderstanding. For we ought to be children in malice, but not in vnderstanding. The which distinction taketh away the doubt: to the
Ephe.4.14. which also may be added this saying, Let vs not henceforth any more be children, wauering & caryed about with euery wind of doctrine, in the wylinesse of men. &c.

Obiection. 2. I gaue you mylke to drinke and not meate. Here it may be demaunded whether Paule transfigured Christ, and chaunged
Answeare. hym according to the varietie of the hearers. I answeare, that is rather referred to the manner and forme of teaching, than to the substance of doctrine. For Christ is to Babes mylke, and to growen men strong meate: one truth of the Gospell belongeth to both, but yet the same is deliuered according as they are
The part of a wise teacher. able to conceyue it. It is therefore the parte of a wyse teacher, to frame hymselfe to theyr capacitie, whom he taketh in hande to teache, that he begynne to instruct the weake and ignorant in the fyrst principles, and not to proceede hygher than they are able to followe: and that he instyll doctryne into them by lyttle and lyttle, leste by powring the same too plentifully, it ouerflowe. But yet these rudymentes or fyrst principles, shall contayne whatsoeuer is necessary to be knowen, no lesse than that more absolute doctrine, which is delyuered to the stronger sort. Concerning the which matter Saint *Augustine* speaketh at large in his Homily vppon John. Thus the
Augustine in Hom.98.in Iohan. counterfeyt excuse of certayne is refelled, who when through feare of perill, they do only obscurely maffle out somewhat concerning the Gospell, allege this example of Paule. In the meane tyme they shewe foorth Christ so farre of, and couered with so many vayles, that they alwayes detayne their disciples in daungerous and deadly ignorance. I will saye nothing of their manyfold corruptions which they mingle with the Gospell, of their diuiding and tearing of Christ in peeces, of their grosse Idolatrie which they do not onely dissemble, but do also confyrme by his example, but and if they chaunce to speake any good thing,

by

by and by they contaminate the same with many lyes. How farre they are vnlyke to Paule, it is euident ynough: for milke is foode and nourishment, & not poyson: & it is such nourishment, as is apte and profitable to bring vp children, vntil they be of rype yeares. For ye then were not strong. Lest they should flatter themselues too much in their wisedome, he fyrst of al declareth what he found in them at the beginning: then he addeth, that the same faultes rest as yet in them: which goeth more harde. For in putting on Christ, they ought to haue layed aside the flesh: and thus we see that Paule complayneth of the hyndered lawfull going forward of doctrine. For except the hearer cause delaye through the faulte of his dulnesse, it is the office of a good teacher too proceede farther vntyll he come to perfection.

3. For ye are as yet carnall. So long as the flesh, that is to saye, naturall corruption, hath the rule in man, it doth so occupy his wyt, that the wisedome of God cannot enter into hym. Wherefore if we will profyt any thing in the scoole of the Lord, we must first of all forsake our owne vnderstanding and will. For although there appeared some sparke of godlynesse in the Corinthians, yet notwithstanding the same was at the last quenched and choked. Seeing then there is among you, enuying, stryfe and sectes. This is a proofe of the effectes. For seeing that stryfe, enuying, and sectes, are the fruites of the flesh, whersoeuer they are to be seene, it is certayne that the roote is also there. These euyls raygned among the Corinthians: hereby then he proueth that they are carnall. The same argument he vseth to the Galathians. If ye liue in the spirit, walke also in the spirit. For seeing they would be counted spirituall, he setteth before them the woorkes, by which they denyed that which they professed with their mouth. And note the excellent order which Paule vseth here: for of emulation or enuying, contentions aryse, the which after they are once inflamed, burst foorth into daungerous sectes: but the mother of al these mischefes is ambition. Gala. 5. 25.

Ambition is the mother of all mischiefe.

And walke as men. Also, hereby it appeareth, that the name of flesh is not restrained to the inferior cōcupiscēces only, as the

the Papistes imagine, the seate whereof they call sensualitie: but it is spoken of the whole nature of man. For they which followe the course of nature, are not gouerned by the spirit of God: and the same according too the definition of the Apostle, are carnall, that flesh, and the disposition of man myght be all one in signification: and therefore in another place he doth not require in vaine, that we become new creatures in Christ. 2. Cor. 5. 17.

4. For whyle one sayeth, I am of Paule. Now he expresseth the very particuler maner of the contentions, and that in the person of the Corinthians, whereby the description is of the greater force: namely, that euery one glorved in his owne proper teacher, as though Christ were not the only Schoolmayster of all. But where such ambition taketh place, there is eyther no profit, or else very lyttle of the Gospell. Yet for all that we must not vnderstand the Apostle so, as that they openly professed this thing in playne wordes: but the Apostle reproueth their wicked dispositions, to the which they were giuen. Howbeit it is lykly, as most commonly vayne garrulitie followeth ambitious fauour, that in wordes they shewed forth a preposterous affection of the mynde, when as they hyghly extolled their teachers, not without the contempt of Paule, and of such as he was.

5. What is Paule? What is Apollo? Only ministers are they by whom ye beleued: and as the Lord gaue to euery man.

6. I haue planted, Apollo watered, but God gaue the increase.

7. So then neyther is he that planteth any thing, neyther he that watereth: but God that giueth the increase.

8. He that planteth, & he that watereth are one: & euery man shal receyue his reward according to his labour.

9. For we are together Gods laborers: ye are Gods husbandry, ye are Gods building.

What is Paul? Here he beginneth to handle the iudgmēt which we ought to haue of the ministers: and to shew to what vse & purpose they are ordayned of God. He nameth hym selfe & Apollo rather then others to auoyd enuy. What, sayth he, is the office of the ministers else, but by their preaching to bring them to the fayth?

Here-

Hereuppon Paule gathereth, that we ought not to gloryе in any man: for fayth permitteth not to gloryе in any other than in Chriſte: Wherefore they whiche extoll men aboue meaſure, doo ſpoyle them of true dignitie: For this eſpecially belongeth vnto all men, that they be the Miniſters of the Faith: that is to ſay, that they bring Diſciples vnto Chriſte, and not to them ſelues. And although he ſeemeth by this meanes to extoll the dignitie of Miniſters, yet notwithſtanding he dooth not deiect or abaſe the ſame, lower than the due and proper eſtate. For it is much that he ſaith, that we attayne to faith by their miniſterie. Yea, the efficacie of externall doctrine is here notably commended, when it is called the inſtrument of the holy Ghoſt: and the Paſtours haue no common tytle geeuen vnto them, when God is ſayd to vſe thoſe Miniſters, to diſpence the incomparable treaſure of fayth.

Faithe reioyceth in Chriſt only.

As the Lorde gaue to euerye man. In ſome bookes the Greeke Coniunction, *Kai* (and) is wanting, whiche maketh this all one Texte with the wooryes afore, thus, Miniſters are they by whom ye beleeued, as the Lorde gaue to euerye man. If we reade it thus, this latter parte ſhall be added as an explication of the fyrſte: that Paule maye defyne what he meaneth by a Miniſter. As if he ſhoulde ſaye, They are Miniſters whoſe wooryke God vſeth, not whiche are able to doo any thing by their owne power, but whiche are ledde and moued by the hande of God, as inſtrumentes. Notwithſtanding our Tranſlation whiche wee haue here ſet downe vnto vs, is more true in my iudgement: the whiche if wee followe, the ſentence ſhall be more full: for it ſhall conſiſt of two partes thus, firſte, they are Miniſters whiche haue referred their labour vnto Chriſte, that ye myght beleeue in hym: Secondly, they haue nothing of their owne, whereby they maye be proude, ſeeing they bring nothing to paſſe of them ſelues, and haue no power but that whiche is geuen them of God: and euerye one hath the ſame according to his meaſure, which meaſure ſheweth that whatſoeuer euery one hath, commeth from another: and it dooth knyt all men together as it were with a mutuall knot, bycauſe they one neede of anothers helpe.

Miniſters are Gods inſtruments.

6. I haue planted, Apollo hath watered. He doth more playnly declare by a similitude, what manner of thing that Ministerie was: by whiche similitude is most aptly described the nature of the woorde and the vse of preaching. That the earth may bring foorth fruite, plowing, sowing, and other tillage is necessary for the same: but these things being done, the labour of the husbandman should profite nothing, except the Lord geue increace from heauen by the influence of the Sunne, or rather by his woonderfull and secrete power. Therfore, how effectuall dilligence soeuer the husbandman bestoweth, and how profitably soeuer he sowe his seede, yet notwithstanding they are prospered by the onely blessing of God. For what is more woonderfull, than the springing and growing of putrifacted seede? Euen so the woorde of the Lord, of his owne nature, is frutefull seede: the ministers are lyke vnto husbandmen, which ploughe and sowe: other helpes also followe the seede, as the conueying of water by furrowes eyther to or from the same. Thus also do the ministers, when they hauing layd the seede in the grounde, do helpe the ground it selfe by all meanes that they may, vntill it bring foorthe that which it hath conceyued: but to bring to passe that their labour may fructifie, that is a miracle of the grace of God, and not a woorke of humayne labour. But note in this place how necessarye the preaching of the woorde is, and how necessarye also the perpetuitie of the same is. It is a thing no harder vnto God to blesse the earthe without the dilligence of men, that the same may of it selfe yeelde vs frute, than to drawe foorthe or rather to expresse the increace of the same, with the great industrye, Sweates, and labours of men: but yet we must do this, bycause God hath so ordayned, that man should labour, and that the earthe should be answerable to his tillage. Euen so in lyke manner, God is able to inspire fayth into men when they sleepe, if it please hym, without the woorke and labour of men: but he hath otherwyse decreed, namely, that fayth should come by hearing. He therefore which omitting this meane trusteth to reache vnto fayth, doth euen as if the husbandmen, throwing away their plough, neglecting to sow, & forsaking al māner of tillage, should gape for foode from heauen.

God geueth increase to all our labors by his blessing.

Gods woorde compared to seede.

God vseth meanes rather than myracles to win vs to fayth.

As

As touching continuation, we see what Paule saith here, namely that sowing is not sufficient, except it be furthered with newe helpes. He therefore which hath already receyued seede, hath as yet nede of watering: neither must he be left of vntil he be come to full ripenes: that is, vntil the end of life. *Apollo* therfore which succeeded Paule in the ministerie of the woord at *Corinth*, is sayd to haue watered that, which Paule had sowed. Continuation of preaching is necessary.

7. So then, neither is he that planteth, any thing. But what meaneth this, seeing it appeareth euidently by that which is already spoken, that their labour is not so ineffectuall and vaine? Let vs see then why Paule doth so extenuate the same: and first of all it is meete to note, that he is accustomed to speake two manner of wayes of ministers, euen as also of Sacraments. For sometime he considereth the minister, as he is ordayned of the Lord, first to regenerate: Secondly to feede mens soules to eternall life, to forgeue sinnes, to renew mens mindes, to erect the kingdome of Christ, and to destroye that of Satan: and then, he doth not onely alligne vnto him the office of planting and watering, but doth also adourne him with the power of the holy Ghost, lest his labour might be ineffectuall. So in another place he calleth himselfe a minister of the spirit, not of the letter, which printeth the woord of the Lord in the harts. And sometime he considereth the minister as he is a seruaunt, and not a Lord: as he is an instrument, and not a hand, and to be short, as he is a man, and not God. *Obiection.* *Answeare.* 2. Cor. 3. 6.

And then he leaueth vnto him nothing but his labour, and the same a dead & vaine action, except the Lord make the same effectuall by his holy spirit. The reason is, bycause when the ministerie commeth simply in question, we ought to haue respecte not onely to man, but also to God, who worketh in hym by the grace of his Spirit: not bycause the grace of the Spirite is alwaye tyed vnto the woorde of man: but bycause Christ doth so shewe foorth his power in the ministerie which he hath ordayned, that the same may appeare not to be instituted in vaine. After this māner, he neither taketh to himself, nor derogateth that which is trāsferred vnto mē. For he is not separated frō the minister, but rather his force is sayd to be effectual in the minister.

But bycause wee doo sometyme abuse this occasion too the ouermuch extolling of men, it is needefull for the correctyng of thys fault, to discerne of what corrupt iudgement we are: And the Lord of the one part, and the Minister of the other part, are to be seuered and set asyde: then it may appeare how naked and needy man is in hym selfe, and how cleane voyde of all efficacie and power. Wherefore knowe wee that in thys place Ministers are compared with the Lord, and that the cause of thys comparison is, for that wicked men beeing preysers of the grace of God, are too prodigall in extolling Ministers: insomuch that they pul from God that which they transfer vnto them selues. Howbeit he alwayes keepeth an excellent moderation: for when he sayth, That God geueth the increase, he thereby geueth vs to vnderstand that the labour of men them selues wanteth not successe. We shall see in another place that there is also the very same reason in Sacraments. Therefore although the heauenly father dooth not reiect our labour in tilling his grounde, neyther suffereth the same to be vnfruitfull: yet notwithstanding he will haue the successe thereof to depend solely vppon his benediction, that he myght haue the whole prayse. Wherefore if we will profit any thing at all in laboring, practising, and in persisting, let vs know, that we shall profit nothing at all, except he prosper our labour, our indeuours, and our persisting, that we myght commend our selues and whatsoeuer we do, to his grace.

Except the lord keepe the citie, the watchman waketh in vayn

8. He that planteth and he that watereth are one. He teacheth also by another reason, that the Corinthians abused the names of the teachers, to the mayntayning of their sectes and factions, who with their whole myght ioyntly sought all one thing: and that they could not be seuered or diuided by any meanes, except they ioyntly also forsoke their office. They are (saith he) one, that is they are so linked together, that their cõiunctiõ will not admit any separatiõ: bicause al men ought to haue before their eyes one end, both that they may serue one Lord, and also may be cõuersant in one worke. Therfore if so be they faythfully bestow their labour in tilling the lords husbãdry, if they imbrace vnity, & shal help one another with mutual cõmunicatiõ, their nães shal neuer giue occasiõ of

Vnitie in the Ministerie ought to be.

contentions.

contentions. A notable place to exhort the Ministers vnto concord. Neuertheles by the way he gyrdeth priuily those ambitious teachers, who in geuing occasiõ of strife and cõtentiõ, bewraied thẽselues to be none of the seruants of Christ, but such as were puft vp with vayne glory: that they indeuored not themselues to plant and to water, but rather to plucke vp by the rootes, and to burne. And euery man shall receyue his rewarde. Here he teacheth to what ende the Ministers ought to haue respect, not too seeke the prayse and commendation of the people, but rather too please the Lord. And this he doth to call those ambitious teachers which were made drunken with the glory of the world, and thought vppon nothing else before the Iudgement seat of God, and also to admonish the Corinthians how vaine and friuolous that fauour is which is wonne with eloquence, and vayne ostẽtatiõ: also in these wordes he sheweth the security of conscience, in that he dare without feare, looke for the iudgement of God. For whereas ambitious men do sell themselues vntoo the world, that commeth too passe, bycause they haue not learned to addict themselues vnto God, and bycause the heauenly kingdome of Christ is not before their eyes. Therefore so soone as God openly sheweth hymselfe, that foolish desyre to wynne mans fauour vanisheth away.

9. For we are together Gods laborers. A notable reason: It is the Lordes busines which we haue in hand, and he it is for whom we bestowe our labour: therefore as he is faythfull and iust, he will not defraude vs of our rewarde: wherefore he is deceyued which hath respect vnto men, or dependeth vppon their reward. A worthy & excellent tytle of the Ministerie, that when as God is able of hym selfe to bring his purpose to passe, he taketh vs poore wretches as helpers, and vseth vs as instruments. And whereas the Papists abuse this testimony to stablish free wil, it is too friuolous: for Paul teacheth not what men are able to do by the strength of nature, but what the Lord doth by them through his grace. And in that some expound, that Paule which was Gods workeman, was also a fellowe labourer with his fellowes, that is, with the rest of the teachers, it seemeth hard and coacted vnto me: neyther doth any reason constrayne to flee vnto this subtile exposition. For it dooth notably agree with the purpose of the Apostle, that

Free wyl ouerthrowen.

seeing it is the proper office of God to builde his Temple, or to dresse his Vineyard, to take Ministers into the societie of the labour, by whom he dooth so woorke alone, that notwithstanding they woorke in lyke maner in common with hym. Concernyng the reward of woorkes, reade my booke of *Institutions*. Yee are Gods husbandrye, yeeare Gods building. These woordes may be expounded two manner of wayes, *Passiuely* in this sense, Wheras we haue laboured in tyllyng you, in sowing the woorde of God among you, and in watering you, we haue not done the same for our owne sake, nor that we might reape the fruite, but to shewe our obedience vnto the Lorde: whereas we haue sought to buylde you, we were not moued thereunto in respect of our owne commoditie: but that yee might be the Lordes plantyng, and the Lordes buildyng. But *Actiuely* in this sense, Yee are so planted by the labour of men in the Lordes fielde, that your heauenly Father is the true husbandman, the Authour of this plantyng: Yee are so buylded by men, that he hym selfe is the true buylder. Howbeit the former Interpretation liketh me better. For I thinke that the purpose of Paule is here to expresse, that true Ministers doo not labour for them selues, but for the Lord.

Hereuppon it foloweth, that the Corinthians doo amisse, whiche addict them selues vnto men, seeing they belong by right vnto the Lord. And fyrst of all he calleth them the Lordes Husbandry, persisting in the Metaphor which he had taken in hand: secondly to make an enterance for hymselfe into a larger discourse, he taketh another Metaphor of building.

10. As a wise builder, according to the grace of God geuen vnto me haue I layed the foundation, and another buildeth thereon. But let euery man take heede how he buildeth vppon.
11. For other foundation can no man lay, than that, that is layed, which is Iesus Christ.
12. If any man build on this foundation, Gold, Siluer, precious Stones, Tymber, Hay, Stouble:
13. Euery mans woorke shall appeare. The day shall declare it, bycause it shall be reuealed by the fyre, and the fire shal

shall try euery mans woorke what it is.

14. If any mans woorke that he hath built vppon, abyde, he shall receyue a rewarde.

15. If any mans woorke burne, he shall suffer losse, but he shall be safe hym selfe: neuertheles yet as it were through fire.

As a wise builder. This is a most apt similitude, and therefore it is often found in the Scriptures, as we shall see anon. But here the Apostle doth with great confidence and securitie proclayme his fayth: according as the same was necessary to be mayntayned not onely agaynst the sclaunders of the wicked, but also against the proud disdayne of the Corinthians, of whom his doctrine began now to be despysed. Therefore the more that they depressed hym, the more higher he arose, and dooth pronounce as it were from a hygh Pulpet and lofty, that he was the fyrst Mayster Builder among them in laying the Foundations: that he had wysely dispatched the same: and that it remayned that others went forwarde after the same manner, building vpwarde according too the Platforme of the Foundation alredy layed. Let vs note, that Paule speaketh these things fyrst for the commendation of his doctryne, which he sawe was despysed of the Corinthians: Secondly to reprooue the insolencie of others, who for the desyre they had too excell, vsed a newe kynde and forme of teaching. Therefore he admonisheth those not too take any thing in hand rashly in the Lords building. And he forbiddeth them two things, that they presume not to lay any other foundation, and that they sette not the rest of the building out of square with the foundation. According too the grace of God geuen to mee. He alwayes taketh dilligent heede that hee doo not deryue any part of Gods glory too hymselfe, for he referreth all things vnto God, and leaueth nothing too hym selfe, sauing that he acknowledgeth hymselfe to be the Instrument. But submitting hymselfe thus modestly vnto God, he dooth priuily nyppe their arrogancie, whiche made no account too obscure the grace of God, so that they themselues myght be in estimation.

After that he sheweth also, that there was not grace of the spirite in that vaine pompe whereby they had their estimation: but he being led by the spirit of God, setteth hym selfe free from contempt.

11. For other foundation can no man laye. This sentence consisteth of two parts, namely, that Christ is the only foundatiõ of the Churthe, and that the Corinthians were rightly builded vppon Christ by the preaching of Paule. For it was needefull that they should be reduced vnto Christ alone, whose eares did itche for the desyre of noueltie. And it was not a lytle behoueable, that Paule should be acknowledged the chefe and master builder, from whose doctrine they could not swarue, but they must forsake Christ hym selfe. The summe is, that the Churche ought not to be built vppon any other than vppon Christ: that Paule had so faithfully done his dutie herein amonge the Corinthians, that nothing could be found wantinge in his ministerie: for the which cause, that whosoeuer should follow, they could any otherwyse do any good and faithfull seruice vnto the Lorde, and that they ought not to be hearde as the ministers of Christ, except they soughte to frame their doctrine vnto his, and to prosecute that which is well begonne, in suche wyse that it might playnly appere, that they went not about to frame any new woorke. For what is more pernicious, than with a new kynd of teaching to trouble the faithful which are well instructed in pure doctrine, that the vncertaine foundations may shake? And this is the fundamentall doctrine, which to ouerthrow is great wickednes, that we learne to know Christ, for Christ is the only foundation of the Churche: but there are many which when they pretende the name of Christ, pull vp by the rootes the whole truth of God. Therfore we muste see how the Churche is rightly builded vpon Christ, namely, yf he alone be accounted and taken for righteousnes, for redemption, for sanctification, for wysedome, for satisfaction, for purgation, and, to be shorte, for lyfe and glorie: or to speake more briefely, if he be preached suche a one, that his office and power may be vnderstoode, as we haue sayde in the ende of our fyrste chapter. But if so be righteousnes, sanctification, and saluation, be sought for in any other than in Christ, howsoeuer Christ is acknowledged and called by the name of a Redemer, he is put from the roome of the foundatiõ, and forged stoanes are layed is his place: euen as do the

Christ is the onely foundatiõ of the Church.

The Papistes buylde vpon an other foundation than vpon Christ.

Papistes

Papistes, who robbe and spoyle hym almoste of all his ornaments leauing vnto hym welnere a bare name. Therefore suche are farre from beinge builded vpon Christ. For seeing Christ is therefore the foundation of the Churche, bycause he is the only author of saluation and of eternall lyfe, bycause in hym we know God the Father, bycause in hym we haue the fountaine of all good thinges: except he be acknowledged to be suche a one, he ceasseth to be any more a foundation. But it may be demaunded, whether Christ be a part only, or the begynninge of wholsome doctrine: euen as the foundation is a parte only of the building. For if it were so, the faithfull should be only begun in Christ, and perfited without hym: and Paule in woordes seemeth to teache this. I aunswer, that this is not the sense of his woordes: for then he should be contrary to him selfe, when he sayth in another place, that all the treasures of wysedome and of knowledge are layd vp in him. He therefore which hath learned Christ, is perfite already in the whole summe of heauenly doctrine. But seeing the ministerie of Paule did belong to begin to builde the Corinthians, more than to erecte the whole frame and edifice amongest them, he teacheth here only what he had done, namely that he had purely preached Christ. Therefore in respecte of hym selfe he calleth hym the foundation: neuertheles he doth not therefore exclude hym from the reste of the building. To conclude, Paule doth not oppose any kynde of doctrine against the knowledge of Christ, but is rather a relation betwene him and the reste of the ministers.

Question.

Answeare.

12. If any man builde on this foundation. He persisteth in the Metaphor, that it is not sufficient that the foundation is layed, excepte all the building be aunswerable to the same. For as it were absurde and fonde to builde some vile and grosse matter vppon a golden foundation: euen so it is greate wickednes to ouerwhelme Christ, by building on hym strange doctrines. Therefore he calleth the doctrine woorthy of Christ, and which is a meete building for suche a foundation, Golde, syluer, and precious stones. But let vs not imagine that this doctrine is without Christ: but rather let vs vnderstande that we must go forwarde in Christ, teaching vntil the building be finished. The order only ought to be obserued, that we may begin with general doctrine, and with the principal points which

The order of true building Gods Church

which are more necessary, as with the foundations: then let admonitions and exhortations follow, and whatsoeuer is required to perseuerance, to confirmation, and to profite. Thus much hitherto without all controuersie being the mynd and meaning of Paule: it followeth on the contrary part, that by tymber, haye, and stubble is ment doctrine not agreable to the foundation: as is that which is diuised by the brayne of man, and thrust into the Churche for the word of God. For God wil haue his Church instructed by the pure preaching of this woord, and not by the imaginations of men: such are those things which pertaine not to edification: such are curious questions, which serue more for ostentation and foolishe desire, than for the saluation of men.

Euyl workmen shal be reuealed in the day of iudgement.

13. Euery mans woorke shall appeare. Yea though it lye hid for a tyme, it shall one day appeare: As if he should say, it may be that euyl workemen may deceyue for a tyme, that the world cannot discerne how faithfully or fraudulently euery one hath labored, but it is necessarie that the same should be reuealed which is now buryed in darkenesse: and that the same which is now glorious before men, might be before the face of God contemned and nothing regarded. For the day shal declare it. The old Translation hath, The day of the Lorde: but it is likely that the same *Genitiue* case was added for explications sake, by some one. But the sense is ful without this addition. For that tyme is aptly called a day, in the which all darkenes and mystie cloudes being driuen away, the truth shal shyne. Therefore the Apostle denounceth, that they cannot alwayes lye hyd, whiche haue fraudulently wrought the worke of the Lord, or which haue faythfully behaued them selues: As if he should say, It shal not be alwayes darke: one day the light shall shine, which shall reueale all things. I confesse that this is the day of God, and not of men: but yet the Metaphor hath more grace, if so be we simply reade the same: because Paule after this maner sheweth, that the true seruants of the Lord are not alwayes well discerned from false woorkmen, because both vices and vertues are hydden by reason of the darknes of the night: but this night shall not be euerlastyng: For blynde is ambition, blynde is the fauour of men, blynde is the liking of the worlde, but God shall hereafter in his tyme put away this darknes.

The daye of iudgement shal make reuelatiō of all things.

Note

Note how he sheweth alwayes the assurance of good conscience, and how with inuincible fortitude he deppyleth peruerse iudgments: first that he might bring the Corinthians from ambitious fauour, to a sincere rule of iudging: Secondly to establishe the fayth and credit of his ministerie.

Bycause it shalbe reuealed in fire. Bycause the Apostle Paule had spokē metaphorically of doctrine: he calleth now the very tuchstone of doctrine, fire, that the oppolite mēbers of comparison may agree togither. Fire therefore in this place is the spirit of the Lord, which by his triall maketh proofe what doctrine is lyke vnto golde, and what is lyke vnto stubble. The nerer that the doctrine of God is brought vnto this fire, the more cleare it is: contrariwise the doctrine of mans brayne, shall by and by vanishe away, euen as strawe is consumed with fire. It seemeth also to be an allusion to the day of the which he maketh mention: as if he should say, then not only that shal be reuealed by the brightnes of the Sunne, whiche the bayne ambition among the Corinthians as obscure darknes hath hid, but there shalbe also a burning heate, not only to consume and purge away al filthines, but also to burne vp all vices. For how wittily soeuer men thinke they do discerne, yet notwithstanding their quicke sight doth not penetrate & reache beyond their capacitie, the which for the most part contayneth nothing that is sound. This is the only day of iudgemēt, to the which the Apostle Paule appealeth, which not only by his brightnes, but also by his fiery flame examineth all things to the quicke.

The holy ghost is the fyre which tryeth al doctrine.

14. If any mans woorke that he hath built vpon abide. By these woordes he geueth vs to vnderstand, that they are bayne which depend vppon the iudgement and estimation of men so, that they account it sufficient to be allowed of men: bycause then the prayse & rewarde of the worke shal appeare if it abide the day of the Lord. Therefore he cōmaundeth al true ministers to haue respect vnto that day. For by this worde (abide) he sheweth vnto vs that vnstable doctrines do flee as it were abroade, & that arrogant speaches as it were do shine for a tyme, vntyl they come to the serious tryal. Hereupō it foloweth, that al the likyngs and commendations of the world are nothyng to be regarded, the vanitie wherof the heauenly iudgement shal conuince anone.

15. If

15. If any mans woorke burne. As if he should saye, let no man flatter hym selfe, for that in the opinion of men, he is reckened to be one of the chefe builders. For so soone as it is daye, his whole labor must needes perish and come to naught, except the Lorde do allow the same. Therefore this is a Rule by which euery mans labor and diligẽce must be examined. Some standinge vppon the Greke worde, referre this to doctrine: and that which followeth strayte after, they refer to the foundation. But they do not throughly consider the texte. For Paule in this place, doth submit other mens doctrine, and not his owne to examination: therefore now out of tyme mention should be made of a foundation. He sayd a lyttle before: that euery mans woorke shoulde be tryed by fyre: afterward he commeth to partition, which ought not to be extended beyond that general speache. And it is certaine that Paule spake there of the building which was added to the foundation. He hath promised alreadye in the fyrste part a rewarde to the good builders, whose labor shalbe allowed and commended. Therefore the *Antitheſis* or comparison of the seconde parte doth very well agree, namely that he shalbe depriued of the prayse which he hopeth for, which mingle with their building, strawe, wood, or chaffe.

Mans Labor perisheth, except the Lord make the same.

But he shallbe safe hym selfe. It is manifest, that Paule speaketh of those, which holding alwayes the foundation, mixe alwaye haye with Golde, strawe with syluer, and wood with procious stoanes: that is to saye, which builde on Christ, but so, that by reason of the infyrmity of the flesh they admit in their building somewhat that is humane and carnall, or ells by reason of ignorance swarue wyde from the prescript puritie of Gods woorde. Suche were many of the holy Fathers, as *Cyprian*, *Ambroſe*, *Auguſtine*, and suche lyke: among whome also we may recken some of later tyme, as *Gregory* and *Bernard*, and others: who purposing to builde vppon Christ swarued notwithstanding ofter tymes from the right course and leuell of building. Paule sayth, that suche may be saued, but yet with this prouiso and exception, that if the lorde pardon theire ignorance, and pourge from them their syme.

Carnal buylding.

And this is the verye meaning of these woordes, As it were through fyre. Therefore his purpose is to shew, that he doth not take from them the hope of saluation, though they doo de-

stroy

stroy the woorke, if so be they be purged by the mercy of God, as Gold is tryed and puryfied in the fyre. And although God dooth sometyme purge those that are his with afflictions: here notwithstanding by the name of fyre, I vnderstand the touchstone of the spirit: by which God doth correct and abolish that ignorance of his seruants in the which they are hilde for a tyme. I knowe that many referre this place to the crosse: but I trust that my interpretation will please all those that are of sound iudgement. It resteth that nowe by the way wee saye somewhat to the Papists, which go about to build vppon this place their purgatory. Those sinners whom God pardoneth to saluation, passe through fire: Therefore God doth so punish them, that he may satisfy his iudgement. I omit their infinite imaginations concerning the maner and Redemption of punishments: but I demaund who they are which passe through fire. Paule vndoubtedly speaketh only of Ministers. But (say the Papists) all are alyke and in lyke case. And it is not in vs to iudge of the matter, but it belongeth only to the iudgement of God. But this also being graunted, how childishly doo they stumble at the name of fyre? For to what vse belongeth fyre but only to consume Hay and Strawe: and to try Gold and syluer? Will they haue doctrines discerned and tried out by the fyre of their purgathry? Who euer learned thereby what difference there is betweene truth and falshoode? When also shall that day be, in the which euery mans woorke shall be reuealed? Began the same at the fyrst creation of the worlde, and shall it continue to the end? If there be a figure in these woordes, Gold, Siluer, Hay, Tymber, Stouble, as it must needes be graunted that there is, how can the partes agree together, if there be nothing figured in the name of fyre? Let thē such bayne toyes ceasse, which euen at the first blush bewray their absurditie, for I thinke no man doubteth of the true and natural sense and meaning of the Apostle. Purgatorie fyre.

16. Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you?

17. If any man corrupt the Temple of God, hym will God destroy.

18. For the Temple of God is holy, which Temple ye are.

19. Let

18. Let no man deceyue hymselfe: I any man among you seeme to hymselfe to be wise in this world, let hym be
Iob.5.13. a foole, that he may be wise.
19. For the wisdome of this world is foolishnes with God. For it is written, He compassed the wise in theyr owne craftines.
Psal.94.11. 20. And agayne, The Lord knoweth the thoughtes of the wise that they be vayne.
21. Therefore let no man reioyce in men: for all things are yours,
22. Whether it be Paule, or Apollo, or Cephas, eyther the world, eyther lyfe, or death, whether they be present things, or things to come: all are yours.
23. And ye are Christes, and Christ is Gods.

16. Know ye not. Whē he had shewed the doctors and teachers his office, he applyeth his speach vnto the Disciples, that they also myght take heede vnto themselues. He sayd before to the teachers, Ye are the builders of the house of God. Now he sayth to the people, Ye are the Temple of God. Therefore it is your parte to see that ye do not by any maner of meanes defyle your selues: and the end is, least they should be seruants vnto men. In speaking thus he geueth vnto them great honor: but yet the more to their reproofe. For seeing God hath consecrated
The faythfull are Gods temple. thē to be his temple, he hath made them also keepers of his temple. Therefore it is sacrilege to geue themselues vnto men. He calleth them all ioyntly one temple of God. For euery one of the faithfull is a lyuely stone to serue for Gods building. Howbeit euery priuate person is sometymes called Gods Temple. Anon also he repeateth the same sentence, but to another ende. For there he speaketh of chastitie, but here he exhorteth them to ioine their faith with the obedience of Christ alone. The Interrogation hath a greater vehemencie: for it declareth that he speaketh vnto them of a thing manifestly knowen, when he calleth them for witnesses. And that the spirit of God. This is the reason why they are the temple of God. Therefore sayth he, ye are the Temple of God, bycause God dwelleth in you

by

by hys spirit: for an vncleane place cannot be the habitation of God.

In this place wee haue manifest Testimony too maintayne the diuinitie of the holy Ghost. For if he were a creature, or a gyfte onely, he coulde not bring to passe by dwelling in vs, that we should bee the Temples of God. And hereby also we vnderstand how and after what sort God dooth communicate hymselfe vnto vs, and by what bond wee are knit vnto hym, namely by the infusion of the power of hys Spirit into vs.

17. If any man defyle the Temple of God. He addeth a greeuous threatening, namely that bycause the Temple of God ought to be holy, he shall not escape vnpunished whatsoeuer he be, that defyleth the same. But now he speaketh of that kinde of prophanatiõ, whẽ as men do intrude thẽselues into Gods seate, that they myght rule in the Church. For as fayth tyed to the pure doctrine of Christ, is called in another place spirituall Chastitie: so also it sanctifyeth our Soules, and bringeth them into the ryght and pure worship of God. For so soone as wee are infected and defyled with the imaginations of men, the Temple of God is as it were polluted with foule Spottes: bycause the sacrifice of fayth, which he challengeth to hymselfe alone, is then geuen vnto creatures.

The temple of God is defyled by mens imaginations.

18. Let no man deceyue hymselfe. Here he toucheth the quicke more nerely: forsomuch as the whole mischeefe sprang herehence, that they stoode too much in their owne conceyt. Therefore he exhorteth them that they deceyue not themselues by a false perswasion, in arrogating to themselues any manner of wisedome. Whereby he geueth to vnderstand, that all they are deceyued, which leane to their owne wisedome and sense. And he speaketh (in my iudgement) as well too the hearers as to the teachers: for they harkened rather too ambitious persons, bycause they were too disdaynfully affected, insomuch that the simplicitie of the Gospell was vnsauory vnto them: & the teachers gaue themselues onely to vayne ostentation, that they might be had in some price. Therefore he admonisheth both teachers and hearers that they haue not too great an opinion

of

of their owne wisdome: but that he which thinketh hym selfe wyse, might be a foole in this worlde: or that he which in this world thinketh hym selfe most wyse, might abase hym selfe, and willingly become a foole. But yet the Apostle in these woords doth not require vs wholy to renounce the wisedome which eyther we haue by nature, or els which we haue gotten by long study & experience: but only that we bring the same wisdome vnder the obedience of God, so that we may haue no wisdome but that which is grounded on the woord of God. For this is to be a foole in this worlde, when we are at a poynt with our selues to obey God, and to imbrace with feare and reuerence what soeuer he teacheth, than to imbrace that which shal seeme probable vnto vs. If any man among you seeme to hym selfe too wise in this world. These woords, (In this world) are as much as if he had sayd, After the manner and opinion of the worlde. For this is the wisedome of the world, if so be we thinke our selues sufficient, to counsayle our selues concerning any thing, to rule and gouerne our selues, and to order whatsoeuer we take in hand: if so be we depend not vpon any other, if we stand not in need of another mans helpe, but are to our selues sufficient and meete directors.

Foolishnes according to this worlde.

Therfore on the contrary part he is a foole in this world, which forsaking his owne reason, shutteth his eyes, and suffereth hymselfe to be led and directed by God: which distrusting himselfe, reposeth his whole trust in the Lord: which hath placed his whole wisedome in hym: which submitteth hymself to the obedience and instruction of God. After this manner it is necessary that our wisedome banish away, to the end the will of God may haue the preheminence ouer our wils: and that we may be beaten downe in our own reason, that we may be extolled by the wisedome of God, and although this may eyther be ioyned with the former part, or else drawen to the latter parte: yet notwithstanding bycause the sense is not greatly different, we may choose which we will.

19. For the wisedome of this world. This is an argument of the contrarye, the position of one contrary destroyeth another. Seeing therefore the wisedome of the world is foolishnes with God: it followeth that we cannot otherwise be prudent before God, than vnles we be fooles in the iudgemẽt of the world. Now we haue expoumded

pounded what he meaneth by the wisedome of the world. For naturall prospicuitie and wit is the gift of God: cunning artes, and al maner of learning by which mē attayue to prudence, are the gifts of God: but yet they are contayned within their lymits: for they do not pearce into the celestiall kingdome of God. Wherefore they must needs be handmaides, and not ladies: yea they ought to be voyde and counted nothing woorth vntill they be made wholly subiect vnto the word and spirit of God. But if they oppose themselues against Christ, they are pestilent & daungerous mischeues: if they contend to preuayle any thing at all of themselues, we must iudge them to be most wicked lets. Therefore Paule accounteth that to be the wisedome of this world, which challengeth to it selfe superioritie, & wil not suffer it selfe to be moderated by the word of God, or to be in subiection, that it may rest in his obedience. So that vntill man be come vnto this passe, that he will acknowledge him selfe to knowe nothing, but the same which he hath learned of God, so that he laying aside his owne reason, do resigne him self to the direction of Christ only: he is wise to the world, but a foole to God. For it is written, He cōpassed the wise. This thing he proueth by two testimonies of scripture: of the which the first is taken out of the .13. verse of the fyfth Chapter of Iob: where he amplifieth the wisedome of God hereupon, bycause no wisedoue of the world may stand before him. And it is certayne that the Prophet speaketh there of subtill craftie men: but bycause the wisedome of man without God is alway such, Paule doth vpon good consideration apply it to this sense, that whatsoeuer men in their imagination iudge to be wyse, is nothing at al regarded with God. The second is out of the .11. verse of the .94. Psalme, where Dauid after he had geuen to God alone the office and power of teaching al mē, addeth by and by, that he knoweth the cogitations of al men to be vaine. Therefore how greatly soeuer we esteeme of them, in the iudgement of God they are but vaine. This is a singuler place to humble and beate downe the trust and confidence of flesh, seeyng God pronounceth from heauen that whatsoeuer the wyt of mans brayne conceyueth, is but mere vayne.

Wisedome which cōmeth of nature is the gift of God.

21. Therefore let no man reioyce in men. Seeyng there is nothing more vayne than man, how daungerous a thing is it to

rest vppon a vayne shadowe. Therefore he inferreth verye well of the former sentence, that we must not glory in men, seeing the Lord doth so spoyle al men of the matter of boasting. Howbeit this illation doth depende vppon the whole former doctrine, as shall appeare anon. For seeing we belong to Christ alone, he doth vppon good consideration teach that the supremacie of man, whereby the glory of Christ is diminished, is sacrilegious.

Christ the only teacher of the Church.

Matth. 23. 8.

22. All are yours. He sheweth now in the ende in what place and in what degree the teachers ought to be placed, to the end they myght derogate nothing from the power and authoritie of Christ. Seeing therefore Christ is the onely teacher of the Church bycause he alone is to be hearde without exception, it behoueth hym to iudge the rest, euen as also Christ hym selfe testifyed of hym selfe: neyther hath the father at any tyme commended any other with this title, Heare hym. Therefore seeing he alone is indued with authoritie to gouerne vs with this woord, Paule sayeth, that others are ours: that is to saye, that God hath ordayned them for vs to this end, that we may vse them, and not that they myght rule in our consciences. Thus also he sheweth that they are not vnprofitable, and keepeth them within their order, that they myght not exalt themselues against Christ. Those things which he addeth concerning death, lyfe, and the rest, are *Hyperbolicall*, as touching the present place. But his purpose was to frame an argument, as from the more to the lesse, after this manner: Seeing Christ hath made lyfe, death, and whatsoeuer else, subiect vnto vs: is there any doubt but that also he hath made men subiect, that they may helpe vs by their ministerie, and not oppresse vs with their power? But if any man hereof obiect that as well the wrytings of Paule as of Peter are subiect to our censure, bycause they were men, and bycause they are not exempted from the common lot of others: I answeare, that Paule sparing hym selfe and Peter nothing at all, admonished the Corinthians that they would distinguish the person of men from the person and dignitie of the office. As if he should say, In that I am a man, I would haue no other iudgement of me, than as of a

Obiection.

Answeare.

man:

man: that Christ alone may shyne in our office. But this must be taken generally, that they which are in the office of the ministerie, are ours from the hyghest to the lowest: that it may be in our free choyse not to imbrace their doctrine vntyll they shewe the same to proceede from Christ. For all ought to be proued, before we yelde vnto them obedience, which they ought to haue when they shewe themselues to be the faythfull seruantes of Christ. Concerning Peter and Paule, bycause the same is without controuersie, the Lorde hath sufficiently declared, that their doctrine proceeded frō hym: seeing we imbrace for the heauēly Oracle whatsoeuer they haue set foorth, and seeing we do heare not them alone, but Christ speaking in them.

And Christ is Gods. This addition is referred to the humanitie of Christ: for by putting on hym our flesh, he tooke on hym the forme and condition of a seruant, that he myght shewe hym selfe obedient to his father in all things. And in very deede it is necessarye that God be his heade, that we may cleaue vnto God by hym. But let vs note to what end and purpose Paule added this thing. For he telleth vs that the summe of our felicitie consisteth in hym, if so be we be united vnto God, who is the cheefe felicitie: the which is brought to passe when we are gathered together vnder the heade which the heauenly father hath set ouer vs. In the same sense Christ sayd vnto his Disciples: Ye ought to reioyce, bycause I go to the father, for that the father is greater than I. For there he hath made hym selfe a meane, whereby the faythfull may come to the cheefe welspring of all goodnesse. Of so great goodnesse certainly are they depryued which departe from the vnitie of the head. Wherefore this order pertayneth to the circumstance of the place, that they may submit themselues to Christ alone, which desyre to be vnder Gods iurisdiction. Philip. 2. 7.

(*)

The fourth Chapter.

1. Let a man this wise esteeme vs, euen as the ministers of Christ, and disposers of the secretes of God.
2. Furthermore it is required of the dispoſer, that he be found faithfull.
3. With mee it is but a very small thing that I shoulde be iudged of you, eyther of mans day. No, I iudge not my owne selfe.
4. I know naught by my self: yet am I not therby iustified. It is the Lord that iudgeth me.
5. Therefore iudge nothing before the tyme vntill the Lord come, which will lyghten things that are hyd in darkenesse, and open the counsayles of the hartes. And then shall euery man haue prayse of God.

1. LEt a man this wise esteeme vs. Bycause the matter was of no small waight, to see the Church so rent and deuided with wicked imaginatiõs, eyther through the endeuours or hatreds of men: he entereth into a more large discourse of the ministerie of the word. And there are here three things in order to be considered. First of all the Apostle Paule defyneth the office of an
2. ecclesiasticall Pastor: secondly he sheweth that it is not ynough for a man to pretend a tytle, or to take vppon him an office, vn-
3. lesse he be faithfull in the administration of his office: thyrdly bycause the Corinthians had a preposterous iudgement of him, he setteth both himself and them before the iudgement seate of Christ. First of all therefore he teacheth of what estimation euery teacher of the Church ought to be: in speaking whereof he so tempereth hys speache, that neyther he myght beate downe the honour of the ministerie, nor yet geue more vnto men than was meete and conuenient.

For

For both these are very daungerous: bycause by the detection of Ministers the contempt of the woord groweth: and if they be out of measure exalted, they abuse theyr libertie, and are rebellious to God. But Paul so tẽpereth his speach, that he calleth them the Ministers of Christ: by which he geueth to vnderstande, that they ought not to do theyr owne businesse, but the woorke of the Lorde, who hath appoynted the same: and that they are not set vnder the imperiall regiment of the Church, but vnder the gouernment of Christ: to be short, that they are ministers, and not Lordes. In that he addeth, And disposers of the secretes of God. He doth thereby expresse the kinde of the Ministerie. Whereby he geueth to vnderstande, that theyr office extendeth it selfe no further, than that they dispose the secret mysteries of God: that is to saye, that they delyuer from the Lordes hand into the handes of men, those things which he hath commaunded them, and not that which lyketh them. As if he should say, Hereunto God hath chosen the ministers of his sonne, that by them he might communicate his heauenly wisedome vnto men: wherefore they ought not to passe their boundes. And he seemeth herewithall to gyrd and nip the Corinthians, who setting asyde the heauenly mysteries, began too greedily to follow straunge imaginations: and therefore they iudged teachers by prophane erudition. This is an honorable tytle of the Gospell, that he calleth the things contayned in the same, the secretes of God. And seeyng to these mysteries the Sacramentes are annexed, as *Appendixes*, it followeth that they are lawfull disposers of them which are occupyed diligently in preaching the woord.

The due estimation of Ministers.

Ministers are disposers of Gods secretes.

2. Furthermore it is required of the disposer. As if he should say, It is not ynough to be a dispoler, except the disposing be aright: and the lawe of right disposing is, to be faithfully occupied in the same. This is a place that ought to be diligently noted: For we see that the Papistes vnder the colour of this place alone, do proudly go about to establish whatsoeuer they do, or teach, bycause they are called Pastors. But Paule is so farre from beyng contented with the bare tytle, that he was not content with this iust and lawfull calling, except the partie called, faythfully behaued himselfe in his office. Therefore so often as the Papistes doo obiect vnto vs the bare visor of the name to holde vp the tyranny of

their Idoll: let vs answeare, that Paule requireth more in the Ministers of Christ: Howbeit the Pope and his rabble do not only want faythfulnesse in doyng their duetie, but euen the ministerie it selfe, if so be all things be rightly examined. Furthermore, this place dooth set it selfe not onely against wicked teachers, but also against all those, which purpose another thing in theyr hartes, than the glory of Christ and the buylding of the Churche. For not euery one which teacheth those things that are true, is by and by faythfull: but he which seeketh to serue the Lorde, and with his whole hart to aduaunce the kingdome of Christ. And it is not without cause that *Augustine* geueth the myddle place to hyrelings betweene Wolues and good teachers. But whereas Christ requyreth wisedome also of a good dispensator, in that he speaketh more largely than Paule, howbeit the sense is all one. For faithfulnesse to Christ is the sinceritie of conscience, whereunto must be ioyned wholsome and prouident counsaile. Paule by a faithfull Minister vnderstandeth hym, which doth the duetie of a good and true Minister, both wisely, and also with a sincere hart and mynde.

3. With me it is but a very small thing. The Apostle now rested to declare openly his fidelitie, whereby the Corinthians might iudge of him: but bicause their iudgement was corrupted, he reiecting the same, appealeth to the tribunall seat of Christ. The Corinthians erred, bicause they stoode amazed at external shewes, and behelde not the true and proper notes of discretion: therefore with great boldnesse he testifyeth that he doth contemne such peruerse and blynde iudgement. Wherein also he both very well refuteth the vanitie of the false Apostles, which hunted after the fauour of men onely, and thought themselues happy if so be they were had in admiration: and also doth greatly reprehend the arrogancie of the Corinthians, which was the cause that they were so blynd in iudgement. But it may be demaunded, what commission Paule had to reiect not onely the censure of the Church, but also to exempt hymselfe from the iudgement of men: for this is the common condition of all Pastors, to be iudged of the Church. I answeare, that it is the part of a good Pastor to submit as well his doctrine, as his lyfe to the iudgement of the Churche: and

Arrogancie blynded the iudgements of the Corinthians.

Question.

Answeare.

that

that this is a token of a good conscience, not to shunne the lyght of examination. Euen as Paule no doubt was ready to be iudged of the Churche of *Corinth*, and to be called to geue an account as well of his lyfe as of his doctrine, if so be a ryght discretion and knowledge had bene in the same: lyke as often tymes he taketh from them this power, and dooth requyre of them that they would iudge ryghtly. But when a man seeth hymselfe which is a faythfull Pastor to be oppressed with vniust and peeuishe practises, and that equitie and truth hath no place, nothing regarding the iudgement of man, he ought to appeale vnto God, and to flee to his tribunall seate: specially when he cannot obtayne this, that a trew and lawfull knowledge and discretion may not be had. Therefore let the seruantes of the Lorde remember thus to behaue themselues, let them suffer both theyr doctrine and theyr lyfe to be examined, yea let them willingly offer themselues thereunto: and if any thing be obiected, let them not be slowe in making answeare. But if so be they see them selues to be condemned, theyr cause not heard, and that iudgement is geuen of them before examination: let them be of this constant courage, that contemning the iudgementes of men, they boldly looke for the iudgement of God. Thus dyd the Prophetes in olde tyme, who bycause they had to doo wyth vngodly men, and which durste despyse the woorde of God in theyr person, could not but lyfte vp themselues aloft, that they myght treade vnder theyr feete that deuilishe contumacie, wherby as well the imperie and power of God, as also the lyght of the truth, was openly to be ouerwhelmed. But if any man when he may defende hymselfe, or else when he hath neede of purgation, dooth appeale vnto God, bycause he would slyely escape the same, he dooth not therein defende his innocencie, but dooth rather bewray his great impudencie. Eyther of mans day. Although other some do otherwyse translate this: yit notwithstandyng in my iudgement, it is more simple to saye, that this woorde (Daye) is taken for iudgement: bycause tribunall courtes haue theyr dayes appoynted, and the gyltie are cyted to appeare at a certaine day.

Appealation to the iudgement of God.

And he sayth, that the same is of man, which proceedeth neyther frō truth nor from the word of God, but from the lust, imagination, & rashnesse of men: and to be short, where God is not the directer. Let men sayth he, sit to giue iudgement as they lust them selues: it suffiseth mee that God shall make frustrate whatsoeuer they determyne. No, I iudge not my owne selfe. The sense is, I dare not iudge my self, who notwithstanding know my selfe best: how then shall ye iudge me, which haue a great deale lesse knowledge of mee? And he proueth that he dare not iudge hym selfe, bycause how free from euyll soeuer he knoweth himselfe to be, yet notwithstanding he was not perfect before God. Therfore he concludeth that the same belongeth to God alone, which the Corinthians take vnto themselues. I, sayth he, when I haue diligently tryed and examined my selfe, acknowledge my selfe not to be so sharpe and quicke sighted, that I can throughly discerne what I am: wherfore I leaue this to the iudgment of God, who onely can iudge, and to whom this ryght is proper alone: but as for you, how can ye vsurpe more vnto you? But bycause it should be very absurde, to exclude all manner of iudgementes, as wel of al maner of persons of themselues, as the iudgment of euery priuate person of his brother, or of all generally at once of their pastor: thou must note that Paule speaketh not here of the deedes of men, which may be counted eyther good or euyll by the word of God, but of the worthinesse of euery mā, which ought not to be iudged by the will & lyking of euery man. It belongeth to God alone to determine what euery one is, and how great honor he is woorthie of: but the Corinthithians despysing Paule, did without any cause exalt others, as though the same knowledge were in their owne power, which pertayned vnto God alone. This is that mans day of the which he spake before: when as men ascende to the tribunall seate, and (as if they were Gods) do preuent the day of Christ, who alone is appoynted of the father to be a Iudge: they assigne to euery one a degree of honor, some they place aloft, othersome they cast down to the ground. But what rule of discretiō haue they? They onely behold that which appeareth openly, so that the same which is to them of great price and honorable, is often tymes abhomination before God. If any man obiect againe,

that

that the ministers of the word may be discerned by their works, euē as trees are knowē by their fruits, I confesse it to be true: but we must consider, with whom Paule had to do, namely with such as made their choyse and iudgement of men according to the outward pompe and glorious shewe, and which arrogated that power to themselues, from the which Christ abstayned, when he was in this world, that they might attribute to euery man his seate in the kingdome of God. He therefore doth not forbid but that we may iudge and pronounce them to be faythfull, whom we fynde to be such: and that we may iudge them to be euil workers, whom we fynde to be such by the word of God: but he condemneth that temeritie and rashnesse, when some are ambitiously preferred before othersome, not according to their worthinesse, but their cause vnknowen. Ministers of the word may be knowen by their workes.

4. I know naught by my selfe. Let vs note here, that the Apostle Paul speaketh not of his whole lyfe, but only of his office of Apostleship. For if he knewe nothing by hym self, his complaynt were not true, whereby he complayneth that he did the euyll which he would not, and that sinne did hinder hym in the seruice of God. Therefore Paule felte the sinne that dwelt in hym, and confessed the same. But he had behaued hym selfe in the Apostleship with such integritie and faythfulnesse (of the which office he speaketh here) that his conscience did in nothing accuse hym. This is no common testification, but such as declareth manifestly what a godly and sincere mynde he had: notwithstanding he denyeth him selfe to be therefore iustifyed, that is to say, to be free and cleare from all gylte before God. And why so? Forsooth bycause God doth beholde and see a great deale more than we do: and bycause that which doth appeare vnto vs most cleare, is filthy in his sight. This is an excellent profitable admonition, teaching vs not to measure the seueritie of Gods iudgment with our opinion: for we are very dull, but God most quicke of sight and vnderstanding: we iudge too fauorably of our selues, but God is a most seuere Iudge. Therefore true is the saying of *Salomon*, that euery man thinketh his owne wayes ryght, but that it is the Lord that considereth the hartes. The Papistes abuse this place, to shake the assurance of fayth: and in deede I confesse, if that were receyued which they teach, Rom. 7. 15. Holy things in the sight of mē are abhominable in the sight of God. Prouerb. 21. 2. The Papistes teache vs here

teach,

to doubt of our saluation.

teach, we could do nothing all our lyfe long, but miserably feare and tremble. For what tranquilitie and peace shall mens mynds haue, if we shall stand vppon woorkes, by them to please God, or no? I confesse therefore that of the principall foundation of the Papistes, there followeth nothing else but perpetual disquyetnesse of mens consciences. And therfore we teach that we must flee to the free promise of mercy, which is offred vnto vs in Christ: that we maye be fullye assured that we are reputed for iust with God.

5. Therefore iudge nothing before the tyme. By this conclusion it doth euidently appeare that Paule did not vniuersally reprehend euery kynde of iudgement, but a rash iudgement of things vnknowen: for the Corinthians did not behold with pure eyes what euery one was, but being fylled with ambition, they did amisse extoll one, and depresse another: and did prese them selues farther than is meete for men, to define euery mans woorthinesse. Let vs knowe therefore so much as is permitted vnto vs, what now is subiect vnto our knowledge, and what is defered and secluded from vs, vntill the day and comming of Christ: and let vs not assaye to proceede any further. For certayne things are now openly discerned: other some things lye hid vntyll the comming of Christ. Who shall reueale. If this be truly and properly spoken of the day of Christ, it followeth: that things are neuer so well ordered in this world, but that many things are dark and obscure: and that there is neuer so great lyght, but that many things lye hid. I speake concerning the lyfe and deedes of men. In the second part he declareth what is the cause of obscuritie and confusion, that all things cannot be now manifest: bycause forsooth there are woonderfull corners and profound lurking dennes in the harts of men. Therefore vntyll the thoughtes of mens hartes are reuealed, there shall be alwayes darknesse. And then shall euery man haue prayse with God. As if he should say, You now, ye Corinthians, as if ye were rewarders of men, crowne some, and othersome ye sende away with ignominie and shame: but this is the ryght and office of Christ. This ye do before the tyme, before it appeare who is woorthie of the crowne. But the Lord hath appoynted a day in the which he will reueale the same. This voyce

A day will come when al things shalbe reuealed.

proceedeth

proceedeth of the boldnesse of a good conscience: the which also bryngeth this benefyte, that we repolyng our prayse in the hand of God, do nothing at al regard the vaine clawing of humane fauour.

6. These things brethren I haue described in my owne person, and Apollos for your sakes, that ye myght learne by vs, that no man count of hym selfe, beyond that which is aboue written: that one swel not against another for any mans cause.

7. For who preferreth thee? What hast thou, that thou hast not receyued? if thou haue receyued it, why reioycest thou as though thou haddest not receyued it?

8. Now ye are full: Now ye are made rych: ye raigne as Kings without vs: and I would to God ye did raigne, that we myght raigne with you.

6. These things brethren I haue described. Hereby we may gather, that the authors of factiõs were not those which so precisely iudged of the Apostle Paule, for that was neuer their purpose: but rather they which through ambition had addicted them selues to vaine teachers. But bycause he myght more freely and with lesse enuy make open mention of the names of his brethren, he rather chose to shewe the vice that was in others, in hym selfe, and withall he doth seuerely reprehend the authors of sectes, and doth poynt out the fountaines with his finger, from which this mortall diuision came. For he sheweth that if they be contented with good teachers, they shalbe without the peril and daũger of this so great a mischeefe.

That ye myght learne by vs. Other translations haue, That you myght learne in your selues: But both of these are one in sense: For this is the meaning of Paule, I, for examples sake haue described these things in me and in *Apollo*, that ye myght transferre this example to your selues. Learne therefore in vs, that is to say, in this parable which I haue set before you as a glasse in our owne person: Or else, learne in your selues, that is, apply this example to your selues. But what is it that he would haue them to learne? That no man swell against another for his teacher: that is, that they be not proude for their teachers sake, and

that

that they abuse not their names to exercise factions, and to cut asunder the Church with dissentions. And note here, that swelling or pryde is the cause and begynning of all contentions, when as euery man arrogating more than is meete to hym selfe, desyreth to make others inferior and subiect vnto them. These woordes, Beyond that which is wrytten, may two manner of wayes be expounded, eyther to referre them to the wrytings of Paule: or elles to the testimonies of Scripture which he alleged. But bycause there is in this matter no great waight, the readers are in free choise to take whether of these they lyke best.

Swelling pryde is the cause of dissentions in the Church.

7. For who preferreth thee? The sense is this, Let hym come foorth whatsoeuer he be, which desyreth to excell, and by his ambition troubleth the Church: I will demaund of hym, Who preferred hym before others, that is, who gaue vnto hym this preheminence, that he should be exempted from the common order of other men, and should be aboue others. But the whole reason of this dependeth vppon that order which the Lord hath appoynted in his Church: that the members of Christes body may agree together, that euery one might be contented with his place, with his order, with his office, and with his honour. If one member would wander from his place, to set it selfe in another mans place and office, what shall become of the whole body? Let vs know therfore that the Lord hath so placed vs in the Church, and hath so appoynted to euery man his place, that we should mutually helpe one another vnder one head: Let vs know also that we are so endued with diuers graces, that we might serue the Lord with modestie and humilitie, and might seeke his glory, who hath geuen vnto vs whatsoeuer we haue. This therfore was the beste remedy to correct their ambition which would excell, namely to call them backe vnto God: to the ende they might know, that not euery one at his owne will is created to be eyther of lowe or high degree, but that this belõgeth to God alone: & that God doth geue vnto no man so much, that he should exalt hym selfe into the place of the heade: but that he doth so distribute his gyftes, that he only may be glorifyed in all things. Moreouer, *Augustine* doth not vnaptly allege this place in his contention with the *Pellagians*, therby to proue that what excellencie soeuer is in men, is not naturally

God geueth to euery man his giftes.

turally ingrauen in them, that it may be ascribed eyther to nature or to kynde: also that it is not gotten by free will, that it may bynde God: but rather that the same doth spring from his mere and free mercie. For there is no doubte but that Paule in this place doth oppose the grace of God against the merit and woorthines of men. What hast thou, that thou hast not receyued? This is a confyrmation of the former sentence: for he cannot of right exalt hym self, which hath nothing wherby he doth excell others. For what is more vayne than to glory without matter? But verely no man hath any excellencie of hym self: he therfore is a foole which exalteth hym self. This is the true foundation of Christian modestie, not to haue a lyking of our selues, bycause we must know that we are emptie and voyd of al good things: If God hath geuen vnto vs any good thing, we are the more bounde to his grace. To be short, we must glorie in nothing (as *Cyprian* sayth) bycause nothing is our owne. Why boastest thou as if thou haddest not receiued? Note here that he leaueth nothing to our boasting, where as by the grace of God we are that we are. And this is the very same which we handeled in the fyrst chapter, that Christ is to vs the fountaine of all goodnes, that we may learne to glorie in the Lord: the which we shall then do, when we renounce our owne glory. For God hath not his right, excepte we be emptied and abased, that whatsoeuer is in vs woorthy of prayse, may appere to be his gyft. Christian modestie.

8. Now ye are full. After he had seriously and without figures repressed theire vaine confidence, now also he doth *Ironicè* deryde the same: bycause they so greatly lyked of themselues, as yf they had bene most perfectly blessed; and he proceedeth by degrees in expressing their insolencie. Fyrst he sayeth, that they are full, the which is to be referred to the tyme paste: then he addeth, Now ye are made ryche. The which pertayneth to the tyme to come: lastely he sayeth, Ye raygne as kinges. The which is a great deale more than eyther of the other: as if he should say, What shall become of you, whē you seeme to your selues not only to be presently full, but also to be rych in tyme to come, yea and to be kinges? And withall he doth priuily caste in their teethe vnthankfulnes, that they durst despyse hym, or rather them by whō they had gotten

all

al thinges. Without vs. Here he testifyeth, that he neyther enuieth their felicitie, if they haue any: nor yet that he sought this in the begynning, that he might raygne among them: but only that he might bring them to the kingdome of God. Neuertheles on the contrary part he geueth to vnderstand, that the same was but an imagined kingdome, of the which they were proude, & that their reioysing was false and pernicious. For this is the only true reioysing which all the children of God haue in common vnder the head Christ, and which is geuen to euery one according to the measure of grace. For by these woords, That we might raygne with you, he declareth thus much: Ye are so glorious in your owne opinion, that ye are not afearde to despyze me, and to compare with me: but behold how vaynely ye are proude: for your glory and boasting can be nothing before God: For if to haue the Gospell of God seeme to you a glorious thing, what may we thinke, by whose ministerie the same is offered vnto you? And surely this madnes is common to all those that are proud, that in catching to them selues all things, they do despoyle them selues of all goodnes, yea and depriue themselues of the hope of eternall saluation.

9. Me thinketh that God hath set foorth vs which are Apostles, for the lowest of all, as it were men appoynted to death. For we are a gasing stocke vnto the world, and to the Angels, and to men.

10. we are fooles for Christes sake, and ye are wyse through Christ: we are weake, and ye are strong: ye are honorable, and we are despysed.

11. Euen vnto this daye we hunger and thyrste, and are naked, and are buffeted with fistes

12. And haue no certaine dwelling place, and labour, woorking with our owne handes. We are reuiled, and yet we blesse. We are persecuted, and suffer it.

13. We are euyl spoken of, and we praye: we are made as it were the fylthines of the world, the offcouring of al things, euen vnto this tyme.

14. I wryte not these things to shame you: but as my beloued

ued ſonnes I warne you.

15. For though ye haue ten thouſand inſtructers in Chriſt: yet haue ye not many fathers. In Chriſt Ieſu I haue begotten you through the Goſpell.

9. Me thinketh. It is doubtfull whether he ſpeake of hym ſelf alone, or whether he comprehend alſo *Apollo* and *ſiluanus*: for ſuch ſometyme he calleth Apoſtles: notwithſtanding I rather chooſe to vnderſtand it of hym ſelf alone. If any man will farther extend this, I am wel pleaſed: ſo that he do not vnderſtand with *Chriſoſtome*, that all the Apoſtles, for ignominies ſake, were reiected into the laſt place. For the loweſt of al. No doubt he calleth them the loweſt of al, which were choſen to be Apoſtles, after the reſurrection of Chriſt. And he graunteth that he is lyke vnto thoſe, which are brought foorth vnto the people a lyttle before they are put to death. For theſe wordes, Hath ſet vs foorth, ſignifyeth ſo much: not vnlyke that which is done to thoſe priſoners that for trymphes ſake, are caried vp & downe, & afterward caſt in priſon to be hanged. This thing he expreſſeth more playnly when he addeth, For we are a gaſing ſtocke. This ſayth he, is my conditiõ, that my miſeries may be made a ſpectacle vnto the world, as they which are condemned to be torne in peeces by wylde beaſtes, or to be hewen and cut with the ſwoorde, or to ſuffer any manner of ſuch torment, are brought foorth into the open ſight of the people: and that not to a fewe lokers on only, but alſo to the whole world. Note here the woonderfull conſtancie of Paule, who when he ſawe hym ſelf to be handeled after this ſort of God, was not for all that any whyt diſcouraged in mynde. For he doth not impute this to the wantonnes of the wicked, that to his reproche he is made a ieſting ſtocke: but attributeth the ſame wholy to the prouidence of God. I vnderſtand the ſecond member, Both to angels, and to men, expoſitiuely in this ſenſe, I am made a ieſting and a gaſing ſtocke not only to the earth, but alſo to heauen. This place hath bene commonly expounded of the deuyls, bycauſe it ſeemed abſurd to be referred to good angels. But Paule meaneth not, that all they which were witneſſes of his calamitie, were delyghted with ſuch a ſight. Only this is his purpoſe, that he is ſo gouerned of the Lord, that he ſeemeth to be ordayned for a ieſting ſtocke and ſcorne to the world.

The conſtancie of Paule.

world.

10. We are fooles for Christes sake. This *Antithesis* is altogether Ironicall and full of nyppes, bycause it was vnmeete and absurd, that the Corinthians should be by all manner of meanes blessed and glorious after the flesh when as they sawe their master and father to be afflicted with reproch, and with all maner of miseries. For they which thinke that Paule doth so deiect hym selfe, that he dooth seriously attribute to the Corinthians those things which he cõfesseth himselfe to want, may easily be refuted by the sentence following. It is therefore an Ironicall concession or graunting, in that he calleth the Corinthians wyse in Christ, and strong, and noble. As if he should say, you together with the Gospell desire to retayne the praise of wisedome, when as I could not otherwyse preache Christ vnto you, than in beyng a foole to the world: now seeyng for your sakes, I willingly became a foole, or at least so to be counted, consider with your selues whether it be indifferent that ye should desire to be counted wise. How yll do these things agree, that I which am a maister, should be a foole for Christes sake: and you remaine wise? And thus wisedome in Christ, is not taken here in good part: for he derydeth the Corinthians, bycause they would ioyne Christ and the wisedome of the flesh together: the which was to conioyne things vtterly disagreeing. There is the lyke reason of the partes following, Ye are strong, sayth he, and noble, that is to say, ye glory in the ryches and helpes of the world, ye cannot beare the ignominie of the crosse: is it reasonable thinke you, in the meane time, that I should for your sake be base, contemned, & subiect to many infirmities? And this complaint is so much the more to their reproch, bicause he was weake and contemptible among thē. In fyne, he derydeth their vanitie, bicause against all order they would haue the sonnes and the Disciples to be glorious and noble, when as the father was obscure, and subiect also to all the reproches of the world.

11. Euen vnto this day. The Apostle doth here depaynt forth his condition as it were in a table, that the Corinthians myght learne by his example, to laye away those loftie spirites, and with him to imbrace the Crosse of Christ with a meeke mynd. And the Apostle declareth artificiall cunning, in that by the commemo-

ration

ration of these things which had made hym contemptible, he proueth his singuler fayth, and his incessant labour to set forward the Gospell: and withall also he priuily reprehendeth the ambitious, who hauing shewed no such example, would notwithstanding be counted the cheefest. When the Apostle sayth, that he abydeth persecution in suffering, and that he prayeth for those that reuile hym: he geueth to vnderstand, that he is not only afflicted with the crosse, and humbled of God, but also indued with voluntarie humilitie. Wherein also it may be that he reprehendeth the false Apostles, who were so tender and delicate, that they could scarse abyde to be touched. Speaking of labour, he addeth, with our owne handes, the better to expresse the contempte of his arte: as if he should saye, I do not onely get my liuing with my labor, but also I get it with my handy and painful labor.

13. We are made as it were the filthines of the world. He vseth two words, of the which the first signifieth a mã which is ordained to publique execrations & cursings for the redemption of a cittie: for such, bycause in taking vpon thẽselues whatsoeuer wickednes is in the cittie, they do purge the rest of the people, are called in Greeke *Katharmoi*, & more often *Katharmata*. Paul in adding the Greeke Prepositiõ, seemeth to haue respect to the peculiar right it selfe, bycause those miserable men which were appointed to execrations and cursings, were caried round about the seates and wayes, that what euyll soeuer there was in any corner, they myght take away the same with them, thereby to make a more full and perfect delyuerance. The Plurall number may seeme to note, that he speaketh not of hymself onely, but also to the rest of his collegues, which were had in no lesse contempte among the Corinthians: but no reason constrayneth to extende those things which he speaketh to no bodyde hym. The other name *peripsema*, signifyeth scrapings and all refuse, and also the filthy Scumme and scouring of a dragge or net.

Concerning both these *Budeus* maketh mention in his annotations. As touching that which pertayneth to the sense of this present place, Paule to expresse his extreme dejection, sayeth, that he is lyke vnto a man ordayned to be a redemption, abho-

minable to the whole worlde, and to stinke in the noses of all men, lyke vnto the offscowrings of filthinesse. Notwithstanding he meaneth not by the former similitude that he is a sacrifice of redemption for sinnes: but this only is his meaning, that in reproch and contumelies he differeth nothing from hym, vppon whom the curssings and execrations of all men are cast.

14. I wryte not these things to shame you. Because the former *Ironies* were very sharpe, wherby the mynds of the Corinthians might be exulcerated and galled: he meeteth now with the offence, when he testifyeth that he spake nōt these things with that mynde to make them ashamed, but rather to admonish them which fatherly loue. For it is certain that this is the nature & force of fatherly castigation, to make the sonne ashamed: and the begynning of repētance is shame, which the sonne conceyueth by the hearing of his fault. Therfore the father by correcting his sonne with woords, seketh to bring hym to haue a dislyking of hym self. And we see that those things which Paule hath spokē hytherto tend to this end, that the Corinthās might be ashamed of themselues: also not long after he wil declare, that he repeated their faltes that they might begin to be ashamed. But in this place only he goeth about to shew that it is not his purpose to bring thē into ignominie, or to publish their sinnes to their reproch: for he which geueth frendly admonition, first of al seeketh this, that he may make him ashamed whom he admonisheth, that so the merit of shame may be buryed. But he which doth maliciously reproch another, doth so make hym ashamed to whom he obiecteth the synne, that he bringeth hym to rebuke before al men. Paule therefore symply denyeth that he spake those things, which he hath spoken, to the intente he might reproch them, or diminish their estimation: but rather that with a fatherly affection he admonished thē what was wanting in them. But to what ende serueth this admonition? Namely that the Corinthians, which were puffe vp with vaine glorie, might learne to glory with hym in the humilitie of the crosse: and that they should not any more despyse hym for those causes, for the which he was glorious before God and his angels: and to conclude that they casting of their woonted pryde, they should more regarde the glorious markes and badges of Christ in hym, than the

Shame followeth fatherly chastisment.

vaine

baine and counterfayte ostentation which was in the false Apostles. And hereby those which are teachers may gather, that in their reprehensions they must vse such temperature, least by too much seueritie they woumde mens mynds, and they must mixe (according to the common prouerbe) hoomy and oyle with gale: and especially they must take heede, that they do not seeme too trymphe ouer those whom they reprehende, or to be delyghted with their shame: but must rather endeuour them selues to appeare to seeke nothing els, than for the seeking of their saluation. For what shall the teacher profyt by crying out, exrepte he poulder the sharpenes of reprehension with that moderation whereof I haue spoken? If therefore we will profyt any thing in correcting mens faults, we must protest vnto them, that our reprehensions proceede vnto them from a frendly mynd. A temperance must be obserued in reprehension.

15. For though ye haue ten thousand. He called hym self before a father: now he sheweth that this is peculiar and proper to hym among them, because he only begat them in Christ. And in this comparison he hath respect vnto the false Apostles, vnto whom the Corinthians so referred al things, that Paul was was nowe almost no bodye among them. Therefore he willeth them to consider with them selues, what honour a father and a mayster ought to haue: as yf he should saye, Ye reuerence these new teachers: I am well contented therewith, so that ye will remember that I am your father, and that they are only your teachers. And in that he chalengeth authoritie to him self, he geueth to vnderstand that he is endued with another affection, than were they whom they had in so great pryce and estimation. As if he should saye, They labor in teaching you: admit they do so, yet is it another manner of loue, another kinde of care, and another sort of diligence which the father hath, thã that which an Instructer hath. Also, what and if he allude to that rudenes of faith, which before he obiected? For the Corinthians being in disdaine and pryde, great Gyantes, were but children in faith: therefore they are iustly sent vnto Instructers. There is also in these teachers reprehended a prepostorous and wicked maner, in that they kept their disciples in the fyrst rudiments only, that they might alwayes detayne them vnder their gouernment.

In Christ Iesu I haue. The reason why he alone ought to be taken and reputed for the father of the Church of *Corinth*, is bycause he begat the same. And with most apte woords for the purpose, he describeth here the spirituall generation, when he sayth, that he begat them in Christ, who alone is the lyfe of the soule: and for the formall cause he putteth downe the Gospell. Let vs note then that we are then truly begotten before God, when we are ingrafted into Christ, without whome there shall nothing be found but mere death: and this is done by the Gospell, bycause we being by nature flesh and haye, the woord of God, as Peter and *Esay* teach, is the incorruptible seede whereby we are renued into lyfe eternall. Take away the Gospell, and all the sorte of vs shall remayne accursed and dead before God. The same woord afterward, with the which we are begotten, is mylke vnto vs to nourish vs vp: the same is strong meate to feede vs for euer. If any man obiect, seeing newe somes are dayly begotten in the Church vnto God, why doth Paule deny them to be fathers which succeded hym? The answeare is easie to be made, namely bycause he speaketh here of the fyrste begynning of the Church: for how many soeuer were begotten by the ministerie of others, yet notwithstãding this honor remained to Paul alone, bycause he had founded the Church of *Corinth*. If any man demaunde agayne, Ought not al pastors to be counted fathers? why then doth Paule take this tytle from all others, to chalenge the same to hym selfe alone? I answer, that the Apostle speaketh here comparatiuely. Wherefore howsoeuer the tytle of Fathers otherwyse belonged vnto them, yet notwithstanding in respect of Paule they were but instructers. We must also remember that which I touched of late, namely that he speaketh not of al generally, (for he would willingly haue suffered his equals, as *Apollo*, *Siluanus*, and *Timothe*, which sought only the aduauncement of Christes kingdome, to haue bene so called, and to haue had greate honor attributed vnto them) but reprehendeth those which through peeuish ambition transferred that glory vnto them selues, which belonged to others: such were they which tooke from Paule his due honour, that they might boaste them selues of his spoyles.

Christ is the lyfe of the soule.

Esa 7.40.6. 1.Pet.1.24.

Obiection.

Answeare.

Question.

Answeare.

And

And in deede, such is the generall state and condition of the Churche vnto this day, as it was then at *Corinthum*. For howe fewe are there, which with a true fatherly affection loue the Churches, and doo seeke the quyet and safetie of the same? But there are very many instructers, who play the hyrelings in such sorte, that they shewe themselues to be but tyme seruers, and in the meane tyme detayne the people in obedience and admiration of them. Howbeit, the matter goeth then well, when there are many instructors, which by teaching profyte at the least any waye, and destroy not the Churche with the corruptions of false doctrine. And I when I complayne of the multitude of instructors, I meane not Papisticall Priestes (for I wyll not vouchsafe to account them in that number) but I meane those which agreeyng with vs in doctrine, are more occupyed in their owne matters than in the businesse of Christ. We all would, and desyre to be accounted fathers, and do requyre the obedience of children at other mens handes: but what is he that behaueth himselfe so, that he may be accounted a father? There resteth yet a more harde question to be answeared, Seeyng Christ forbiddeth vs to call any man Father on earth, bycause wee haue one Father which is in heauen: howe dare Paule take vnto him the name of Father.

Instructors are not alwaies Fathers.

Question.

Math. 23. 9.

I answeare, that to speake properly, there is but one father, which is God, a father not onely of the soule, but also of the flesh: but bycause, as touching the body, he geueth the honour of a fathers name vnto those to whom he geueth generation, and retayneth to hymselfe alone the fatherly ryght and tytle ouer mens soules: I confesse that in consideration hereof, he is specially called the father of spirites, and is discerned from earthly Fathers: euen as the Apostle speaketh to the Hebrewes: yet notwithstanding bycause as he alone by his owne vertue and power dooth both beget soules, and also regenerate and quicken them, euen so he vseth the ministerie of his seruantes to this ende and purpose: there is no inconuenience herein at all, if in respect of this Ministerie they be called Fathers, bycause in this the glory of God is nothing diminished. The woord (as we sayde before) is the spirituall seede, whereby God dooth regenerate

Answeare.

Hebre. 12. 9.

our soules through his power: but yet he excludeth not the worke of ministers. If then thou do diligently consider what God dooth of hym self, and what he dooth by his ministers: thou shalt easely vnderstand, in what sense he alone is worthy of the honor of a father, and how, his ryght vndiminished, this his name doth belong vnto Ministers.

16. Wherfore I desyre you to follow me.
17. For this cause haue I sent vnto you Timotheus, which is my dere sonne and faithfull in the Lord, which shall put you in remembrance of my wayes which I haue in Christ, euen as I teache euerywhere in all congregations.
18. Some swell as though I would come no more at you.
19. But I will come to you shortly, yf God will: and will know, not the woords of them that swell, but the power.
20. For the kingdome of God is not in woordes, but in power.
21. What will ye? Shall I come to you with a roddey or els in loue and in the spirit of meekenes?

16. I desyre you to follow me. Now in playne woordes he expresseth what he requireth of them by his fatherly admonition: namely, that forsomuch as they be sonnes, that they would not degenerate from the father. For what is more reasonable, then for the children to endeuour themselues to be moste lyke vnto their father? And yet notwithstanding he doth yelde somwhat of his right and authoritie, when he exhorteth them hereunto rather by beseeching, than by commaunding. But, to what ende he would haue them followers of hym, he sheweth in another place, when he addeth, Euen as I follow Christ. This moderation is alwayes to be obserued and kepte, that we follow no man, no farther forth than he leadeth vs vnto Christ. Of what he intreateth here we know. The Corinthians did not only flee the humilitie of the crosse, but despysed and contemned their father also for the same, bycause he forgetting earthly glory, rather reioyced in the crosse

and

and opprobries of Christ, and thought also them selues and others happy, who in the flesshe had nothing contemptible. Therefore he admonisheth them that by his example, they geue them selues to the obedience of Christ to the preferring of all thinges.

17. For this cause haue I sent. As if he should saye, To the ende ye may know what my lyfe is, and whether I am woorthy to be imitated, heare Tymothe, who can be a faithfull witnes of those things: he affirmeth that both these are in Tymothie: for in calling hym his most welbeloued sonne, he sheweth that both he and his doings are familiarly knowen vnto hym. Then he calleth him, Faithfull in the Lord. He commaundeth *Timothe* also two thinges, fyrst, that he put the Corinthians in mynde of those things, which of them selues they ought to haue remembered, in the whirh he secretly reprehendeth them: secondly that he testify vnto them, how equall euerywhere and constant his maner of preaching was. And it is lykely that he was slaundered by the false Apostles, as though he tooke more authoritie vppon hym ouer the Corinthians, than ouer others, or as though he behaued hym self otherwyse in other places: for he would not haue this testifyed vnto them in vaine. Therefore it is the part of a wyse minister, so to frame and order his wayes, and to obserue this rule of teaching, that no such thing may be obiected vnto hym, but that he may alwayes haue his defence ready, as had Paule.

18. Some swell as though I would come no more. This is the manner of false Apostles, to seeke the absence of good men, that they may boast and vaunte them selues without impediment. Paule therfore geueth to vnderstand, that they could not abyde his presence: that he might reproue their euill conscience, and represse their crueltie. It commeth sometyme to passe that wicked men, when they haue occasion geuen them to woorke their will, doo openly with great impudence set them selues against the seruants of Christ: notwithstanding they come neuer to indyfferent contention, but do rather bewray theyr wickednes by ouerthwart practises and secret meanes.

19. But I will come to you shortly. They are deceyued, sayeth he, that they tryumph in my absence, as though the same

shoulde be verye long: for they shall shortly feele, how vaine their swelling boasting is. But he doth not make them afearde so much, as though he woulde thunder at his comming, as he doth vrge and presse theire consciences: bycause how greatly soeuer they dyssembled, yet notwithstanding they knew that he was armed with the power of God. These woordes, Yf the Lord will, do teach vs that we ought to promis nothing vnto our selues in tyme to come, or to determine any thing with our selues, without we adde this exception, So far foorth as the Lord will permit: Whereuppon S. Iames doth iustly deryde this rashnes in men, bycause they deliberate what they will do ten yeres after, when as they cannot promise vnto them selues any houre certaynly. Howbeit we are not tyed by perpetuall necessitie to these formes of speach: notwithstanding it is good to accustome our selues with them, that we may be exercised in the cogitation therof, how that all our deliberations and determinations are subiect to the will of God. And will knowe, not the woordes of them that swell. By (words) here vnderstande, prating and babbling talke, in the which the false Apostles had delight: for they were excellent in eloquent speache, but they were quyte voyde of the zeale and efficacie of the Spirit. But the power. By this woord (power) he meaneth the spirituall efficacie, with the which they are endued which do seriously preache the woord of God. Therefore the sense is thus, I will see whether they haue so great matter and cause of boasting them selues: for I will not iudge of them by their externall speache and prating, in which they glory moste, and vppon which they bearing themselues bold, do arrogate vnto them selues all things. If they will haue any estimation with me, they must bring that power with them, which maketh the true seruants of Christ knowen from those that are hyrelings and hypocrits: otherwyse I will contemne them with all theire pompe. Therefore in vaine do they truste vnto their eloquence, seeing it shalbe vnto me as smoke.

[Iames. 4. 15.]

The preaching of the Gospell is called the kingdome of God.

20. For the kingdome of God is not in words. Bicause the Lord doth gouern his church with this woord as with a scepter, the preaching of the Gospel is oftetymes called the kingdome of god. Therfore here by the kingdome of God, vnderstād whatsoeuer belongeth

lōgeth hereunto, & is appointed vnto this end, that god may raigne amōgst vs. He denyeth this kingdome to be contayned in woꝛdes: foꝛ how smal & light a thing is it foꝛ a mā to babble & prate, & to vse nothing but vain iangling? Let vs know therfoꝛe that the external grace & dexteritie of teaching, is lyke vnto a fayꝛe & well coloured body: but the power of the which Paul speaketh of here, is lyke vnto the soule. We haue seen alredy, that is the nature of the Gospel & the preaching of the same, that it is inwardly stuffed with a certaine sound maiestie. This maiestie sheweth it self, where the minister doth rather seeke to excell in power, than in speache: that is, when he trusteth not neyther to wyt, noꝛ to eloquence: but being armed with spirituall weapons, as with a zeale of mayntayning the gloꝛy of God, with a desyꝛe to set vp the kingdome of Chꝛist, with a care of edificatiō, with the feare of God, with inuincible constancie, with the puritie of conscience, and with such lyke necessary gyfts, doth go foꝛward with a good coꝛage in the Lords buskines: without the which it is a deade preaching, and of no power, with what colour so euer it is polished. Wherefoꝛe in his other Epistle, he denyeth any thing to preuaile in Chꝛist, sauing a new creature, the which sentence pertayneth to the same ende. Foꝛ he would haue vs to stande vppon no externall counterfeyt shewes, but to leane only vppon the internall power of the holy ghost. And although in these woꝛdes he refuteth the ambition of the false Apostles: yet neuertheles he repꝛehendeth the peruerse iudgment of the Coꝛinthians, who iudged the seruants of Chꝛist by that, which is the leaste thing in their vertues. A notable sentence, and which doth appertayne vnto vs no lesse than vnto them. Our Gospell of the which we are pꝛoude, wherein doth it consist, sauing in our tongue? Where is newnes of lyfe? Where is the spirituall power? And this defect is not onely in the common people, but also in the ministerie: In whiche state many seeking to wyn pꝛayse and fauour by the Gospell, as if it were a certaine pꝛophane science, seeke nothing els but to speake eloquently and pleasantly? This wooꝛd (power) cannot be restrayned to myracles, bycause we may easily gather by the *Antitheſis*, that it extendeth it self farther.

The spirituall armour of a preacher.

2. Cor. 5. 17.

21. What will ye? He which diuided Paules Epistles into chapters,

Chapters, ought rather to haue made this the begynning of the fyfth Chapter. For he hauing hytherto reprehended the foolish swelling of the Corinthians, their vaine confidence, and their peeuish and corrupt iudgement through ambition: he now repeateth the vices with the which they were infected, of the which they ought to haue bene ashamed. As if he should say, ye swel and are proude as if ye had all things in good order among you: but it were much better to acknowledge with shame and sighing the infelicitie of your state: for if ye go forward, I shalbe constrayned to laye aside lenitie, and to vse fatherly seueritie against you. But this commination, by which he putteth them in free choyse, is of greater force: for he testifyeth that he hath no power of hym selfe, to shewe hym selfe gentle and fauorable vnto them, but that their wickednesse will enforce hym to seueritie. It is in you, sayth he, choose what maner of person ye will haue me to be. As touching my selfe, I am prepared to lenitie: but if ye go forward styll, I must of necessitie take a rod in hand. Thus after he hath mayntayned his fatherly authoritie, he setteth hym selfe agaynst them: for it had bene foolish to haue begun with this threatning, except he had before made away for hym selfe to speake, and had prepared them to feare. With a rod. He calleth the seueritie with the which the pastor ought to correct the offences and faultes of the people, a Rod. To this he opposeth the spirit of meekenesse and charitie: not bycause the father hateth those children whom he doth chastice, (for chastisment doth rather proceede of loue) but bycause the sadnesse of the countenance and the sharpnesse of speach do declare hym to hate and to be angry with his sonne. But to speake playnly and in one woord, the father with what countenance soeuer he looketh, alwayes loueth his sonne: but he declareth this loue, in teaching hym gently and frendly: who when he is offended with his faultes, doth correct hym with sharper woordes, or else with the rodde, and maketh a countenance of anger. Bycause therefore loue lyeth hyd, when the seueritie of discipline is vsed; Paule doth iustly ioyne charitie with the spirit of lenitie. There are some which by the Rodde vnderstand here excommunication: but I, although I graunt them that excommunication

is

is a parte of that seueritie which Paule denounceth to the Corinthians: yet notwithstanding I extend this seueritie farther, as to comprehend in it all manner of sharpe reprehensions. Note here what ouer a good pastor ought to keepe: for he ought to be of hym selfe inclyned to lenitie, that he may rather allure vnto Christ, than drawe by violence. This lenitie euery pastor ought to retayne so much as in hym lyeth, and neuer to vse bitter sharpnesse, except he be constrayned thereunto. But when it is needefull he must not spare the rodde: for as they which are apte and willing to be taught, must be gently handled, so they which are stubborne, must necessarily be sharply dele withall. And we see that the woord of God doth not containe simple doctrine, but is mixed with sharpe reprehensions also, that the pastor may haue wherewithall to stryke and correct. For it commeth oftentymes to passe by the stubbornesse of the people, that they which are by nature the most gentle pastors, are constrayned to transforme them selues into another person by dealing more roughly.

Lenitie ought to be in euery Pastor.

The fifth Chapter.

1. There goeth a common saying, that there is fornication among you, and such fornication, as is not once named among the Gentiles: that one should haue his fathers wyfe.
2. And ye swell, and haue not rather sorrowed, that he which hath done this deede, might be put frō among you.
3. For I verely as absent in body, but present in spirit, haue determined already as though I were present, of hym that hath done this deede.
4. In the name of our Lord Iesu Christ when ye are gathered together, and my spirit, with the power of our Lord Iesus Christ,
5. To delyuer him vnto Satā for the destructiō of the flesh, that the spirit may be saued in the day of the Lord Iesus.

There

Incest not named among the Gentiles.

Here goeth a cõmon saying. Bycause the contentions before spokẽ of sprang of arrogancie, and self lyking, he doth very aptly passe to the repetitiõ of those infyrmities, by the knowledge whereof it was meete their Pecockes tayle should downe. And fyrst he putteth them in mynd, how great wickednes it is, that they suffered one of their flocke to abuse his fathers wyfe at his pleasure. But it is vncertaine, whether he tooke her away from his father as a harlot, or whether he kepte her vnder the pretence of wedlock. But that pertayneth not greatly to the purpose: For as that was a most wicked and execrable whoredome: so this was incestious wedlocke, and repugnant to honestie & natures shame. Now, least he should seeme to charge them with doubtful suspicions, he sayth, that he vttereth a thing knowen and common. For I so vnderstande the Greeke particle *olos*, that it expresseth not a doubtfull rumor, but a manifest matter, published in dyuers places with great offence. Bycause he sayth, that such kynde of fornication was not named amonge the Gentiles, some think that he had respect vnto the incestious *Ruben*, who also committed incest with his mother in law. Therfore they thinke that Paule made no mention of Israel, bycause the like shame & reproch happened there: as though the histories of the Gentiles also made no mention of many incestes of lyke forme. This therfore is an imagination far frõ the mynd of Paul: For in that he rather nameth the Gentyles than the Iewes, he doth therby the more amplifie the fylthines of the fact. You, sayth he, permit a horrible fact as a thing lawful: the which was not tollerated amõg the Gentiles, but was alwayes abhorred & coũted mõsterous. In that therfore he denyeth it to be once heard of amõg the Gentiles, he doth not therby meane that there was neuer any such thing exẽtat there, or repeated in histories, wherof tragedies also haue bene made: but that the same was detestable to the Gentiles, no lesse than a fylthy and horrible monster: for it is beastly lust, which doth take away euen the shame of nature. If any man demaunde whether it be lawfull to report the sinne of one priuate

man

man to the reproche of all men: I answer, that the Corinthians are not accused because one man among them had sinned, but because they by their winking sufferance maintained a most wicked facte worthy of grieuous punishment, as followeth.

2. And ye swel. Ye are not, saith he, ashamed to glory in so great occasiõ of humilitie. Before he forbad them to glory in great excellencie, because mẽ haue nothing of their owne, but do excell by the grace of God only: & now he encountereth with them another way. Ye are, sayth he, couered with ignominie & reproch: what place then is there left for pride and vaine glory? For it is wonderfull blyndnes, to glory in the middest of shame, as it were in dispite of Angels & men. When he sayth, And haue not rather sorrowed. He bringeth an argumẽt of the contrary: for where sorrow is, there ceasseth reioysing. It may be demaunded why they ought to bewaile another mans sinne. *Question.* I answear, that there are two causes: *Answeare.* al ought to bewaile such a deadly fall, because of the communion and fellowship which is among the mẽbers of the Church: & when any such wickednes is committed in any church, the author therof is so giltie, that the whole congregation is after a sort polluted. For as God doth humble the husband to the reproch of the wife & children, and the whole stocke & kinred, for the filthines of one: euen so euery Church ought to consider that it sustaineth shame & reproch, so often as any filthy act is cõmitted in the same. Moreouer, we see that for the sacriledge of one *Achan*, the wrath of God was kindled against al Israel: not that God is so cruell, that he wil punish the innocent for another mans sinne: but euen so often as any such thing happeneth in a people, there is then a certaine shew & token of his wrath: euen so he declareth by the publique correction of a priuate fault, that the whole body is touched & defyled with the contagion of euil. Hereby we may easily gather that it is the office of euery Church, to bewaile the sinnes of euery member, as domestical calamities which pertain to the whole body. And verily this is the beginning of godly and iust correction, first to mislike of the euil committed, and then to be inflamed with a godly zeale: because otherwise it shalbe bitter seueritie. Might be put from among you. Here now he doth more euidently expresse what he doth accuse in the Corinthians: namely their sluggishnes, in that they did winke

The Church ought to lamẽt the fall of any member therof.

Correction must be ioyned with mislyking and with zeale.

at

at so great abhomination. Whereby also it doth appeare, that the Churches are endued with this power, that if there be any vice or corruption within the same, they may correct & purge the same by the seueritie of discipline: & that they cãnot be excused, which seeke not diligently to purge thẽselues frõ blots. For Paul here condemneth the Corinthians. And why? Bicause they were to negligẽt in punishing one mãs fault. But yet he should vniustly condemne thẽ, if so be they wanted abilitie. Therfore the power of excommunicatiõ is in this place established. Moreouer, as this maner of punishment is committed vnto the Churches, so that they which vse not the same before neede requyreth, doo offend, as S. Paule sheweth here: otherwise he dealt not indifferently with the Corinthians in imputing this for a fault vnto them.

3. For I verily. Bicause the Corinthians had neglected the doing of their dutie, after he had cõdẽned their negligẽce, he teacheth now what they ought to do: namely for the taking away of this blot to wede out that incestious person from among the company of the faithful. Therfore he prescribeth excommunication to be a remedy for this disease, in defferring the which so long, they had sinned. Whereas he sayth, that he being absent in body, had decreed this thing, he doth therin the more greuously accuse the negligence of the Corinthians: for there is in the same a secret *Antithesis*, as if he should say, ye which are present should long ago haue remedied this disease, before whose eyes the same lyeth dayly to be seen: notwithstanding ye suffer it, but I being absent cannot abide the same. Notwithstãding lest any man should exclame, that Paul being so far of, was rash in geuing iudgmẽt vpon report, he affirmeth that he was present in spirit, meaning therby that he had no lesse consideration of his office, than if he had bene present, & seene the thing with his eyes. Now it is necessarie to consider of the maner of excommunication, what he speaketh of the same.

4. Whẽ ye are gathered together, & my spirit. That is to say, when ye are gathered together with me, but in spirit: bicause they could not assemble themselues together in body: notwithstanding he affyrmeth that this was euen as well as if he had bene in body present. We must note that Paul, although he were an apostle doth not excõmunicate alone at his own pleasure: but doth consult with

the

the church, that the matter might be handled by cõmon authoritie. He himself goeth before & sheweth the way: but in that he ioyneth others to be fellowes with him, he sufficiẽtly declareth, that it is no priuate power belonging to any one man. And bicause the multitude if it be not ruled by cõsaile, doth nothing at any tyme neither moderatly nor grauely, the presbiterie was ordained in the primitiue church: that is to say, an assẽbly of elders, who, by general cõsent had the first knowledg & exãinatiõ of the matter: thẽ after iudgmẽt, the matter was brought vnto the people. But howsoeuer the matter stãdeth, it is contrary to the institution of Christ & of his Apostles, to the order of the Church, & to equitie it self, to place this authoritie in any one mãs power, that he may at his pleasure excõmunicate whom he wil. Excõmunication belongeth not to one man.

Let vs note then that this moderatiõ is to be obserued in excõmunicatiõ, that by the cõmon cõsaile of the elders, & by the consent of the cõmon people, this discipline is to be exercised, & this is a remedye to put away tyrãny. For there is nothing more contrary to the discipline of Christ, thã tyrãnical cruelty: to the which there is made a playne hye way, if so be the whole power be cõmitted to one mã. In the name of our Lord. For it is not inough for vs to agree together in one, except it be in the name of Christ: for the wicked agree together in wicked & deuilish conspiracies. And, that the assembly may be in the name of Christ, two thinges are required: first that we begin with inuocation of his holy name: secondly, that nothing be taken in hãd, without the warrãt of his woord. In obseruing this direction, whatsoeuer men take in hãd, it shal haue prosperous succesſe, when as they cal vpon the Lord with their whole hart, that they may be gouerned by his spirit, that their cõsailes may be directed by his grace to happy succesſe: & whẽ they ask cõsaile at his mouth, as the Prophet speaketh: that is to say, whẽ they take aduise at his woord, & do obediẽtly submit thẽselues & al their cõsails to his wil. If this ought to be done in the lest actions, how much lesse ought we to omit the same in graue & serious matters? Uerely it ought not to be omitted, seeing we haue rather Gods bulines in hãd thã our owne. As for exãple, excõmunication is not the ordinance of mẽ, but of God: therfore so oftẽ as we must vse the same, where shall we begin but at God? To be short, when Paule commaundeth the Corinthians to come

A consistorie of Elders must be directed by two things.

Esay. 30. a.

Excommunication is the ordinance of God.

together

togither in the name of Christ, he doth not onely require that they professe Christ with their mouth, (for so do the wicked also) but that they truly seeke him with their whole hart: also by the very same he expresseth the serioulnes and waight of the action. He addeth,
Math. 18. 20. With the power of our Lord Iesus Christ. For if so be this promise be true, So often as two or three are gathered together in my name, I am in the midst of them: it followeth, that it is the worke of Christ, whatsoeuer is done in such a congregation. Hereby we may gather of what great force and waight lawfull excommunication is before God, when the same leaneth vpon the power
Math. 18. 18. of God. For this must needes be fulfilled, whatsoeuer ye bynd on earth, shalbe bound in heauen. And as this sentence ought not a little to terrify all contemners: so also as well faithfull Pastors as all Churches are hereby taught, how religiously they ought to proceede in a matter of so great waight. For it is certaine that the power of Christ is not tyed to the will and opinions of men, but is ioyned with his eternall power.

5. To deliuer him vnto Satan for the destructiō of the flesh. Bicause the Apostles amōgst other vertues were endued with this, that they might deliuer to the power of Satā the wicked & obstinate, & might vse the same as a scourge to correct thē: *Chrisostome*, & those which follow him, referre these woordes of Paul to such a kind of chastisment, euen as the other place cōcerning *Alexander Hymeneus*, in the Epistle to *Timothe*, was wont to be expounded. Therfore they thinke this deliuerāce to Satā to be nothing els, but some grieuous punishmēt of the body. But I, whē I do more deeply consider the text, & do confer it with those things which are written in the latter Epistle: omitting that interpretatiō as coacted, & far frō the meaning of Paul, I simply vnderstand it of excōmunicatiō. For it is an apt maner of speach, To deliuer vnto Satā, for to excommunicate: bicause as Christ doth raigne in the Church, so
1. Tim. 1. 20. Augustin. de verbis Apost. Serm. 68. Satā raigneth without the church, euē as *Augustine* hath noted in expounding this place. Bicause therfore vpō this conditiō we are receiued into the communion & fellowship of the church, & do abide in the same, that we may be vnder the faith & garde of Christ: I say, that he which is cast out of the Church, is after a sort deliuered to the power of Satan, bicause he is a forreyner and straunger frō the kingdome of Christ.

These

These wordes which follow, For the destruction of the flesh, are set downe for mitigation. For the meaning of Paule is, that he which is corrected, is not so deliuered ouer vnto Satan, that he should perish vtterly, or that he may be made a bondslaue to the deuyll for euer, but that this deliuerance might be a temporall damnation, and in tyme to come a sauing health. For bycause the saluation and damnation of the spirit is eternall, he ment by the damnation of the flesh a temporall damnation: as if he should say: here we will condemne hym in the world for a tyme, that the Lord may saue and preserue hym for his kingdome. Thus the obiection is aunsweared, by which many went about to refell this exposition. For seeing the sentence of excommunication is layed rather vppon the soule than vppon the external man, they demaund how the same can be called the destruction of the flesh. But I (as I touched euen now) aunsweare, that for this consideration only, the destruction of the flesh is opposed agaynst the saluation of the Spirit, bycause the same is temporal, but the saluation of the spirit eternall. In the which sense the Apostle calleth the race of Christes mortall lyfe, the daies of flesh. But the Church, by seuerley punishing those which sinne, doth not spare them at all, that God may spare them. Concerning the rite of excommunication, and the causes, necessitie, endes, and moderation therof, if any man desier more, let him reade in our booke of *Institutions*. Hebr. 5. 1.

6. Your reioysing is not good: know ye not that a little leauen sowreth the whole lumpe of dowe?

7. Purge therfore the old leauen, that ye may be new dowe, as ye are sweete bread. For Christ our Easter Lambe is offered vp for vs.

8. Therefore let vs keepe holy day, not with old leauen, neyther with the leauen of maliciousnes and wickednes: but with the sweete bread of purenes and truth.

6. Your reioysing is not good. He doth not therefore only condemne their reioysing, bycause they exalted and boasted themselues more than was meet: but bicause also they flattered thēselues in theyr sinnes. Fyrst he depriued the Corinthians of al reioysing: bycause they haue nothing proper to them selues, although they excell, shewing that all things are due vnto God. But he affyrmeth

not here, that God is defrauded of his right, whē mortal men arrogate the prayse of vertues to thēselues, but that the Corinthians do fondly deceiue thēselues, which are proud without cause. For they were proud, as if al things were of gold among thē, when as notwithstanding there was great & horrible wickednes among them Know ye not. Lest they shold think it was a matter of no waight, to foster amōg thē so gret wickednes, he sheweth how pernicius & dāgerous their sufferāce is in this part. And he vseth a Prouerbiall sentence, by which he geueth to vnderstand, that by the contagion of one man, the whole multitude is infected, according to the common prouerb, One scabbed sheepe infecteth the whole flocke. Paul vseth this prouerbe in another place, in another sense.

Galat. 5. 9.

7. Purge therfore the old leuen. Bycause he borowed the similitude of dowe, he stil procedeth with the same: although he passeth from that which is particuler, to a general doctrine: for he speketh no more of the Incest, but exhorteth thē generally to puritie of life, bicause we cannot abide in Christ, except we be purged. This is the maner of the Apostle oftentymes, that when he hath spoken of any thing in part, he therof taketh occasion to passe to general exhortations. He had made mention of dow for another cause, as we haue seene: and bycause the very same Metaphor serued for generall doctrine which now he addeth, he extendeth the same thus far. Christ our Easter lambe is offered. Before I come to the matter I will speake a fewe things cōcerning the words. The Apostle in this place vseth the terme of old leauen, as he doth in another place of the old man. For there is in vs a corruptiō of nature, before such time as we be borne again to Christ. Therefore that is called old, which we bring frō our mothers wombe: & which ought to dye whē we are renued by the grace of the spirit. The Greeke word (*Ethusthe*) Passouer, cōming betwen the name of Christ, & the mention of offering or sacrifice, may be referred to both: but I haue referred it to the sacrifice. Howbeit in this cōsisteth no great matter, bicause the sense is nothing altered

The old leauen of sinne, which we bring from our mothers wombe.

8. Therefore let vs keepe holy day. *Eortazomē*, which *Erasmus* hath trāslated (Let vs keepe holy day) signifieth also to make solemn bāquet after that the sacrifice is offered: the which significatiō seemeth to agre better with this present place. Therfore I wish that here we rather folow the old translatiō than *Erasmus*, bicause

this

this sēse is far more apt for the ministery which Paul hath in hād. Now to the purpose: Paul going about to exhort the Corinthians to holynes, sheweth that the same which was figured in old time in the passouer, ought to be fulfilled in vs at this day, shewing also how nere the proportion of truth cōmeth vnto the figure. First, bycause the passouer cōsisted of two parts, namely of the sacrifice, & of the solemne banquet, he setteth down both. For although some do not accoūt the Paschal lamb for the sacrifice: yet notwithstanding reason doth perswade that the same was properly the sacrifice: for there by the sprinckling of bloud, the people was reconciled vnto God. And there is no recōciliatiō without sacrifice. Furthermore the apostle confirmeth the same: for he vseth the Greek word (*Thuesthai*) the which is proper to sacrifices: otherwise the text cold not stād. Therfore the lamb was offered yerely, after the offering wherof the banquet was kept, the solēnitie wherof lasted seuen dayes. Christ, saith Paul, is our passouer, he was once offred: & that vpō this condition, that ỳ force of that one & only oblatiō might be eternal: now it resteth that we eat the same, not once a yere, but cōtinually. And in this holy & solēne bāquet we must abstayn frō leauē, euē as God cōmaūded our forefathers to abstain. But frō what leauē must we abstaine? As the external passouer was to thē a figure of the true passouer, so also the apurtenāces wer figures of that truth which we hold at this day. If therefore we wyl be fed with the flesh and bloud of Christ, let vs bring vnto this banquet sinceritie & truth. These are our loues of sweetbread, away with al malice & wickednes, bicause it is great vngodlynes to eat the paschal lamb with leauen. To be short, he testifieth, that we shal thē be mēbers of Christ, whē we renoūce malice & deceit. In the meane time this place is to be noted, wherby it appereth, that the old passouer was a remēbrance not only of the benefite past, but also a sacrament of Christ to come: from whō we haue this that we passe from death to lyfe. Otherwise this should not stand, that the body of the shadowes of the Lawe is in Christ. This place also wyll preuayle to refel the sacrilege of the popish masse. For Paule teacheth not that Christ is dayly to be offered, but the sacrifice being once made, that this remaineth, namely that we celebrate the spiritual banquet al the dayes of our life.

Sincerltie and truth muste come to the banquet of Christ.

Colos. 2. 17.

9. I wrote vnto you in a Pistle, that ye should not company

with fornitators:

10 And I ment not at al, of the fornicators of this world, either of the couetus, or of extorcioners, ether of Idolaters: for thē must ye needs haue gon out of this world:

11. But now I write vnto you, that ye company not together, if any that is called a brother, be a fornicator, or couetus, or a worshipper of Images, either a rayler, eyther a drunkard, or an extorcioner, with him that is such, see that ye eate not.

12. For what haue I to do to iudge them that are without? Do ye not iudge them that are within?

13. Them that are without God shall iudge. Put away from among you that euill person.

9. I wrot to you in a pistle. This Epistle of the which he speaketh, is not extant at this day. And there is no doubt but that many other also are lost: but it is ynough that those are left vnto vs which the Lord hath prouided as sufficient for vs. But this place for the obscuritie of the same is drawen into diuerse senses: in refelling of the which I thinke it not necessary for me to stand, if so be I set down which to me seemeth to be the aptest and most proper. He putteth the Corinthians in minde what he hath commaunded them already: namely that they abstain from the company of the wicked men. And this repetition serueth to cast their negligence in theyr teeth, bycause they proceeded not when they were admonished. He addeth an exception, wherby they may the better vnderstand that the same doth properly belong to the housholde members of the church: seeing they were not to be admonished to depart out of the world. Therfore he forbiddeth the Corinthians their company, which professing themselues to be faithful, liued notwithstanding wickedly, and to the dishonor of God. So that his wordes are thus much in effect, whatsoeuer they be that wil be counted brethren, either let them lyue a holy and an honest life, or els let them be excōmunicate out of the company of the faithful, & let al good men abstaine frō their societie & felowship. It were superfluous to make mention of the wicked, when as ye ought of your own accord shun them, although I had geuen you no admonition concerning the same. Moreouer his exception increaseth the falte of negligence,

The felowshyp of the vngodly is to be shunned.

in that they fostered a wicked person in the bosome of the Churche, for it is a more foule and disordered matter, to haue lesse care for those that are of the household, than for those that are straungers.

10. For then yee muste needes haue gone out. The Translators doo principally disagree in this part. For some say, Yee ought sooner to depart out of *Greece*. And *Ambrose* saith, Ye ought rather to dye. *Erasmus* turneth it into the *Optatiue* Moode, as if Paule should say, I would to God yee might vtterly forsake the worlde: but bicause yee cannot doo so, at the least depart from those which falsely call them selues Christians, and in the meane tyme geue a most wicked example by their lyfe.

Somewhat more neare to probabilitie commeth the exposition of *Chrysostome*, the effect of whose woordes is this: When I commaund you to shunne fornicators, I meane not all fornicators: for then yee shoulde go seeke another world. For we must lyue among thornes, so long as we are Pilgrimes in earth: But this onely I require, that yee myngle not your selues with fornicators, which wyll be counted brethren. Seeme not by your sufferance to allowe their wickednesse. And thus by the name of the world, we shal vnderstand this present lyfe, as in another place, I pray not, Father, that thou wylt take them out of the world, but that thou wylt deliuer them from euyll. Iohn. 17.15.

Agaynst this Exposition a question may be obiected, Seeing Paule spake this accordyng to the tyme, in the whiche the Christians were myxed as yet with the wicked, and were dispersed amongest them: What shall nowe be done, when all men haue geuen their name vnto Christ: For at this day also we must goe out of the worlde, if so be we wyll shunne the companye of the wicked: and none are forreyners, where all pretende the name of Christ, and are by Baptisme consecrated vnto hym.

If any man desyre to followe *Chrisostome*, this obiection may easely be answeared, that Paule tooke this for graunted vnto him, that it is true, that where there is authoritie to excommunicate, there is a remedy easily founde, by whiche the euyll may be separated from those whiche are good, if so be the Churches doo their duetie.

Against forreyners the Christians had no iurisdiction at Co-

rinth, neither could they correct their dissolute life. Therfore it was necessary for them to forsake the world, if so be they would shunne the company of those euyll men, whose wicked faultes they could not amend. I, bicause I doo not willingly receyue Interpretations, which cannot be otherwyse applyed to the wordes, than if the woordes be drawen vnto them, doo rather imbrace another Interpretation, contrary to all these: so as these words, Then ought yee to haue gone out, are taken for, Then ought ye to haue separated your selues: and, out of the world, for, from the pollutyng spots and corruptions of the world. As if he should say, What need haue I to geue you charg cõcerning the childrẽ of this world, seeing that, as you haue once renoūced this world, so ye ought to withdraw your selues from theyr felowship: for that all the whole world is set on mischeefe & wickednes. And if any man mislyke of this exposition, here is yet another which is probable, I write not vnto you in general, that ye fly the societie of the fornicators of this world: howbeit ye ought to do the same, although I gaue you no admonition. The former of these two expositions lyketh me best. Of the which I am not the first inuentor, but the same being before found out of others, is by me (if I be not deceyued) better framed to the text of S. Paule. Therfore it is a certaine kinde of preterniission, when he denyeth himselfe to make mention of forreyners, bycause the Corinthians ought already to be separated from them: that they myght know that this discipline of shunning the company of euill men, ought alway to be kept at home

11. If any that is called a brother. The Greeke text hath a Participle without a Uerbe: the which they that refer it to the wordes folowing, bring in a coacted and far stretched sense, disagreeing with the mynde of Paule. I confesse that the same sentẽce is true and worthy to be noted, that no man can be corrected by the iudgement of the Church, but he whose sin is first knowen: but yet these wordes of Paule cannot be drawen so far. Therefore his meaning is this, if any man be counted a brother among you, and yet is of wicked life, & vnworthy the name of a Christian, abstaine from his company. To be short, this naming of the which the Apostle speaketh here, is a false profession, wherevnto the matter it selfe is not correspondent. And he maketh not here a full and

perfect

perfect repetition of faltes: but reckeneth vp six or seuen only for examples sake: and vnder these wordes, With hym that is such a one, he comprehendeth all the rest: and he nameth no other but those which are within the compasse of mens knowledge. For the internall impietie and whatsoeuer els is hydden, are not iudged of the Church. Moreouer it is doubtfull what he meaneth by (Idolatry.) For how can he which hath geuen his name vnto Christ, be he an Idolater? It is thought that there were many among the Corinthians, which receyued Christ in part, being neuertheles followers of wicked superstitions: such were the *Israelyts* in old time, and the *Samaritans*, who howsoeuer they worshipped God, were neuertheles polluted with foule superstitions. But I rather vnderstand it of those, who when they contemned Idols, yet to gratify & please the wicked, make a counterfeyt and fayned worshipping of Idols. Paule sayth, that such ought not to be suffered in a Christian congregation, but ought rather to be abandoned, as such which mak no account to treade the glory of God vnder foote. The circūstances also are to be noted, that when as they had a church there in the which they might purely worship God, and myght haue the lawfull vse of the sacraments, they so came into the Church, that they renounced not the prophane felowship of the wicked. I speake this to this end, lest any man should thinke that so great seueritie were to be vsed agaynst those which are at this day dispersed vnder the tirāny of the Pope, and which defile themselues with many corrupt rytes, who I say, do greatly offend in this poynt, and are seuerely to be reproued, and dayly to be vged to learne at the last to consecrate them selues wholy vnto Christ: But I dare not proceed so farre as to iudge them worthy to be excommunicated: Because their state is not alyke. With one that is such, see ye eate not. First of all we must consider here whether he warneth the whole Church in summe, or euery priuate parson in the same particularly.

I answeare, that this is spoken to euery one particularly, but yet notwithstanding that his speache doth depend vppon common discipline: For the power of excommunicating is not graunted to euery member, but to the whole Body. And whom the church hath excommunicated, him none of the faithful ought

Persons excōmunicated

ught not to be ept company vithal.

ought to receyue into the felowship: otherwise the authoritie of the Church should be contemned, if it were lawfull for men to admit hym to their table which is excluded from the table of the Lord. By the participation of meate is vnderstand eyther felowship, or internall or nere societie. For there is no let, when I come into my Inne, and see some excommunicate person sit there, but that I may dyne or suppe with hym: for I haue no power to exclude him. But Paule meaneth, that so farre forth as wee haue libertie and power, we ought to flee the company of those whom the Churche hath cut of from her felowship. The Romishe Antichrist being not contented with this seueritie, forbiddeth any man to helpe an excommunicate person, with meate, with drinke, with fire, and with such lyke necessaries. For that is not the rigour of Discipline, but tyrannicall and barbarous inhumanitie, which is quite repugnant with the mynde of Paule. For he would haue hym onely to be counted an enemy, but as a brother, whom we therefore bring to publique ignominie, that being made ashamed, he may repent. And they execute this so great crueltie vppon persons innocent. But to graunt, let vs say, that sometime certayne persons deserue this punishement: yet notwithstanding I say that the same kinde of Interdiction is quite different from the order and Discipline of the Churche.

The tyrannical excommunication of the Pope.

12. For what haue I to do to iudge them that are without? There is nothing to the contrary but that we may iudge them also: yea not so much as the dyuels are exempted from the iudgment of the woorde which is committed vnto vs. But Paule speaketh here of the Iurisdiction which is proper to the Churche, as if he should say, The Lord hath geuē vnto vs this power which we exercise against those which are of the houshold. For this correction is a part of that discipline which is contayned within the Church, and reacheth to others. Therefore wee pronounce not to these their damnation, bycause the Lord hath not made them subiect to our knowledge and determination, as touching this correction and censure. So that we are constrayned to leaue them to the iudgment of God. In the which sense, Paule sayth, that God shalbe their iudge: bycause he suffereth them lyke wild beasts to raunge without abrydle, bycause there is no man that can restrayne

ſtrayne their wantonnes.

13. Put away from among you that euyll perſon. This hath bene commonly expounded of hym which abuſed his fathers wyfe. For they which take euyl for maliciouſnes, are refelled by the Greeke Text which Paule vſeth, where the Article is of the *Maſculine* Gender. But what if a man referre it rather to the deuyll: who in dede is foſtered in the perſon of the wicked and vngodly man, that he maye haue his ſeate among vs? For the Greeke woord, *Ho pueros*, ſimply and without any adiectiõ, ſignifieth rather the prince of wickednes, than any wicked perſon. If any man like of this ſenſe, Paule ſheweth how behouefull it is not to beare with vngodly men: bicauſe by this meanes Satan is caſt out of his kingdome, which he hath amongeſt vs by the vnbrideled licence of the wicked. But if any man like it better to haue it ſpoken of the man, I gaynſay it not. But I ſee no reaſon why *Chryſoſtome* ſhould compare the rigour of the Lawe with the clemencie of the Goſpell, bicauſe Paule was contented with Excommunication in ſo great wickednes, which the Lawe puniſhed by death. For Paule ſpeaketh not to Iudges, which haue the ſwoord in hand, but to the vnarmed multitude, who had onely graunted vnto them brotherly correction.

The ſixth Chapter.

1. Dare one of you, hauyng buſineſſe with another, goe to Lawe vnder the wicked, and not rather vnder the Saintes?
2. Doo yee not know that the Saintes ſhal iudge the world? If the worlde ſhall be iudged in you: are yee not good yenough to iudge ſmal trifles?
3. Knowe yee not that wee ſhall iudge the Angels? Howe much more may we iudge things that pertayne to the lyfe?
4. If yee haue iudgementes of worldly matters, take them which

which are despysed in the congregation, and make them iudges.

5. This I say to your shame. Is there vtterly no wise man among you? What, not one at all, that can iudge betweene brother and brother?

6. But one brother goeth to law with another: and that vnder the vnbeleeuers?

7. Now therfore there is vtterly a falt among you, bycause yee go to law one with another. Why rather suffer yee not wrong?
why rather suffer ye not your selues to be robbed?

8. Nay, yee your selues do wrong, and robbe, and that the brethren.

Here the Apostle beginneth to reprehend another vice in the Corinthians: to wit, their ouermuch desire to contend, which sprange of couetousnes. And there are two partes of this reprehension. The First is, bycause they brought their controuersies before the tribunall seates of the wicked: whereby they made the Gospell infamous and a scorne. The second is, that whereas Christians ought to be sufferers of iniurie, they rather oppressed others by iniurye them selues, rather than they would abyde any manner of incōmoditie. And thus the first part is special, & the second general.

1. Dare one of you. This is the first sentence: if a man haue a controuersie with his brother, he must trie the same before godly iudges, & not before those which are vngodly. If any man demaūd the reason, I haue already shewed the same, namely bycause the Gospell is sclaundered, and bycause the name of Christ is made a laughing stocke to the wicked. For the wicked alwayes, by the impulsion of Satan, doo alwayes greedely seeke occasions to speake euyll of the doctrine of godlynes. And the faithfull in making them partakers of their contentions, seeme of purpose to geue occasion too sclaunder them. There may also a second reason be added, namely, bycause we are cōtumelious towards the

brethren,

brethren, when we willingly make them subiect to the iudgement of vnbeleeuers. But here it may be obiected, that seeing it is the office and duetie of the magistrate, to discerne of controuersies, & to determine of the same according to the law, why haue not Infidels also which are magistrates, the same authoritie: and if they haue it, why are we forbidden to defend our right before their iudgement seates? *Obiection.* I aunsweare, that Paule dooth not here condemne those which necessarilye contend vnder the Infidels, being constrayned to attempt the Lawe: but those which doo willingly drawe their brethren thither, and doo vexe them as it were by the hand of the Infidels, when as they may vse another remedye. Therefore it is euill to followe voluntarye contentions with the brethren in the Infidels Court: but if thou be summoned to appeare at a day, it is not euill for thee too come, and too defend thy cause. *Answeare.*

2. Doo ye not know that the Saints. This is an argumēt of the lesse to the more: for Paule going about to shewe, that iniurye is done to the Church of God, when the Infidels are made Iudges of earthly controuersies, as though there were neuer a mete mā in the congregation of the godly, to iudge: he frameth his reason thus, seeing God hath vouchedsafe so much to honour his Saints, that he hath made them the iudges of the whole world: it is vnmeete that they should be excluded from light iudgements, as vnmete for the same. Hereof it followeth, that the Corinthiās do thēselues iniurye, in that they resigne ouer that honour to Infidels, which God hath geuen vnto them. That which is spoken here concerning the iudgement of the world, ought to be referred to that sentence of Christ, whē the son of mā cōmeth ye shal sit vpō twelue seats iudging the twelue tribes of Israel. For al power of iudgmēt is so deliuered to the son, that he wil receiue his saints as commissioners into the societie of this honor: otherwise, they shal iudg the world, euē as they begin alredy to iudge: bicause their pietie, faith, feare of Lord, good cōscience, & integritie of life, shal take away al excuse frō the wicked: euē as it is said of *Noah*, that by his faith he cōdēned al the mē of his age. But the former sense doth better agree with the mind of the Apostle: for except thou vnderstand iudgment properly in this place, the argument cannot proceede. Matth. 10. 28. Hebr. 11. 7.

But

But being thus vnderstoode, it seemeth not to haue any great waight: for it is as much as if a man should say, the Sayncts are endued with heauenly wisedome, which farre excelleth all humane doctrines: therefore they can better iudge of the Starres than can the Astronomers: But no man will graunt this: and there is a reason readye to refell it, bycause godlines and spirituall doctrine, do not geue the knowledge of humane artes. Here I answeare, that there is this difference betweene other artes, and the expert knowledge of iudging, they are gotten both by sharpenes of wit, and also by study and dilligence, and are learned of instructours: but the knowledge of iudging standeth rather vpon equitie, and a good conscience. But Lawyers shal iudge a great deale better and more certaynly, than an ignorant man, though he be faithfull: or els the knowledge of the law is superfluous. I answeare, that their counsaile is not excluded here: for if so be the resolution of any obscure question is to be sought for in the knowledge of the law, the Apostle forbiddeth not but that Christians may go to the Lawyers. But he reprehendeth this thing only in the Corinthians, for that they brought their controuerlies to the iudgement of Infidels, as though they had no meete Iudges in the Church. And he sheweth how much more excellent iudgment God hath geuen to the faithfull. In you, or els (as I thinke) among you. For so oftentimes as the faithful come together in one place vnder the protection of Christ, there is euen alredy in their assemblye a certaine image of the iudgement to come, which God wil make perfect in the last day. Therefore Paule saith, that the world is iudged in the Churche, when the tribunall seat of Christ is set vp, wherby he may exercise his iurisdiction.

The worlde is iudged by the Church.

3 Knowe ye not, that we shal iudge the Angels? This place is diuersly vnderstoode. *Chrisostome* reporteth that some vnderstād the same of Priestes, but that is too far fetcht. Other some expound it of the celestiall Angels, in this sense, that the Angels shalbe subiect to the iudgement of the woorde of God, and may be iudged of vs, if neede require, by the same woorde: as it is sayd in the Epistle to the Galathians, yf an Angel bring another Gospell from heauen, be he accursed. And this exposition at the first blush seemeth not to be contrary to the meaning of Paule: for if al

Galat. 1, 8.

those

those whom God hath illumined with his woorde, haue so great authoritie, that by the same woorde they may iudge, not only men, but also Angels: how much more shal they iudge of small and trifling things? But because Paule speaketh here in the Future tence as of the latter day, and because the woords note an actuall iudgement: in my iudgement it is better that we vnderstand such Angels as are fallen. For it shall not be out of square to say thus, we shall iudge the diuels, who in their originall were so noble, and now also being falne from their dignitie, are immortall creatures, and farre more excellent than the corruptible woorld: what then? Shal we exempt from our iudgement those things which belong to the belly?

4 If ye haue iudgements of worldly matters. We must alwayes note what causes he hath in hand: for publique iudgements are not in our power, and ought not to be transferred to our wil and lyking: but we may determine of priuate matters without the consience of the Magistrate. Seeing therefore in geuing iudgemẽt the authoritie of the Magistrate is nothing at all diminished, the Apostle iustly commaundeth Christians to abstayne from the prophane iudgement of Infidels. And lest they should complaine and alleadge, that they are destitute of better remedye, he commaundeth them to chose Iudges out of the Church, which may decide causes according to equitie: and lest they should deny that they had any meete for this purpose, he sayth, that any of base degree might supply the place. Therefore the dignitie of the magistrate is not here diminished, when he commaundeth their office to be committed to base personages: for this (as I sayd before) is set downe by *anticipation*: as if he should say, euen the meanest and most abiect person among you shal better performe this, than those wicked iudges to whō ye runne, so far ye are fro being restrained by this necessitie. *Chrisostome* enneth here vnto this sense, although he adde somewhat more: for he thought that the Apostle would haue sayd, that although there was not one among the Corinthians which was of sufficiẽt wisedom to iudge, yet notwithstanding they were to be chosen whatsoeuer they were. *Ambrose* neither toucheth heauen nor earth. In my iudgemẽt I haue faithfully expressed the mind of the Apostle, in setting downe, that he preferred the baseſt of the faithfull

full in the facultie of iudging before the Infidels. There are some which frame a sense quite cõtrary to this: for they take the Greeke word *Kathizete* in the Present tense: & by such as are contẽptible in the Churche, they vnderstand prophane men. But this is more subtill than sound: for that should bee a cold appellation of the Infidels. Also the particle (If yee haue) should not so well serue for reprehension: for he should rather haue sayd, when yee haue: for that condition dooth extenuate or diminishe. Wherfore I rather imbrace this, that there is a remedye of euill here prescribed. But it dooth appeare that this sentence was taken amisse of the auncient fathers, by a certaine place of *Augustine*: for in the booke of his Moonkes worke, when he speaketh of his lets, sayth that this of many was most greuous vnto hym, that he was constrayned to spend part of the day in worldly busines: yet notwithstanding that he was contented paciently to beare it, bycause the Apostle inioyned hym necessarily therunto. By this place, and by a certayne Epistle it appeareth, that the Bishoppes were woont to sitte certayne houres to remoue contentions: as though the Apostle in this place appoynted them so to do. And as matters dayly growe from euill to worse, from that errour afterward sprang that iurisdiction, which the Officials of Bishops vsurpe vnto them selues in money matters. In that auncient mãner there are two things woorthy to be reprehended: the first is, bycause the Bishops intangled them selues with such busines as was not agreeing with their office: and bycause they were iniurious vnto God in making his authoritie and commaundement a cloke for them to depart from their right calling. But peraduenture it was a fault after a sort tollerable. But it shall be great vngodlynes, eyther to excuse or to defend this prophane manner which hath preuayled in the papacie.

Auguſt. in lib. de opere Monach.

5. This I say to your shame. The sense is this, if other reasons will moue you nothing, yet at the least cõsider what a great shame it is for you, that there is not one among you, which can freendly make an end of such busines as is in cõtrouersie among the brethrẽ: which honour ye geue vnto Infidels. And this place is not contrary to the testification which wee had before: where he denied that he reuealed their faults to reproche them: for in rebuking them

them this, he dooth rather put from them reproche, and sheweth that he would haue them honoured. Therefore he would not that they should haue so euill an opinion of their owne congregation, as to graunt that to Infidels, which they take away from all their brethren.

7. Now therefore there is vtterly a fault among you. The second member contayneth a generall doctrine: for he dooth not now reprehend them, bycause they make the Gospell a scorne and sclaunder: but he sayth, that this is their fault, bycause they contended among themselues. Notwithstanding we must note the proprietie of the woord which he vseth, for the Greeke woord, for the which we haue this woord (fault) here, signifieth the imbecillitie of the mind, when the same is easily discouraged with iniuries, and is not able to preferre any thing. Afterward it is referred to euery kinde of fault: bycause all faults doo come of infirmitie and wante of strength. Paule therfore condemneth this in the Corinthians, bycause in striuing they were troublesome one to another. He addeth the reason, bycause they knewe not how to beare iniuries. And verely, seeing the Lord commaundeth vs not to be ouercome with euill, but rather to ouercome iniuries with benefits: it is certayn that they which cānot cōmaūde theselues to beare iniuries, do by their impatiēce. And if forein cōtention among the faithful be a signe of this impatiēce, it followeth that the same is a fault. But after this sort he semeth to take away generally priuate iudgmēts. They do vndoubtedly sin, which contend: therfore it shalbe lawful for no mā to defend his right by the magistrate. There are some which answere this obiectiō thus, that the Apostle pronounceth a fault to be, where ther are cōtentions, for that the cause of one part must necessarily be euil. But they escape not by this cauillation, bicause he doth not only say, that they do sin in doing iniurie, but also in not suffring patiētly iniury. But I simply answere thus: that seing a litle before he permitted arbitrations, he thereby sufficiently declared, that it is not vnlawfull for Christiās moderatly and without the breach of charitie to seke for their right. Herby we may easily gather, that in cōsideration of circūstance, he was thus seuere. And verely where soeuer there are often contentions, or else where the partyes doo wylfully

Not to suffer iniuries, is cō. Math. 5. 40.

contende

contend among them selues in extremitie: there it playnly appeareth, that their myndes are intemperately set on fyre with euyl desyres, and that they are not framed to equitie and sufferance, after the example of Christe. I wyll speake more playnelye: This is the cause why Paule disalloweth contentions, bycause we ought to suffer iniuries with a quyet mynde. Now let vs see whether any mā can contend without impacīecie: for if it be so, it shall not be alway euill to contend: but to contend much, is euill. And I confesse, that as the manners of men are corrupt, impacience, or the defect of sufferance, is the inseparable accidence almost of all contentions. But yet this is no let, but that thou maiest discerne betweene the matter it selfe, and the vicious accident. So that we must remember, that Paule doth not therfore discommend contentions, bycause of it selfe it is euill, to defend a good cause by the assistance of the Magistrate: but bycause we are seldome or neuer without wicked affections, as intemperancie, a desyre to reuenge, enmitie, wilful stoutnes, and such like. It is marueyle that this question was not more exactly discussed of the ecclesiasticall writers: *Augustine* hath taken more paynes herein than the rest, and came more nere vnto the marke. But yet he also is very obscure, howsoeuer he set foorth the truth. They which go about to teach more plainly, will vs to distinguish betweene publique and priuate reuenge: for seeing the reuenge of the Magistrate is ordained of God, they which seeke help by the same do not rashly seke reuēge, but do wisly & aptly flee vnto God their reuēger: but we must procede farther. For if so be it be not lawful for vs to seke reuenge at the hands of God, then is it not lawfull to seeke the reuenge of the Magistrate. Therefore I confesse, that all reuenge is forbidden a Christian mān, in so much that he exercrise not the same, neyther by hym selfe nor by the Magistrate. If then a Christian man will prosecute his right in iudgement without offence vnto god, he must principally beware lest he bring any desyre of reuenge, any wicked motion of the mynd, any anger, or any poyson into the common place of iudgement. The best moderator of this matter shall be Charitie. If any marobiect that this is seldome found, that a man being voyd and free from all wicked affection should contend: I confesse it, and withall I say, that the example

Contention at some tyme is lawfull.

Loue the moderatrix of contention.

of

of a good contender is very rare: but yet it is profitable for many causes to be shewed, that the matter of it selfe is not euill, but is corrupted by abuse:

1. First lest God myght seeme to haue ordayned iudgements in vayne:

2. Secondly, that the godly myght knowe how farre it may be lawful for them to proceede, lest they might take any thing in hand with an euil conscience. For hereof it commeth, that many burst forth into open contempt of God, when they haue once begun to passe these boundes.

3. Thyrdly, that they myght be admonished alwayes to kepe a moderation, lest through their owne fault they contaminate the remedy which the Lord hath permitted vnto them.

2. Fourthly, that boldnesse of the wicked myght be restained through a pure and godly zeale, the which should not be, except it were free for vs to make them subiect to the punishment of lawes.

8. Nay, ye your selues doo wrong. Hereby it doth appeare why he was moued with such seueritie against them: namely bycause there raigned a wicked desyre of hauing, among them, insomuch that they spared not to doo iniurie. A lyttle before, to expresse the greatnesse of the faulte, he shewed that they are no Christians, which cannot beare iniuries. Therefore it is an amplification taken of the comparison: bycause if it be euyll, not to swallow vp iniuries, how much more euyll is it to doo iniurie? And that to the brethren. This also increaseth their faulte, bicause if their offence be double, which deceyue straungers, it is monsterous for one brother to circumuent and spoyle another. And all we are brethren which call vpon one father which is in heauen. Neuertheless Paule doth not extenuate his faulte, which doth walke craftely among straungers to beguyle them: but doth teach, that the Corinthians are vtterly blynded, in that they made no account of holy fraternitie.

Brethren are all they which professe one father in heauen.

9. Do ye not remember how that the vnryghteous shall not inherit the kingdome of God? Be not deceyued: for neyther fornicators, neythet woorshippers of Images, neyther whormongers, neitner weaklings, neyther abusers of themselues with mankind.

10. Neither theeues, neither the couetous, neither drunkardes, neither cursed speakers, neither pillers, shal inherit the kingdome of God.

11. And such were ye verely: but ye are washed: ye are sanctified: ye are iustified, by the name of the Lord Iesus, and by the spirit of our God.

Vnrighteousnes what it is.

9. Do ye not remember. Note here that the Apostle meaneth such vnryghteousnes as is opposed against particuler righteousnes. Therfore the vnrighteous are they, which offer & do iniury to their brethren, which deceyue and circumuent others: to be short, which seeke their owne commoditie to the hurt of others, and these shall not possesse the kingdome of God. And that they are in this place called vnrighteous, fornicators, worshippers of images, dronkardes, & so forth, which do not repēt thē of their sins, but do obstinatly perseuer in thē, it is more manifest than that I neede speake of the same. And the Apostle expresseth this afterward by his owne words, when he sayth, that the Corinthians were such afore time. Therfore the wicked do obtaine the kingdome of God: but so that if they be conuerted before by true repētance vnto the Lord, & after this sort ceasse to be wicked. For although conuersion be not the cause of pardon, yet notwithstāding we know that none are reconciled vnto God, but those which repent. Moreouer the interrogation hath in it an *Emphasis*, bicause he thereby signifieth that he speaketh no other thing vnto them, but that which they themselues knew, & was very cōmō amōg al the godly. Be not deceyued. Taking occasiō of one vice, he speaketh of many: & I think that he hath principally noted those vices which were among the Corinthians. He noteth the venerious & filthy lustes of the Corinthians, by three termes, which filthy lustes al histories testify raigned amōg them, and abolished too generally. For *Corinth* was a citie which flowed with ryches, a notable towne of Mart and intercourse, whereunto Marchantes of many Nations resorted. Luxurie, the father of vnshamfastnesse, and of al lasciuiousnesse, followeth ryches: furthermore many other corruptions stirred vp this people to vngodlynesse, being of themselues too libidinous and carnall. For neyther fornicators. In what fornicators differ from adulterers, it is wel ynough knowen. By weaklings I vnderstand those, which although

The wicked by repentance obtaine the kingdome of heauē.

Luxurie followeth riches.

1. Fornicators.
2. Adulterers.
3. Weaklings.

though they do not commonly geue themselues to lust, yet notwithstanding they doo bewray their impudencie by vnchast and baudy talke, by effeminate iesture, by their apparrell, and by other delyghtes. The fourth, of all the rest, is most detestable, being the verye same monsterous filthynesse, which hath bene too vsuall in Greece. And he noteth iniuries & vnrighteousnes, by three names. He nameth them (theeues) which circumuent their brethren by any manner of fraude or secret deceyt. He nameth them (Pillers, or Robbers) which violently take away other mens goods, and scrape all that they can to themselues. And that he myght speake more at large, he addeth afterward, all manner of couetous persons. By drunkardes vnderstand also, all those which lyue in ryot and excesse. He specially noteth euyll speakers, because it is lykely, that the same citie was full of prating sclaunderers. To be short he principally maketh mention of those vyces, whereunto he sawe the sayd citie geuen. And to the end his speach myght be of the greater force, he sayeth, Be not deceyued. By which woordes he admonisheth them not to deceyue themselues by vaine hope, as commonly men are wont, in extenuating their synnes, to inure themselues to the contempt of God. Therfore there is no poyson more pernicious, than those delyghtes which confyrme vs in our sinnes. Let vs then eschew the vyces of wicked men, not only as the alluring intisments of Marmaydes, but also as the deadly stinging of Satã, when they turne the iudgment of God, & the reprehensions of sinnes, vnto a iest: Lastly, we must note here, the propertie of the Greeke woord (*Cleronomein*) which sheweth that the kingdome of heauen is the inheritance of Gods sonnes, and therefore is geuen vnto vs by the benefite of adoption. 4. Sodomites

11. And such were ye. Some adde here a particuler note: thus, And such were some of you. Bycause in the Greeke texte the Particle (*Tines*) is added: but I rather allowe the speach of the Apostle to be generall, and I thinke that Particle to be superfluous, according to the common maner of the Grekes, who oftentymes vsurpe the same rather for eloquence than for necessitie.

Notwithstanding we must not construe, that they all are so

bound vp in one fagot, as though all these vices were in euerye one of them: but only his purpose is to shewe, that no man is free from these euyls, vntyll he be borne againe by the spirit. For we must thus account, that the seede of all euyls is included in the nature of man: and that other vyces doo raigne and appeare in others, euen as the Lord declareth the wickednesse by the fruites of the flesh. Euen so Paule in the first Chapter of his Epistle to the Romans, gathereth many kyndes of wickednesses and vyces, which spring from the ignorance of God, and from that ingratitude, whereof he had made all the vnbeleeuers giltie. Not that any one infidell is infected with those vices in general, but bycause al men are subiect vnto them, & there is no mã pure from them al. For he which is not an adulterer, sinneth in some other kind of sinne. So in the third Chapter he applyeth those testimonies to al the sonnes of Adam: As, that their throat is an open sepulchar, that their feete are swift to shed blud, that their tongue is deceytful & poysoned, not that al are bloudshedders, or cruel, or cursed speakers: but bicause before such tyme as we be reformed of God, one is giuen to cruelty, another to falshood, another to filthy lustes, & another to deceit and fraude: insomuch that there is none in whom there is not some shew of common corruption: & we are euery one of vs by the inward & secret affectiõ of the mind, subiect to al diseases in part, were it not that the Lord doth inwardly represse thẽ lest they should openly burst foorth. Therfore the simple sense is, that before the grace of regeneratiõ some of the Corinthians were couetous, some were adulterers, some robbers, some weaklings, and some cursed speakers: but now being deliuered by Christ, they haue left of to be such. And this is the purpose of the Apostle, to hũble thẽ by the cõmemoratiõ of their former state: & also to stirre thẽ vp to reknowledge the grace of God toward them. For the greater that the miserie is knowẽ to be, frõ whẽce we are deliuered by the goodnes of God, so much the more the bonty of his grace doth shine. Also the cõmendation of grace, is the fountaine of this exhortatiõ: bicause we ought to take dilligent heede, lest we make the goodnes of God of nõe effect, which ought to be so much regarded. As if he should say, it is sufficiẽt that god hath drawẽ you out of that mire & filth, in the which ye were somtime ouerwhelmed

The seede of sinne is in the nature of man.

All men are infected with some one sinne or other.

euen

euen as also Peter speaketh, It is sufficient that we haue spent the tyme past after the wil of the Gētiles, walking in wātōnes, lust, drūkēnes, in eating, drinking, & in abhominable idolatre. But ye are washed. He vseth three woordes to expresse one thing, to the end he myght the more feare them from being ouerwhelmed agayne in that from whence they were escaped. Therefore although these three things belong to one end, yet notwithstanding there is secretly contayned a great force in the same varietie. For when he speaketh of washing, we must vnderstand the spottes from which we are washed, when of sanctification, the pollution: when of iustification, the gylte: so as we being once iustifyed, we make not our selues giltie anew: we being sanctifyed, doo not agayne prophane our selues: and being washed, we doo no more deforme our selues with new spottes: but rather let vs follow puritie, let vs abyde in holinesse: and let the former blottes be abolished. And hereby we gather, to what end God doth reconcyle vs to hym selfe, by free remission of sinnes. Also whereas I sayd, that one thing is expressed vnder three names, I doo not so take it, as though they differed nothing in signification: for to speake properly, God doth iustifie vs, when as he dooth deliuer vs from gylte by not imputing our sinnes vnto vs: he purgeth vs, when as he abolisheth the remembraunce of our sinnes. So these two differ nothing, sauing that the one is symple, and the other borrowed. For in the woorde of washing, there is a Metaphor, bycause the bloud of Christ is lyke vnto water. And he sanctifieth, by reforming our corrupt nature with his spirit: so sanctifycation pertayneth to regeneration. But the purpose of the Apostle in this place is nothing else, than to amplify the grace of God with many tytles, which hath deliuered vs from the bondage of sinne: that we myght thereby learne how greatly we ought to abhorre all things, which prouoke the wrath and vengeance of God against vs. In the name of the Lord Iesu. He doth very properly and notably distinguish betwene duties. For the bloud of Christ is the matter of our purgation: by his death & resurrection, righteousnes & sanctification commeth vnto vs. But bicause the purgation made by Christ, & the obtaining of righteousnes profiteth nothing, except those, which by

1. Peter. 4. 3.

The matter of our purgation is the bloud of Christ.

the vertue of the holy Ghost are made partakers of these benefites: he doth aptly ioyne the spirit with Christ. Christ therfore is vnto vs the welspring of al goodnes, at his hands we obtaine al things: but Christ himselfe, by his holy spirit is geuen vnto vs with all his graces. For by faith we receyue Christ, and his graces are applyed vnto vs. And the author of faith is the Spirit.

Christ is ours by faith.

12. I may doo all things: but all things are not profitable. I may doo al things: but I wil be brought vnder no mans power.

13. Meates are ordayned for the belly, and the belly for the meates: but God shall destroy both it and them. Let not the body be applyed to fornication, but vnto the Lord, and the Lord vnto the body.

14. God hath raysed vp the Lord, and shal rayse vs vp by his power.

15. Remember ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16. Do ye not vnderstand that he which coupleth himselfe with a harlot, is become one body? For two, saith he, shalbe one flesh.

17. But he that is ioyned to the Lord is one spirit.

18. Flee fornication. All sinnes that a man doth are without the body. But he that is a fornicator, sinneth against his owne body.

19. Eyther knowe ye not how that your bodyes are the temple of the holy Ghost, which is in you, whom ye haue of God, and how that ye are not your owne?

20. For ye are dearely bought. Therefore glorysye you God in your bodies and in your spirites, for they are Gods.

I may doo all things. In ioyning of these thinges with that which goeth before, the Interpreters haue taken great paynes, bycause they seeme to swarue much from the purpose of the Apostle.

ple. I, omitting the varietie of expositions, will speake that which in my iudgement is most meete. It is very lykely that the Corinthians at this time also as yet retayned much of their wonted libertie, and had retayned againe the maners of their citie: but when synnes runne at random without punishment, custome is taken for a lawe: then vayne colours are sought to excuse the same: as dyd these, who got them vnder the shadowe of Christian libertie, that they myght make all thinges almost lawfull vnto them. They were exceedyng ryotous: with this there was myxed (as commonly we see) much pryde. Bycause the thing was externall, they thought they did not synne: moreouer it appeareth by the woordes of Paule, that they abused theyr libertie so farre, that they extended the same to fornication. Now therefore vpon notable occasion, after he had spoken of vyces, he shaketh of those wicked excuses, with the which they flattered themselues in externall synnes. It is certayne that he speaketh of externall thinges, which God lefte to the wyll and lyking of the faythfull. And by a vniuersall note eyther he reprehendeth by the way immoderate lycence: or else he extendeth the vnmeasurable libertie of God, which is vnto vs the most notable Schoolemystres of continencie. For it is a signe of too much intemperanrie, for a man not to restrayne himselfe willyngly, and to appoynt vnto himselfe a meane in so large a scope of libertie. And in the former place he moderateth libertie with two exceptions: then he sheweth that the same dooth not reache vnto fornication. These woordes, I may doo all things, ought to be vnderstoode in the person of the Corinthians: As if he shoulde saye, I heare what ye doo commonly obiect, when ye seeke to shunne reprehension in common faultes: ye fayne forsooth that all things are lawfull vnto you, without any choyse or moderation. But all things are not profitable. The fyrst exception whereby he restrayneth the vse of libertie, leaste they runne into vnbrydeled licence, is this, bycause a consideration of edification is to be had. The sense is, It is not sufficient that this or that is permitted vnto vs to be vsed without exception: for we must consider what is profytable for the brethren, whych it behoueth vs to seeke for.

Libertie hath her measure.

Rom. 14. 17. For how largely soeuer he speaketh hereafter, and hath spoken already in the Epistle to the Romanes, yet notwithstanding all men haue their inward freedome before God, vppon this condition, that they restrayne the vse of their libertie to mutuall profite. But I will be brought vnder no mans power. The second restraint is, that we are so appoynted Lordes of all things, that we ought not to bring our selues for any thing into bondage: which they doo, that cannot rule their desires. For I take the particle (*Tinòs*) in the Newter gender: and I referre it not to the persons, but to things themselues: that the sense may be, We are Lordes of all things: so that we doo not abuse this our power, to bring our selues into miserable bondage, beyng addicted through intemperance and inordinate desyres to externall things, which ought to be subiect vnto vs. And verily this the waywardnesse of these bryngeth to passe, which are lothe to styrre one foote for their brethrens cause, in so much that they put on them amisse the snares of necessitie.

13. Meates are ordayned for the belly, and the belly for meates. Here he teacheth how externall things are to be vsed, namely for the necessitie of this present lyfe, which passeth away sodenly lyke a shadow: euen as he sayth in the seuenth Chapter following, how that we must vse this world as though we vsed not the same. And hereby also we gather howe vll it becommeth a Christian man to contende for externall things. When as therefore corruptible things shall come in question, let not a godly mynde stand too carefully vppon them. For libertie is one thing, and the vsurpation of libertie is another thyng. With this sen-
Rom. 14. 17. tence agreeth that other, where it is sayde, The Kingdome of God is not meate nor drinke. Let not the body be applyed to fornication. Hauing set downe the exceptions, now also he addeth, that our libertie ought not to be extended to fornication, for at that tyme it was so common an euyll, that after a sort it seemed to be permitted: the which also may be seene by the decree of the Apostles, where they forbyd the Gentyles fornication among things indifferent: for there is no doubt but that this was done, bycause they counted it almost a thing lawfull. Therfore Paule sayth now, that there is a difference to be put betweene

tweene fornication and meate: for God hath not so ordayned the body for fornication, as he hath ordayned the bellye for meates. And this he confyrmeth by the the contraries: bycause it is consecrated vnto Christ. And it is not possible for Christ to be ioyned with fornication. Whereas he addeth, And the Lorde vnto the bodye, it is not without great cause: For seeing God the father hath geuen and framed his sonne vnto vs, how great wickednesse is it, to rend our bodie from that holy coniunction, and to transferre it vnto such things as are most vnmeete for Christ:

14. God hath rayſed vp the Lord. He sheweth by the condition of Christ, how ill beseeming for a Christian man fornication is: for seeing Christ is receyued into his heauenly glorie, what hath he to doo with the pollutions and corruptions of this world: Howbeit there are two things contayned in these woordes: namely, that it is great iniurie and wickednesse, to prophane our bodye with fornication, which is dedicated vnto Christ: for so much as Christ hymselfe is rayſed vp from death, that he may possesse the heauenly glory. Also that it is a filthy thing to haue our body made subiect to earthly pollutions and spottes, seeyng it shall be partaker of the blessed immortalitie & of the heauenly glory with Christ. The lyke sentence we haue to the *Colossians*, If we be ryſen againe with Christ. &c. saying that here he speaketh of the laste resurrection, but there also of the first, that is to saye, of the grace of the holy Ghost, whereby we are restored into a newe lyfe. And bycause the resurrection of mankynde is a thing almost incredible vnto sense: the Scripture in making mention of the same, doth put vs in mynd of Gods power, therby to establish the credit of the same.

Fornication beseemeth not a Christian.

Colos. 3. c.

The resurrection, to humane reason, impossible.

15. Remember ye not that your bodyes are the members of Christ? This is an exposition of the former sentence (but vnto the Lorde.) For the same by reason of breuitie myght haue bene not a lyttle obscure. Therefore as expounding the same he sayth, That Christ is so framed vnto vs and we vnto hym, that we may growe into one body with hym. So that if I ioyne my selfe with an harlot, I doo diuide and rend Christ so much as in me lyeth: bycause it cannot be that I shoulde drawe hym into the fellow-

Christ is by fornication diuided.

fellowship of so great pollution. And bycause the same ought to be abhorred, he vseth the vsuall Particle in absurde thinges, God forbid. Note the spirituall vnitie which we haue with Christ, that it belongeth not onely to the soule, but also to the body, that we be flesh of his flesh. Otherwyse weake were the hope of the resurrection, except our coniunction were such, that is, full and perfect.

The vnitie betweene Christ and vs.

16. Doo ye not vnderstande that he which coupleth hym self with a harlot. He doth better expresse how great iniurie he dooth vnto Christ, which incorporateth hym self with a harlot: for he is made with her one body: therefore he pulleth awaye a member from the body of Christ. It is vncertaine in what sense he applyeth the testimony taken out of Genesis, to his purpose. For if he therefore cyte it, to proue that two which commit fornication together, doo growe into one body, he wresteth the same from the naturall, into a forreyn sense. For Moses speaketh not there of the fylthie and forbydden copulation of the man and the woman, but of the matrimoniall societie which God hath blessed. For he teacheth that the same knot is so strayte and inseparable, that it excelleth the neerenes of bloud which is betweene the father and the sonne: the which verely cannot appertaine to fornication. This reason moued me to think that this testimony was not brought to confyrme the nexte sentence going before, but the other in the .13. verse: after this sort: Moses sayth, that by the matrimoniall bonde the husband and the wyfe are incorporated into one flesh: but he which cleaueth vnto the Lord, is made not only one flesh, but also one spirit with hym. And so this should haue belonged wholy to amplifie the force and dignitie of the spirituall wedlock betwene vs and Christ. But if any man lyke not this exposition as too far fetcht, I will set downe another: For seeing the abhominable defyling of Gods institution is a corruption, it hath a certaine similitude with the same: and those things which are spoken thereof, may in some respect be applyed vnto this, not that this may be beautified with the other prayses, but rather to expresse the better the greatnes of the vice. This therefore truly and properly doth belong vnto maryed persons

Gene. 2. 24.

only,

only, that being two, they are become one flesh, but it is referred vnto fornicators which couple them them selues together in a polluted and impure vnitie, that the contagious corruption which is betwene them may come from the one to the other. For it is no absurditie if so be fornication haue some similitude and lykenes with holy wedlock, as it were the corruption therof, as I sayd before: but the one in cursing, the other in blessing: lyke vnto the congruence and agreement of things contrary in the *Antitheſis* or comparison. Howbeit I had rather to vnderstand it principally of wedlock, and then abusiuely of fornication, after this manner: Therefore God pronounceth the man and the woman to be one flesh, lest eyther of them should ioyne it selfe to straunge flesh: that the adulterer and the adultereſſe may be made one flesh, and may take vppon them a cursed coniunction. And this in dede is more symple, and better agreeing with the texte.

A fornicator is made partaker of that corruption which is in a harlot.

17 But he that is ioyned to the Lord is one spirit. He therefore added this to teach, that the coniunction of Christ with vs is more nere and strayte, than the coniunction of the man with the wyfe: and therfore that ought to be far preferred before this, that it may be imbraced with pure chastitie and faith. For if he which is coupled with a wyfe, ought not to ioyne hym self with a harlot, much more is this a greater wickednes in the faithfull, which are not only one flesh with Christ, but one spirit also. Thus the comparison is of the more and of the lesse.

18. Flee fornication. Euery sinne. Hauing set before vs honestie, now he teacheth how greatly we ought to abhorre fornication, setting before vs the greatnes of the wickednes, the filthines therof. And by this comparison he amplifyeth, that this one sinne aboue all others doth bring dishonestie & reproch vnto the body. And bycause the body is defyled both with these, & with murder, and also with drunkennes, wherupon it is written, your handes are polluted with bloud: also, ye haue made your mẽbers instrumentes of iniquitie to sinne, & such lyke, some to auoyde this absurditie, interpret these woordes, His owne body, thus, We beyng coupled with Christ. But this seemeth vnto me to be very imperfect.

Eſay. 2. 15. Rom. 6. 13.

Further-

Furthermoze they do not so escape: bycause the same shalbe sayd of idolatrie, which is sayd of foznication. Foz he synneth against the coniunction of Chzist, which falleth downe before an Idoll. Therefoze I expounde it thus, that it is not altogether denyed but that our body is also dishonested and brought to shame by other vices: but this is only spoken, that those vices doo leaue behynd thē no such filthines, as foznicatiō doth. My hand is defiled with theft, oz with murder, my tongue with euill speaking, oz with periurie: and my whole body with dzunkennesse: but foznication leaueth such filthines behynde it, as cleaueth fast to the body, and as other synnes do not. Accozding to this comparison of the moze and of the lesse, other synnes also are sayd to be without the body: not bycause they doo not touch the body at all, if euery one of them be symply considered by them selues.

Other sinnes do not so defile as foznication doth.

19. Eyther know ye not how that your bodies. He vseth besyde these, two other arguments, to terrefy vs from this fylthy vncleanenes: namely, that our bodies are the temples of the holy ghoste: secondly that we are not our owne, bycause the Lozd hath purchased vs foz hym self to be a peculiar people. In this woyde (Temples) is contayned a great *Emphasis* oz foyce: Foz seeing the spirit of God cannot reste in a pzophane place, we are not otherwyse his receptacles, than when as we consecrate our selues into temples. God doth geue vnto vs great honoz, when he commeth to dwell in vs, whereby somuch the moze we ought to be afearde, lest he being offended, depart from vs. And that ye are not your owne. The second argument is, That it is not in our owne power to lyue as we lyst: the which he pzoueth, bycause the Lozd paying the pzyce of our redemption, hath purchased vs to hym selfe. The lyke the Apostle hath in another place, Christ dyed, and rose againe, to his end, that he might be Lord both of the quicke, and the dead. Also the name of (price) may be taken two manner of wayes: eyther symply, as we saye commonly, it cost a pzice, oz it is derely bough, when we meane that the thing whereof we speake, commeth not freely: oz els in sted of the aduerb *Timios*, pretiously: as we commonly speake of those things which are exceeding pzecious and dere. And this latter speach is that which lyketh me best. After this maner also Pe-

We are the temples of the holy Ghost.

Rom. 14. 9.

ter

ter speaketh, ye are redeemed, not with Golde nor Syluer, but with the precious bloud of the immaculate Lambe. The summe is this, that the redemption may make vs debters, and may restrayne the lasciuiousnes of our flesshe with the bryde of obedience. 1. Pet. 1. 18.

20. Therfore glorifie God in your bodies. By the conclusion it appeareth, that the Corinthians tooke libertie to themselues in externall thinges, which was necessarie to be restrayned and brydeled. This therefore is a correction, that he wisheth the body to be no lesse subiect vnto God than the soule: and that therefore it is meete that both body and soule serue to his glory: as if he should say, As it is meete that the mynde of a faythfull man be pure before God: so also must the externall profession be correspondent before men, bycause God, who hath redeemed them both, hath power ouer both. To this purpose, he affirmed euen now, that not only our bodyes, but also our soules are the Temples of the holy Ghost: least we should thinke that we had rightly discharged our selues before him, vntill such time as we yelde and addict our selues wholy vnto his obedience, that he may rule the externall actions of our lyfe also by his woorde.

The seuenth Chapter.

1. As concerning the things wherof ye wrote vnto me: it is good for a man not to touch a woman.
2. Neuertheless to auoyde fornication, let euery man haue his wyfe: and let euerye woman haue her husband.

Bycause

Wedlocke is the remedie to auoyde fornication.

BEcause he had spoken of fornication, he falleth now verye aptly to speake of wedlocke, which is the remedy to auoyde fornicatiō. And it appeereth that although the Churche of *Corinth* was rent, mangled, & decayed, yet notwithstāding the same yelded some reuerence vnto Paul, in that they toke cōsaile of him in doubtfull matters. What theyr questions were, it is not certainly knowen: but as we may coniecture by the answer. But this is sufficiently knowen, that by and by after the beginning of the Churche, this superstition by the subtiltie of Satan crept into the same, that a great part, through foolishe admiration of single life, contemned holy wedlocke: many also abhorred the same as a prophane thing. Peraduenture also this contagion had inuaded the Corinthians: or at leastwise there were certaine lewd disposed persons, which extolling single life out of measure, sought to withdraw the mynds of the godly from mariage.

1. It is good for a mā. The answer is contayned in two parts: In the first he teacheth that it shall be good for all men to abstaine from a woman, so that it were lawfull: In the second he addeth a correction: namely, that bycause many cannot do this bycause of the infirmitie of the flesh, they must not neglect the remedye which God hath ordayned for them. Also it is to be noted what he meaneth by this woord (Good) when he sayth, that It is good for a man not to touch a woman, least we conclude vpon the contrary part. Therefore, the bond of Matrimony is euill: the which *Hierom* did, not so much through ignorance (as I think) as through the feruent heate of contention. For as that man was endued with excellent vertues, so also he had his faulte, namely that being in his intemperate heate in disputing, he did not alway respect what was true. He therefore frameth an argument thus: It is good not to touch a womā: Therfore it is euil to touch a woman. But Paul in this place doth not take this word (Good) in that signification, that it should be opposed or set against euill or vitious: but only sheweth what is expedient amidst so many troubles,

bles, tedious lets, cares, and griefes, which maryed persons suffer. Furthermore we must alwayes consider the moderation which he addeth. Therfore nothing can be drawen out of the words of Paul, but that it is expedient and profitable for a man, not to be tyed to a wyfe, if so be he can want the same. And this thing we will make manifest by a similitude: If a man should speake thus, It were good for a man not to eate, nor drinke, nor sleepe: the same doth not forbyd eating, drinking, nor sleeping, as things vnhonest: but bycause the spirite looseth so much as is geuen to these thinges, he meaneth that we shall be more blessed, if we beyng free from these stoppes and lettes, may wholy geue our selues to the meditation of heauenly things. Bycause therfore in wedlocke there are many shackles and clogges to hinder men, in this respect it were good not to be tyed to wedlocke. But here ariseth another question: For these words of Paule haue a shewe of repugnancie with the words of the Lord: where he pronounceth that it is not good for a man to be without a wyfe: That which the Lord there calleth euil, Paule in this place affyrmeth to be good. I answeare, that the wife is some helpe to the husband to a happy life, as may appeere by the institution: For so God ordained in the beginning, that the man wanting a wife, was as it were but halfe a man, and felt himselfe to be destitute of singuler and necessarie helpe: and that the wyfe shoulde be as it were the furniture of the man. Afterward sinne entered, which corrupted the same institution of the Lord. For in place of so great a blessing succeeded a grieuous punishment, that wedlocke myght be the cause and matter of many miseries. Wherefore what euyll or inconuenience soeuer is in wedlocke, the same commeth of the corruption of the diuine institution. And although there remayne the first reliques of Benediction, in so much that oftentymes a single lyfe is much more myserable than the maryed state: yet notwithstandyng bycause maryed persons are intangled with many inconueniences, Paule sayth not without cause, that it is good for a man, if he abstayne.

Mariage hath many clogges.

Question.

Answeare.

Gene. 2. 18.

After this sorte, neyther are the griefes and troubles cloked and dissembled which cleaue to Matrimonie: neyther yet in the meane tyme is there any place geuen to prophane mockes and tauntes, which are commonly vttered to discredite the same:

As

As, when it is sayd, A woman is a necessarie euill: In lyke manner, A waman is one of the principall euils. For these came out of the deuils storehouse: and serue to no other ende, than to bring the holye institution of God to ignominie: and that men should abhorre wedlock as a pernicious thing. The summe is this, that we might remember to put a difference betweene the pure ordinance of God, and the punishmentes of synne which followed the same. According to this distinction, in the begynning it was good for man without exception to haue a wyfe ioyned vnto hym: and now also good so far forth, as swete is mingled with sower, bycause of Gods curse: they notwithstanding which haue not the gyft of continencie, to them it is a necessarie and wholsome remedy, as followeth.

Common prouerbes against women reprehended.

2. Neuertheles, to auoyd fornication. Now he commaundeth that they which are subiect to the vice of incontinencie, seeke the appoynted remedy: for although it seeme a generall sentence, yet notwithstãding it ought to be restrayned vnto those, which feele them selues vrged by necessitie: of the which matter euery man may be a witnes to hym self. Therefore what difficultie soeuer is discerned to be in wedlock, they which cannot resist the prickes of the flesh, must know that this commaundement is geuen vnto them from the Lord. But some will demaund whether this be the only cause of mariage, to auoyde incontinencie. I answere, that this is not the meaning of Paule: for they to whom it is geuen to abstayne from wedlock, haue this libertie permitted vnto them: but he commaundeth others to helpe their infyrmitie by matrimonie. The summe is, that he disputeth not here for what causes matrimonie was ordeyned, but for what persons the same is necessarie: for if we haue respect vnto the fyrst institution, it could not be a remedy for that disease which as yet was not: but it was ordayned for the procreation of children: and after the fall, this was the second vse. This place also is against *Polygamian*, or the hauing of many husbandes, or many wyues: for the Apostle will that euery woman haue her proper husband, affyrming that there is a mutuall obligation. Therefore he which hath once geuen his fayth to a wyfe, ought not to diuide hym self from her: as may appere by the second knot.

Question.
Answeare.

Many husbãds or wyues may not be had.

3. Let

3. Let the man geue to the wyfe due beneuolence: Likewiſe alſo the wyfe to the man.
4. The wyfe hath not power ouer her owne body, but the husband: And likewiſe the man hath not ouer his own body, but the wyfe.
5. Withdrawe not your ſelues one from another, excepte it be with conſent for a tyme, for to geue your ſelues to faſtyng and prayer, and afterwarde come together agayne, leaſte Sathan tempte you for your incontinencie.

Nowe he preſcribeth vnder what conditions and lawes we muſt lyue in Wedlocke, or he teacheth now what is the duetie of the wyfe and of the husband. And fyrſt of all he ſetteth downe a generall doctrine of mutuall beneuolence, that the man may loue his wyfe, and the wyfe hir husband: For whereas ſome interpret, Due beneuolence, the debt of maryage, I ſtand in doubt how the ſame agreeth with the Apoſtles mynde. This reaſon moueth them, bycauſe it followeth incontinently, that the man hath not power of his owne body. &c. But it ſhal better agree, if we ſay that the ſame is an illation or bringing in, taken of the former ſentence. Therefore the man and the wyfe are bound to mutuall beneuolence: hereuppon it followeth, that neyther he nor ſhee haue power of theyr owne body. But it may be demaunded why the Apoſtle maketh them equall, and requyreth not obedience and ſubiection of the woman. *Queſtion.* I anſweare, that the purpoſe of the Apoſtle was not to intreat of all dewties, but concerning that mutuall Obligation, which belongeth to the coniunction of wedlocke. Therefore in other things, the man and the wyfe doo dyffer both in duetie and alſo in ryght. In this poynt the condition of them both is alyke, that is, in keeping the Matrimoniall fayth and knot. *Anſweare.* By which reaſon alſo Polygamie is agayne condemned: for if this be a perpetuall law of wedlocke, that the man ſhall depriue hym ſelfe of the power of his body, and ſette ouer the ſame to his wyfe, how ſhall he coniopne hym ſelfe with another afterward as free? *The hauyng of many wyues condemned.*

5. Withdraw not your ſelues one from another. Pro-

phane men might thinke that Paule had not sufficient to modest shame in intreating after such a sorte, concerning the dwelling of the man with the wyfe: and that this was vnbeseeming the grauitie of an Apostle. But if we way and consider the causes which moued hym, we shall finde that he spake necessaryly concerning these things. Fyrst he knewe what a strong dilution the counterfeyte Shadow of holynesse was to deceyue godly myndes, the which wee also haue felt. For Satan vnder the shewe and visor of that which is ryght, casteth a mist before our eyes, that we might thinke our selues to be defiled with the company of a wyfe, and leauing our calling, might seeke to fynde out another state of lyfe. Also he knew how prone euery man is to loue hym selfe, and how much he is geuen to his owne pleasure: Hereuppon it commeth that the man being forced with lust, dooth not only neglect his wyfe, but dooth also disdayne hir: and they are seeldome found, into whom sometymes the disdayne of their wyues dooth not sometyme creepe. For these causes he dooth so carefully intreat of the mutuall obligation of wedlocke: as if he should say, If so be at any tyme maryed persons desire in their myndes a single and sole lyfe, bycause the same is more holy, or els bycause they are caryed away with wandering lustes, let them remember that they are tyed together with a mutuall knot. The man is but one halfe of his owne body, euen so also is the woman. Therefore they haue not free choyse, but rather let them stay them selues with these cogitations: Bycause the one of vs wanted the others helpe, the Lord hath coupled vs together, that we myght also one of vs helpe another: let both ioyntly set their handes to help each others necessitie, and in this case, let neyther of them be their owne. Except it be with consent. He requireth mutuall consent, fyrst, bycause the treatie is not of the continencie of one onely, but of two: by and by also he addeth two other exceptions, That the same might be only (For a tyme,) bycause it is not in their hãdes to be alwayes cõtinent, lest if they attempt any thing which is not in their power, their sleights be ouercõ by the subtiltie of Satã: after that, that they do not therfore abstain frõ matrimonial cõpany, as though the same abstinẽcie were of it self a good & holy worke, or as though it were the worship of God: but to this end that

When sometyme disdayne their owne wyues, which disdayne commeth of the Dyuell.

The man is but halfe a body: as is the woman also.

that they may haue leasure to be better exercised. And although Paule had taken such diligent paines, yet neuertheles Satan so preuailed, that he droue many into vnlawfull diuorcemente through the wicked affectation and desyre of single lyfe. The man forsaking his wyfe, fled into solitarines, that he might rather please God in Monachisme: the woman without hir husbandes leaue, pretending a single life, crept into Nunnes weede: and considered not at all, that in violating the faith which they had geuen in wedlock, they brake the couenant of God, and in loosing the matrimonial knot, they cast of the yoke of the Lord.

This vice was in some part reformed by olde Canons: for they forbad a man vnder the pretence of continencie, to forsake his wyfe against hir wil: and lykwyse, that the woman should not deny the vse of hir body to the man.

But herein they sinned, in that they permitted them both together to liue in perpetuall singlenes: as though it were lawfull for men to discerne any thing that were contrary to the spirit of God.

The Apostle expressly commaundeth that maryed persons defraud not themselues eyther of the others company, vnles it were for a tyme.

The Bishops geue leaue to forsake the vse of wedlocke for euer: In dooing whereof, who seeth not manifest repugnancie? Let no man therefore marueyle that we disagree with the auncient writer in this argument, who as it euidently appeareth, erred from the manifest woord of God.

To geue your selues to fasting and prayer. It is to be noted, that Paule speaketh here not of euery kinde of fasting, nor of all maner of prayer. Sobrietie and temperancie, which ought too bee alwayes in Christians, is a kynde of fasting: and prayer also ought to be not only dayly, but also continuall. But he speaketh of fasting which is a solemne testimonie of repentance too pacifye the wrath of God, or else whereby the faythful may prepare themselues to prayer, when they begin to take any earnest bulines in hand: he speaketh also of prayer, which requyreth the more intentiue affection of the mind. Fastyng and prayer.

For sometyme it falleth out so that we must set all other busines aside, and geue our selues wholy to fasting and prayer: As when there commeth vppon vs any calamitie, if the iudgement of Gods wrath appeare, eyther when we are troubled and molested, or when we must take any great and waighty matter in hand, as the ordayning of Ministers, and such lyke. But the Apostle iustly ioyneth these two together, bicause fastyng is a preparatiue to prayer, euen as Christe also ioyneth them together, when he sayth, This kinde of Diuils is not cast foorth but by fasting and praying. Math. 17. 21.

Therfore whē the Apostle sayth (To geue your selues) it is as much as if he should say, that ye being free frō al lets & stayes, may geue your selues to that alone. Now if any man obiect that the vse of the Matrimoniall bed is an euill thing, bycause it hyndereth prayer: the aunsweare is easely made, that it is a thing no woorse than meate and drinke, by which fasting is hyndered. But it is the faythfuls parte, wysely to consider when it is tyme to eate and drinke, and when to fast: and it is a poynt also of no lesse wisdome for men to dwell with their wyues according to knowledge, and to vse a moderate discretion and abstenencie, when they are called to another office. And afterward come together agayne, lest Satan. The vowe of continencie reproued. Here is expressed the reason, by the ignorance whereof the auncient writers erred in allowing the wicked and rash vow of perpetuall continencie. For thus they framed their reason. If it be good for marryed persons sometymes for a space to inioyne them selues voluntarie continencie by mutual consent: therfore they do the better if they inioyne them selues such continencie for euer. But they did not mark how great peril consisted in this.

For hereby occasion is geuen too Satan too oppresse vs, when he enterprise any thing which is beyond the measure of our strength. But we must withstand Sathan. What if our weapons and sheelde bee wanting? We must craue them at the Lordes handes, they will say. But we shall pray to the Lord in vayne to be present with vs in a rashe enterpryse. Therefore these woordes are diligently too be noted:

For your incontinencie. For we are subiect to the temptations of Satan, bycause of the infirmitie of our flesh. If we will exclude

exclude these temptations, and be free from them, we must set that remedye agaynst them, whiche the Lorde hath geuen vs for our defence. Therefore they doo rashly whiche renounce Matrimonie: as though they had made a league with God concernyng their perpetual strength.

6. This I say of fauour, and not of commaundement.
7. For I would that all men were as I my selfe am: but euery man hath his proper gift of God, one after this manner, another after that.
8. I say vnto the vnmarryed men and widowes: It is good for them if they abyde as I doo.
9. But and if they cannot abstayne, let them marry. For it is better to marry than to burne.

6. This I speake of fauour. Lest they bearing themselues too bold vpon the commaundement which he had set downe, should loose the raynes out of measure to their lust, he addeth a moderation, to wyt, that he wrote these things for their infirmities sake: that they might knowe that wedlocke was a remedy of incontinencie: lest they should intemperatly abuse the benefite thereof, by all manner of meanes and without measure and shame, to fulfill theyr lust: also to meete with the cauilles of the wicked, least any man should obiect, What? Art thou afeard that men and women are too little of themselues prone to lust, that thou doest solicit them? For the Papists those counterfeyt Sayntes are offended with that doctrine, and would gladly contend with Paule, bycause he would haue maryed persons to dwell together, and permitteth them not to passe from their estate, to singlenes of lyfe. Therefore he rendereth a reason of his doctrine, and testifieth that he did not therefore commend wedlocke and the societie of the same to maryed persons, that he myght allure them to pleasure, or bycause he myght gladly commend the same: but he had respect rather what was requisite for their infirmitie, to whom he speaketh. Those zealous fooles which so much lyke of singlenes of lyfe, abuse both partes, for bycause Paule sayth, that he speaketh of leaue, they gather thereof, that therefore there is sinne in Matrimoniall co-

pulation: for there is sinne where there is neede of pardon. And vppon this that he sayth, And not of commaudement, they inferre, that therefore it is much more holy, leauing the vse of wedlocke, to passe to a single lyfe. To the former I answeare, seeing there is, I confesse, in all humane affections an inordinate excesse, I deny not but that there is in this part *Ataxia*, or disorder, which I graunt to be vitious: yea I graunt that this affection is impotent aboue all others, and almost brutish. But on the contrarye part also I affyrme, that what vice or filthines soeuer belongeth to the same, is so couered with the honestie of wedlocke, that it ceasseth to be sinne, or at least it ceasseth to be imputed of God for synne: euen as *Augustine* hath notably intreated in his booke of the benefite of Wedlocke, and oftentymes in other places. Briefely, know this, that the copulation and coniunction of the man and the woman in bedde, is a pure, honest, and holy thing, bycause it is Gods pure institution: the intemperature with the which men burne, is a fault springyng of the corruption of nature, but to the faythfull, Wedlocke is a Veale whereby this fault is couered, that it might appeare no more before God. To the seconde I answeare, that bicause those thyngs are properly called Commaundementes, which concerne the dueties of righteousnes, and are of them selues acceptable vnto God, therefore Paule denyeth that he speaketh of commaundement: but before this he hath sufficiētly shewed, that the same remedie which he hath inioyned, is necessarily to be vsed

Answeare.

Carnall copulatiō is mariag bed is pure, honest and holy.

7. For I would that all men were as I. This pertayneth to the exposition of the next sentence. For he doth not dissemble the thing that is more cōmodious, but he would that euery man should consyder what is geuen vnto hym. Why then spake he not a litle before of Commaundement? Surely, bicause he would not willyngly bynde them to Wedlocke, but rather desired that they might be free from this necessitie: but bicause this is not free for all men, he hath respecte to the infirmitie of the flesh. But if this place had bene rightly waighed, that superstition concernyng the desyre of a single lyfe, whiche is the roote and cause of an infinite sorte of mischieues, had neuer raunged so farre in the worlde.

Paule

Paule here playnly pronounceth, that euery man hath not his free choyse in this poynt: bicause Virginitie is such a speciall gyft, that the same belongeth not to all men. Neyther dooth he teache any thing contrarye to the Doctrine of Chriſte, when he sayth: All men cannot awaye with this saying, saue they to whom it is geeuen.

Virginite is speciall gift belōging not to many. Matth. 19. 11.

Therefore Paule in this place is the Interpreter of the Lordes woordes, when he denyeth this power to be geuen to all men, to be without Matrimonie. But what dyd men farther? Euerye man without regarde of his power, at his owne pleasure, vowed perpetuall continencie. And the common sorte of people and Idiotes dyd not onely offende in this: for also the cheefe Doctours beyng wholy occupyed in extollyng virginitie, and forgettyng mans infyrmitie, neglected bothe thys admonition of Paule, and of Chriſte hym selfe also. And *Hierome* being blynded, I can not tell with what zeale, dooth not onely slyde into falſe opinions, but dooth also ruſhe headlong into the same. I confeſſe that Virginitie is an excellent gyft: but then consider that it is a gyft. Also here out of the mouth of Chriſte and of Paule, that the same is not common to all men, but proper to a fewe: therefore doo not rashly vowe that, which is neyther in thy hande, nor yet thou canſt obtayne to be geuen vnto thee, if thou be vnmyndfull of thy callyng, thou shalt paſſe beyond thy boundes. Howbeit, in esteemyng also of Virginitie, the auncient Fathers haue erred: for they doo extoll the same so, as if it were the summe of all vertues, and they wyll haue it to be counted the woorshyp of God. Nowe in this there is a pernitious errour: whereof an other followed, that after the single lyfe beganne to be had in so greate price, many greedyly and rashly vowed perpetuall continencie: when as scarse the hundred part had the power and gyft of the same. After these a thyrd errour sprang vp, whiche was the prohibition of Marriage in the Miniſters of the Churche, as a kynde of lyfe vnmeete for them. In these, they whiche contemnyng wedlocke, vowed perpetual continencie, God punished their arrogancie: firſt with the secret flames of luſtes, and secondly with the horrible and filthy actes which they committed.

And whereas the Miniſters of Churches were driuen frō law-

full wedlocke, of this tyrannie it came to passe, that the Churche was spoyled of many good and faythful Ministers. For wise and godly men would not bring a snare vpon them.

Marriage restrayned in the Ministers of the Church, is vngodly.

At the last, in longer processe of tyme, those lustes whiche at the first were suppressed, gaue vp their stinche. It was nothyng that they which had wyues, were counted worthy of death, and they which kept Concubines and Harlottes, might goe vnpunished. There was no house which was not defiled with the lustes of Priestes: and this also was counted a trifle: for there were committed monstrous wickednesses, which are better to be buryed in eternal oblivion, than to be repeated for example.

8. I say vnto the vnmaryed men. This dependeth vpon the woords goyng before, and is a certaine illation. He had said, that the gyftes of God are diuersly distributed, that continencie belonged to all men, that they ought to take the remedie which wanted continencie. Now he conuerteth his speach to virgins, to al single persons, & to widows: and granteth that they ought to desire a sole life, if they haue power to lyue therafter: notwithstãding that euery one must alwayes haue a care what he is able to doo. The summe is, that the commodities of single lyfe are manifold, & that the same ought not to be neglected, so that euery one measure hym selfe according to his measure. Wherfore, although virginitie be takẽ vp euẽ into the third heauẽ: yet neuertheles this alwayes remayneth true, that the same dooth not belong vnto all men, but only to those which haue it geuen vnto them as a speciall gyft of God. For wheras the Papistes obiect, that we do also promise vnto God in Baptisme, puritie of life, the which to performe is not in our power: we may easely make answeare, that we promise nothing there, but the very same whiche God requireth of all his seruants: and that continencie is a speciall gyft, which God hath denyed to many. Therfore they which vowe the same, doo euen as if some vnlearned idiot should professe hym selfe to be a Prophet, or a Teacher, or an Interpreter of tongues. We must also note this woord (Abide) for it may be that some man may liue for a tyme chastly in a single lyfe: but he must promise nothing vnto hym selfe herein, vntyl to morrow. *Isaac* was without a wife vntyl he was xxx. yeres of age, & passed those yeres in honest chastnes, in the which

which the burnyng heate of lust doth chiefly boyle: afterward notwithstanding he was called to holy wedlocke. In *Iacob* also we haue a more manifest example. Therfore the Apostle wisheth, that they which once do imbrace virginitie, would abide and persist in the same: but bicause they are not sure that this gyft is geuen vnto them for euer, he cõmaundeth all men to way & consider what is geuen vnto thẽ. Moreouer this place sheweth that the apostle was vnmaried when he wrote these woords: for wheras *Erasmus* semeth to conclude, that he was maryed, bicause he maketh mention of hym selfe among maryed men, it is very friuolous and slender, bicause by the same reson it may be gathered that he was a widower, bicause among wydowes he speaketh of hym selfe. But the woordes doo playnely shewe that he was not at that tyme married: for I receiue not that coniecture, wherby it is surmised, that he had put away his wife, or left her in some place, & had willingly forsaken the vse of Matrimony. For to what end then had Paule spoken this, And afterward come togither aganie: It is very absurde verely that he should not obay his owne precepts, and kepe that lawe which he geueth vnto others. But this is a notable example of modestie, that he being endued with the gift of continencie, doth not require others to frame them selues by hys rule: but permitteth vnto them a remedye of that infirmitie which he wanted.

Paule was vnmaryed.

1. Cor. 7. 5.

9. But and if they cannot abstaine. When he geueth counsayle to abstaine from wedlocke, he speaketh alwayes vnder a condition, as, If it be lawfull, if they can, if they haue power: but where the infirmitie of the flesh geueth not libertie, he simply geueth commaundement as of a thing not doubtfull. For this is commaundingly spoken, lest any man should thinke it to be counsayle, and he doth not only as it were with a brydle restrain fornicators, but those also which defile themselues before God with internal lust: & verely he which cãnot abstaine, by neglecting the remedy of mariage, tẽpteth God. This matter nedeth not cõsaile, but seuere prohibitiõ. For it is better to mary thã to burn. This is an improper cõparilõ, seing lawful matrimoni is honorable in al mẽ: but burning is the most euil thing: but the apostle spak, though improperly, yet vsually: euẽ as we say commõly, it is better

He which cannot abstaine, & wyl not marry, tempteth God.

ter to renounce this worlde, that we may enioye the inheritaunce of the kingdome of heauē with Christ, than miserably to perishe in the delights of the flesshe. Of the which I therefore geue admonition, bycause *Hierome* vpon this place maketh a childish argumēt thus, wedlocke is good, bycause it is a lesse euil than burning. I might say, that he doth very fondly dally, if it were a thing to be dallyed withal: but being in a matter so graue & serious, it is a wicked cauill, & ill beseeming such a one as he was. Knowe therefore that the remedye of wedlocke is good & wholesome, when as burning is a most filthy abhominatiō before God. Notwithstanding we must define what it is to burne, for many are pricked with the concupiscences of their flesshe, for whom notwithstanding it is not necessary by and by to runne to matrimony. And to retayne the Metaphor of Paule, it is one thing to burne, & another thing to feele the heat. Therfore by burning in this place, Paule meaneth the feruent boyling of lust, which thou canst not resist, & not the pleasaunt tickling only. Notwithstanding bycause many in vayne flatter themselues, in thinking that they are without all fault, except it be when they geue their consent vnto concupiscence: note that there are three degrees of temptations. For sometimes the prouocations of concupiscence do so preuaile, that wil is wanting: that is the worst kinde of burning, when the hart is set on fire with lust. Sometyme we are so pricked with the dartes of the flesshe, that we fight valiantly against them, and suffer not our selues too bee drawen from the true loue of continencie, but do rather abhor all filthy and foule motions. Wherefore all men are to be admonished, but specially yong men, that so often as they be assaulted by their flesshe, they oppose the feare of God against that temptation, doo cut of the occasion of vnchast thoughts, doo craue at the Lords hands to geue them strength to resist, and that they do indeuour themselues all that they can to quenche the flames of lust. If they profite in this battaile, let them be thankful to the Lord. For what man shall we finde, who is not somewhat wearyed with his flesshe: But if we bridle the rage there of before it preuayle, it is well. For wee are but burnt, although the heat be great in vs: not bycause there is no vice in this feeling of heate, but bycause wee acknowledging our weakenes be-

fore

foze the Lozd with humilitie and sighing, are in the meane time notwithstanding of good mynd and courage. The Summe is this, that so long as wee become conquerours in sight by the grace of the Lozd, and that the dartes of Sathan doo pearce vs inwardly, but doo manly repell them, we are not wearye of fighting. There is a middle kynde of temptation, when as a man although he admitte not concupiscence with the full consent of his hart, yet notwithstanding he boyleth, and is disquieted in such wise, that he cannot call vppon God with a quiet conscience. Therefoze such a temptation as hynddereth the pure inuocation of God, and troubleth the peace of conscience, is that burning which cannot be extinguished but by mariage. Now wee see hereby that we must not only consider whether a mā can kepe his body impolluted, but we must also behold the minde: as we shall see anon. Burninge what it is.

10 Vnto the maried commaunde not I, but the Lord: that the wife seperate not her selfe from the man.

11 If she seperate her selfe, let her remayne vnmaried, or be reconcyled to her husband againe. And let not the husband put away his wife from him.

12. To the remnaunt speake I, and not the Lord. If any brother haue a wife that beleeueth not, if shee bee content to dwell with him, let him not put her away.

13. And the womā which hath to her husbād an Infidel, if he cōsent to dwel with her, let her not put him away.

14. For the vnbeleeuing husband is sanctified by the wife: & the vnbeleeuing wife is sanctified by the husbād. Or els were your childrē vnclean: but now are they pure.

15. But and if the vnbeleeuing depart, let him depart. A brother and a sister is not in subiection to such. God hath called vs in peace.

16 For how knowest thou O woman, whether thou shalt saue that man or no? Other how knowest thon O man whether thou shalt saue that woman or no?

17. But euen as God hath distributed to euery man, as the Lord hath called euery parson, so let hym walke: and so

so ordaine I in all congregations.

10. Vnto the maried cõmaũd not I. Now he hãdleth another precept of wedlocke: namely, that it is an insoluble and indiuisible knot. Therfore he condẽneth al those diuorses which were dayly vsed among the Ethnicks, & were not punished by Moyses lawe among the Iewes. Let not the mã, sayth he, put away his wife: let not the wife depart from her husband. And why? Bicause they are ioyned together with an inseparable knot. But it is maruayle that he doth make no exception, at the least for the cause of adultery: for it is not likely that he went about to restrayne any part of the doctrine of Christ: it semeth vnto me, that he therfore spake not of the same, bycause he intreating of these things by the waye, would rather remitte the Corinthians to the Lordes permission or interdiction, than particularly to prosecute al things. For they whose purpose is to teache any thing briefly, thinke it sufficient to vse generall doctrine: as for exceptions, they belong to a more large treatise, and exact discourse.

But whereas he addeth, Not I, but the Lord. By this correction he geueth to vnderstand, that the same which he delyuereth here, is taken out of the Law of God. For other things which he taught, he had by the Reuelation of the spirit: but he alleageth God to be the author of this, bycause it is expressed in the law of God. If thou seeke the place, thou shalt not finde it worde for worde: but seeing *Moses* testifieth that from the beginnyng, the coniunction of the man and the wyfe was so holy, that for the same cause a man should forsake his father and mother: hereby it may easely be gathered how inuiolable the same is. For by the lawe of nature the Sonne is bound to the Father and Mother, neyther came he cast of that bondage. Seeing that the copulation of Wedlocke is preferred before this bond, it ought much lesse to be broken.

11. If shee separate hir selfe. That this is not to be vnderstood of those which haue bene diuorced for adulterie, it is manifest by the punishment which then followed: for it was a fault punishable by death, euen among the Romanes, and not much lesse by by the common ryght of the Gentiles. But bycause men did often tymes put away their wyues, eyther bycause their manners were vnseemely

vnseemely, or els bycause the forme and person of the womã lyked them not, or for any other cause: seeing also the wyues sometymes forsooke their husbandes for their crueltie, or for their too harde and strayt dealing, he denyeth that Wedlocke can be broken, eyther by such diuorses, or disagrements. For it is a couenaunt consecrated in the name of God, which neither stãdeth nor falleth at the will of men, as that it should be voyde when it pleaseth vs. The summe is, that other contracts, as they depend vpon the mere will of men, so by the same will they may be dissolued. They which are knit together by the bonde of matrimony, are now no more free, neither can they, if they repẽt them, breake the couenaunt, and seeke some newe condition. For if so be naturall Lawes cannot be broken, much lesse which we sayd euen now is to be preferred before the most speciall bonde of nature. And where as he commaundeth the wife which is going from her husband to remayne vnmaryed he doth not therby graunt that diuision is tollerable: neither dooth he permit the wife too dwell apart from her husband: But if she be expulsed the house, if she be cast out of the doores, let her not thinke that shee is for all this deliuered out of his power: for it is not in the mãs hand & wil to make matrimony voyde. Therfore he dooth not here geue libertie to the wiues to depart frõ their husbãds at their wil and pleasure, or to remain in any other place from their husbands house, as if they were in widowes state: but affirmeth that they also which are not receyued of their husbands, remayne bounde, so that they cannot go to other husbandes. But what if the woman be libidinous, carnall, or by any other meanes incontinent? Is it not great inhumanitie or discourtesie, seeing shee dooth continually burne, to deny her a remedye? I answere, when the infirmitie of our flesh dooth pricke vs, wee must seeke a remedye: after the which belongeth too the Lord to bridle and restraine our affections by his holy spirit, although it haue not successe according to our mynd. For if so be the wife fal into a long sickenes, the husbande shall not thereby haue iust cause too seeke another: In lyke manner if the husbande whẽ he is maryed, begin too be sicke and diseased, the wife notwithstanding shall not therefore be at libertie to enter into a newe condition.

Maried persons may not be diuided lightly.

The

The Summe is, that seeing God hath prescribed lawful wedlocke to be a remedye of our incontinencie, let vs vse the same, lest in tẽpting hym we bee punished for our temeritie or rashnes. This dutye if wee performe, let vs be sure he wyll be present with vs to assiste vs.

12. To the remnaunt speake I. He calleth thẽ the rest, in whũ the exception tooke place, wherby they were free from the common lawe of others. For vnequall wedlocke hath a contrarye respect and consideration, when as the persons maried doo differ concerning Religion. And in twoo partes he absolueth this question. The First is, that the faithfull ought not to departe frõ the Infidell, nor seeke any diuorse, except he be diuorsed. The second is, if an Infidell doo diuorse her selfe from her husband for Religions sake, the brother or sister so diuorsed, is free from the bonde of matrimonie. But what meaneth this, that Paule maketh hymselfe the author of these things, when as they seeme to disagree not a little from those things, which he euen now sayd, he had from the Lord? He dooth not so stand vppon hymselfe, as though he receyued not the same from the Spirite of God.

Question.

Answeare.

But bycause there is no one certayne and expresse woord concerning this matter extant in the Law and the Prophets, he preuented by this meanes the cauils and euil speachs of the wicked, in attributing that which he was about to speake, to hymself. But lest all his speache concerning this poynt, should bee little regarded, as proceeding from the brayne and imagination of man, he afterward denyeth that they are deuises of his owne sense, what soeuer he speaketh: and there is no repugnancie with those things which went before: For seeing the Religion and holynes of the Matrimoniall fayth dooth depend vppon God, what necessitie of kinred or bloud dooth constrayne any more the godly woman too dwell with an vnbeleeuing husband, after that shee is once cast out from the hatred of God.

14 For the vnbeleeuing man is sanctified. He meeteth with the scruple and doubt which might make the faythful carefull and sorye: Singuler is the alliance of persons maried, insomuch that the wife is but halfe of the man, that they

may

may be two in one flesh, that the man may be the womans heade, and the woman the mans fellowe in all things: therefore it semeth that it cannot possibly bee, that a faythfull man should dwel with a godlesse wife, or contrarywise, but that by so strayt and nere a societie they must be defyled. Paule therefore here pronounceth that wedlocke is neuertheless pure and holy, and that no pollution is to be feared, although the wife should defyle the husband.

But let vs remẽber that he speaketh not here of contracting but of retayning mariages which are cõtracted alredy. For whẽ this deliberation is had, whether an vnbeleuing wife is to be maried, or whether a faythful womã ought to ioyne her self with an Infidel, then this exhortation taketh place, Se that ye ioyne not your selues with Infidels: for there is no agremẽt betwene Christ and Beluall. But he which is already bound, hath no more free choyse: therfore there is no double consideration to be had. And although some take this sanctification diuersly, I simply referre the same to wedlocke, in this sense, it may bee thought that the faythfull wife dooth drawe and receyue infection from the husband which is an Infidell, and so the societye too be vnlawfull: but the matter is otherwyse: For the pietie of one is of greater force to sanctifie wedlocke, than is the impietie of the other too defyle the same. 2. Cor. 6. 14.

The vnbeleeuyng man is sanctified by the beleeuyng woman.

Therefore the faythfull may dwell wyth an Infidell with a pure conscience: For as touching the vse and Communion of the bed he is sanctified, lest by vncleannes he should defyle the faythfull.

Neuertheles thys Sanctification dooth nothing at all profite the vnbeeleeuing spouse: onely it serueth thus farre, that his faythfull mate bee not defyled, and Matrimonye it selfe prophaned.

But hereheuce ariseth a Question: for if so bee the faith of a Christian woman dooth sanctifie Wedlocke, it followeth that all the Mariages of the wicked are vncleane, and differ nothing from fornication. *Question.*

I answere, that to the wicked all things are vncleane, bycause *Answeare.*

bycause by their impuritie, they doo euen defile the best and the most excellent creatures of God. Hereupon it commeth that they doo also defyle wedlocke, bycause they do not know and acknowledge God to be the author thereof. And therefore they are not capeable of true sanctification, and doo abuse wedlocke with an euill conscience. But it is ignorantly gathered hereof, that it differeth nothing from fornication: bycause how vncleane soeuer the the same is vntoo them, notwithstanding of it selfe it is pure, & in that it is ordained of God, it serueth both to preserue honestie among men, and also to restrayne wandering lustes: insomuch that for these endes it is approued of God, as the other partes of pollitique order are. Therefore we must alwayes distinguish betweene the nature and the abuse of the thing. Or else were your children vncleane. This is an argument of the effect. If so be your maryage were vncleane, the children that are borne therein should also be vncleane, but they are holy. Therefore the maryage is also holy. As therefore the impietie of one of the Parents doth not let the children which are borne betweene them from beeing holy: so also it doth not hinder one whit, but that the mariage is pure and holy. This place certayne Grammarians expound of ciuill holynes, bycause they are counted lawfull: but in this part the condition of the Infidels is neuer a whit the woorse: therefore that exposition cannot stand.

Also it is certayne that the purpose of Paul in this place was to take away all scruple from mens consciences, lest any man should thinke that he myght draw to himselfe vncleannes, as we sayd, by marrying with an Infidell. This therefore is a notable place being taken out of the bowels of Diuinitie: For it teacheth that the children of the faythfull are segregrated from others by a certain prerogatiue eũ that in the church they may be coũted holy. But how shall this sentence agree with that which he setteth down in another place: How that we are all by nature the children of wrath. Also with the sentence of *Dauid*, Behold I was borne in sinne. &c. I aunsweare, that the propagation both of sinne, and also of damnation in the Seede of Adam is generall: all therefore are included toogether vnder this Paledictiõ, whether

Ephes. 2. 3.
Psalm. 51. 7.
The children of the faithfull are holy.

ther they come of the faithfull or of the wicked: For the faithfull doo not beget children after the flesh, as they are regenerate by the spirit of God.

Therefore the condition of nature is equall in all men, that they may be subiect as well to synne, as to externall death. And whereas the Apostle attributeth here a speciall priuiledge to the children of the faythfull, that commeth by the benefyte of the couenaunt, vnder the which since they are, the curse of nature is taken away: and they which by nature were prophane, are consecrated to God by grace. Herupon Paule proueth in his Epistle to the Romanes, that the whole progeny of Abraham is holy, bycause God had made with hym a couenaunt of lyfe: If the roote (sayth he) be holy, then are the braunches also holy. And God calleth all those his sonnes, which are come of Israell. Nowe the vayle beyng rent, the same couenaunt of saluation which was made with the seede of Abraham, is communicated vnto vs. Rom. 11. 16.

But and if the children of the faythfull are exempted from the common lotte of mankynde, that they may be segregated to the Lorde, why then doo we put them from the sygne, yf the Lorde doo admitte them into his Churche by his woorde: Why then shall we denie vnto them the signe? But howe the seede and offspring of the faythfull is holy, and yet many of them degenerate, I haue shewed in my exposition vppon the tenth and eleuenth Chapters of S. Paule to the Romanes.

15. But and if the vnbeleeuing depart. This is the second part in the which he setteth the faythfull man at libertie, who being ready to dwell with a wicked wyfe, is reiected: and lykewise the woman which is not diuorced through her owne fault from her husband. For then the Infidell maketh a diuorce rather with God than with man. There is therefore here a speciall reason, bycause the first and principall bande is not onely loosed, but also broken. In peace. Here also the interpreters varie: for some vnderstand it thus, We are called in peace, let vs therefore shunne the matter and cause of troubles. But I more simply. So farre as we may, let vs haue peace with all men, for that we are thereunto called: we may not therefore rashly departe

from Infidelles, except they fyrst diuorce themselues from vs. Therefore God hath called vs in peace, to this end, that we might haue peace with all men, by deseruing well at euerye mans hand. This then pertayneth to the former part, that the faythfull ought to abyde with the vnbeleeuing, if they agree, and so sooyth: bycause the desyre of diuorce is contrary to profession.

16. For how knowest thou O woman. They which would haue this sentence to be a confirmation of the second part, expound it thus, An vncertayne hope ought not to detayne thee or to staye thee: and so sooyth. But in my iudgement it is an exhortation taken of profyt. For it is a great and excellent good worke, if the woman can wynne her husband: and Infidels are not so far past all hope, but that they may be brought to the fayth: they are dead, but God can rayse them from death to lyfe. Therefore when there is any hope to doo good, and seeing the godly woman dooth not knowe, whether by her holy conuersation, shee may bring her husbande into the way, shee ought to assaye all meanes and wayes before shee forsake hym. For so long as the saluation of man is in doubt, we ought alwayes to hope the best.

But in that he sayth, that the husbande may be saued by the wyfe, it is an improper speach, bycause it is transferred vnto man, which is proper vnto God: but it containeth no absurditie. For seeing God worketh effectually by his instrumentes, which he vseth, he dooth after a sort commit vnto them his power, or at least doth so ioyne the same with their ministerie, that he sayth, the same is done by them, which he doth hymselfe: herevppon also he geueth sometime that honor vnto them, which is due to hym selfe. Neuertheles let vs know that there is nothing in our selues, but so farre sooyth as we are instrumentes directed by hym.

17. But euen as God hath distributed to euery man. The sense is this, what then is to be done, but that euery one walke according to the grace which is geuen vnto hym, and according to his calling: Wherefore let euery men labor and do his best endeuour hereunto, that he may profit his neyghbour: and so much the more, bycause by speciall duetie of his calling he ought to be

moued

moued thereunto. He setteth downe here two things, namely, Vocation and the measure of grace, which he commaundeth to be regarded in this consultation. Because by this Spurre we ought to be pricked forward not a little to doo our duetie, when as God vouchsafeth to make vs ministers of his grace, for the saluation of our brethren. And our calling ought to hold vs as vnder Gods yoke, although we haue smal lyking of our condition. And so ordayne I in all congregations. I thinke that he hath added this, to preuent the cauilles of certayne, which reported, that he tooke more authoritie vppon hym among the Corinthians, than he durst ouer others. Howbeit he myght haue respect to another end: as that this his doctrine myght haue hereby the more authoritie, when the Corinthians vnderstoode that the same was published in all Churches. For we doo more easely imbrace that which we heare that all the godly imbrace as well as we. But it was odious to the Corinthians to be brought within a more straite bond than others.

18. If any man be called being circumcised, let hym adde nothing thereto: if any be called vncircumcised, let hym not be circumcised.
19. Circumcision is nothing, and vncircumcision is nothing: but the keping of the commaundementes of God is altogether.
20. Let euery man abyde in the same state wherein he was called.
21. Art thou called a seruant? care not for it. Neuertheles if thou mayest be free, vse it rather.
22. For he that is called in the Lorde, being a seruant, is the Lordes free man. Lykewyse he that is called being free, is Christes seruant.
23. Ye are dearely bought: be no mens seruants.
24. Brethren, let euery man wherein he is called, therein abyde with God.

18. If any man be called beyng circumcised. Because he had made mention of calling, taking occasion of one particular, he proceedeth a lyttle farther into generall exhortation: the which

he vseth to do in many places: and withall he confirmeth by diuers examples the same which he had spoken before concerning wedlocke. The summe is, that we must not vnaduisedly in externall things swarue from our calling, into the which we are once entered by the wyll of God. And he beginneth at circumcision, about the which many at that tyme did contende. And he sayth, it maketh no matter before God, whether thou be Iewe or Gentile. Therefore he commaundeth euery man to be contented with his estate. We must alwayes note that he intreateth not but of the lawfull kindes of lyfe, which haue God the moderator and author of the same.

19. Circumcision is nothing. Although this was an apt similitude for the present cause, notwithstanding he seemeth to haue vsed the same, that he myght by the waye reprehend the pryde, and also the superstition of the Iewes. For it myght be that the Iewes boasting of circumcision, many misliked of themselues, bycause they were vncircumcised: as though their condition were therefore euer a whyt the woorse. Paule therefore putteth them both in equall ballance, least through the hatred of vncircumcision, the other myght foolishly be despyed. But these things are to be vnderstoode according to that tyme, in the which circumcision was now abrogated: for if they had looked deepely into the couenaunt and commaundement of God, they had no doubt a great deale more esteemed of the same. In another place he doth extenuate circumcision, and pronounceth that God maketh no account of the same: but here, he symply opposing circumcision agaynst vncircumcision, and making them both alyke: it is certaine that he spake of the same, as of a thing indifferent, and of no waygh. For the abrogation maketh that the ministerie which was before contayned vnder the same, ceaseth now to pertayne vnto it: yea and that now the same is not a signe, but a thing without any vse. For hereuppon Baptisme succeeded the signe which was vsed in tyme of the lawe, that it might suffice vs to be circumcised with the spirit of Christ, so as our olde man be buried with Christ.

Circumcision and vncircumcision are all one before God.

But the keeping of the commaundementes. Seeyng this was one of the cõmaundements, so long as the church was tyed to

the

the ceremonyes of the lawe, we see that the Apostle taketh it as graunted vnto hym, that circumcision was abolished by the comming of Christ, insomuch that the rude and weake might freely vse the same, though it were without any profyt vnto them. For Paule speaketh as of a thing of no waight: as if he should saye, Seing those things are externall, let them not hold thee backe: but seeke rather after godlynes, & those duties which God requireth, and are alone in pryce and estimation with hym. But whereas the papistes allege this place, to destroy iustification by faith, they shewe them selues therein too childish ignorant. For Paule disputeth not here of the cause of righteousnes, nor how the same may be attayned: but only whereunto the faithfull ought to endeuour them selues: as yf he should saye, Occupy not your selues in vaine things, but rather exercise your selues in those duties which are allowed of God.

20. Let euery man abyde in the same state. This is the grounde from whence the rest are taken, that euery man being contented with his calling, may follow the same, and may not desyre to raunge farther. Vocation in the Scriptures is a lawfull order of lyfe: for it hath relation to God the caller: leste any man should abuse this sentence to stablish those kindes of lyfe, which are euidently knowen to be vitious and wicked. But here *Question.* it may be demaunded whether Paule goeth about to establish any manner of bondage: for his woords seeme to note some such matter, how that euery man is bounde to his calling in such wyse, that he ought not to depart from the same: but this were too hard, that it should not be lawfull for the tayler to learne another occupation, and that the marchant should be restrayned from taking husbandry in hande. I answer, that this is not the intent *Answeare.* of the Apostle: but his purpose is to correct this rash desyre, which procureth many to alter their estate without any iuste cause: whether they do it of superstition, or of any other impulsion: then he calleth euery one backe to this rule also, that they remember what is agreeable to their calling. Therefore he which hath once taken vppon hym any kynde of lyfe, is not hereby constrayned with any necessitie to abyde in the same: but vnquietnes is rather hereby condemned, which suffereth not

any man to abyde with a quyet mynde in his condition: and commaundement geuen that euery man content hym self with that estate whereunto he is called.

21 Art thou called a seruant? We see here that the dyyft of Paule is to pacify the consciences of men: for he commaundeth seruants to be of good cheere, and not to be troubled, although bondage was a let vnto them in the seruis of God.

Care not for it. That is to saye, be not carefull how thou shalt cast of the yoke, although it be a condition vnmeete for a Christian, but be thou secure in mynde. And hereby we gather, that degrees and ordets are not only appoynted in this world by the prouidence of God, but also that the obseruation of them is commaunded by his woord. Neuertheles if thou mayest be free, vse it rather. As if he should say, If in sted of thy bond age thou canst attaine to freedome, the same shalbe more profitable for thee. But it is doubtfull whether he ioyne his speach now with that which he spake before concerning seruants, or whether he turneth the same to children. It maketh no matter in whether of these two senses we take it, for in one speach he handeleth both. His purpose is, to teach not only that libertie is good, but also more commodious than bondage. If he speake to seruants, the sense shalbe, When I commaund you to be of good chere, I doo not forbyd you to vse your libertie, if you may haue it. But if he speake vnto children, then his speach shalbe a kynde of graunting: As if should saye, I commaund seruants to be of good chere: although the state of children be better, and more to be desyred, yf it might come with wishing.

Degrees in this world, are appoynted by God.

22. For he that is called in the Lord, being a seruant. To be a seruant in the Lord, is to be chosen out of the number of seruants, and to be made partaker of the grace of Christ. And this sentence is put downe for the consolation of seruantes, and also to beate downe the pryde of such as are free borne.

Because seruants are ashamed of their estate, because they are abiect and despysed before the world, it is needefull to mittigate the bytternes of their seruitude by some consola-

Seruants are free in Christ.

tion:

tion: and that children might not be too proude of their more honest condition, in wanting a bridle. The Apostle dooth both: for seeing the libertie of the spirit is far more excellent than the libertie of the flesh, he sheweth that seruants may abyde the bytternes of their state, if so be they consider that inestimable gyft with the which they are endued: and also that children ought not to exalt them selues, bycause they are equall with seruants in their best part. And we must not hereof gather, that children are in degree placed behynde seruants, or that politique order is subuerted. The Apostle sawe what appertayned vnto them both. Children (as I sayd before) are to be restrayned, lest they should tryumph ouer seruants: and seruants also were somewhat to be comforted, lest they should be discouraged: And these woords rather serue for the confyrmation of politique order, when he teacheth that the incommoditie of the flesh is recompenced with a spirituall benefyte.

23 Ye are derely bought. We had these woords in the chapter going before, but to another ende. Concerning the woord of pryce, I vttered my iudgement there. The summe is, that he forbiddeth seruants to be carefull for their estate: but rather to beware that they addicte not themselues to the wicked desyres of their maisters. We are holy vnto the Lord, bycause he hath redeemed vs: therefore let vs not defyle our selues for mans sake: the which commeth to passe when we obay their wicked and peeuish desyres. This admonition was very necessarie for that tyme, in the which seruants were constrayned to obaye all manner of commaundements without exception, by threatinges, by strypes, and also by the terror of death. Therefore vppon good consideration he maketh exception, and commaundeth seruants not to obey their masters commaundements no farther forth than the same shall be honest and lawfull. I would to God that this were depely printed in the mindes of all men: then would not so many serue the lustes of men, as if they thē selues were to be bought and sold. But we must remember that we are his already who hath redemed vs.

Seruauntes ought to obey vngodly preceptes.

24. Let euery man wherein he is called, abyde. I sayd before,

that men are not tyed here as by a perpetuall lawe, that they might not be at libertie at any tyme to chaunge their state, when iuste cause so requireth: but only euill affections are here restrayned, which tosse many men this way and that waye, that they might continually be disquieted. Therefore Paule sayeth, that before God it maketh no matter what kynde of trade euery man choseth in this lyfe, bycause this diuersitie doth not breake the consent of pietie.

25. As concerniug Virgins, I haue no commaundement of the Lord: yet geue I counsayle, as one that hath obtayned mercie of the Lord to be faithfull.

26. I suppose that it is good for the present necessitie: that it is good for a man so to be.

27. Art thou bounde to a wyfe? Seeke not to loosed. Art thou loosed from a wyfe: seeke not a wyfe.

28. But and yf thou take a wyfe, thou synnest not. Lykewyse if a Virgin marry: she synneth not. Neuertheles such shall haue trouble in theyr flesshe: but I fauour you.

25. As concerning virgins. Now he returneth the treatise of wedlock, of the which he began to speake in the begynning of the chapter. And that which he is now about to speake he had touched alredy, but breefely and obscurely: therfore he defyneth more playnly that which he thought concerning virginitie: but bycause it is a slyppery matter, and full of difficulties, he alwayes speaketh vnder a condition, as we shall see. Here by (Virgins) I vnderstande virginitie it
Gene. 2, 21. selfe. Concerning the which he denyeth that he hath any commaundement of the Lord: bycause God pronounceth no where in the Scriptures, who they be which ought to leade a single lyfe: nay rather seeing the Scripture sayth, that he made them both at once male and female, he seemeth to call all men alyke and without exception to wedlocke: but a single life is neither cõmaunded nor cõmended to any man. He saith that he geueth cousaile not that the same is like vnto a matter of no stabillitie, but bycause the same is certaine, and to be receyued without any controuersie. And the Greke woord (*Gnomon*) doth not only

only signify counsaile, but also a sentence. Also hereof the Papistes gather amisse, that they may lawfully procede without the woord, when as Paule ment nothing lesse than to passe the boundes of Gods woord. For if a man marke the woords more narrowly, he shall see that Paule vttereth nothing here, which Christ did not comprehend before in his owne woords: but by a figure called *Occupation*, he confesseth that he hath no certaine commaundement of the Lord in the lawe, to define who ought to marry, and who not. Math. 5. 31. & 19. 5.

As one that hath obtayned mercie of the Lord to be faithfull. He bringeth authoritie to his sentence and iudgement, lest any man should thinke, that it were lawfull for hym, to reiect the same, if he would. For he affirmeth that he speaketh not as a man, but as a faithfull teacher of the Church, and an Apostle of Christ. This thing, after his maner, he attributeth to the mercie of God, because it is no smal honor, but such as is far aboue al the deserts of mē. Whereby it doth appere, that whatsoeuer things are brought into the Church by man, haue no affinitie with this counsaile of Paule. And by a faithful person here, he meaneth such a one as speaketh the truth, who not only dooth that which he dooth with a good zeale, but is also endued with knowledge to teach purely and faithfully. For a good mynde is not sufficient in a teacher, except he haue wisdome and true knowledge, or knowledge of the truth.

26. I suppose that it is good for the present necessitie. Although I translate this place of Paule otherwyse than *Erasmus* doth, or the old translator, yet notwithstanding in sense I differ nothing from them. They so diuide the woords of Paule, that they repeate one thing twyse: whereas I make of it one proposition: and this I doo not without an author: for I follow the ancient and approued exemplars which make it al one sentence, by putting a *Colon* betwene. The sense is, I thinke it expedient for the necessitie with the which the Saynts are alwayes vrged in this lyfe, that they al had the libertie and commoditie of a single lyfe, because the same were profitable for thē. But there are some which referre this woord (Necessitie) to age and the tyme in the which the Apostle liued: which was very troublesome to the godly:

A Colon, is a direction or stop in reading noted thus (:)

But

But it seemeth to me that his purpose was rather to note the vnquyetnesse with the which the Saintes are continually tormoyled in this present lyfe. Therefore I extende it to all ages, that the Saintes doo wander here and there vppon the earth oftentymes, and that they are subiect to many stormes, insomuch that thyr condition seemeth not apte for wedlocke. These woords (So to be) signifye the remayning in single lyfe, or the abstayning from wedlocke.

27. Art thou bounde to a wyfe? When he had propounded that which was most meete, he addeth notwithstanding, that we ought not to be moued with the commodities of syngle life, and to cast of the yoke of wedlocke, when we haue taken the same vppon vs. Therefore it is a moderation of the sentence going before: lest any man being moued with the commendation of single lyfe, should bende his mynd to the same, and forgetting his necessitie and calling, should despyse wedlocke. And he doth not onely forbid in these woordes, the breaking of the bond of Matrimonie, but dooth also restrayne the common disdayne betweene man and wyfe, that euery one may willingly and gladly cleaue vnto his wyfe. Art thou loosed from a wyfe? It euidently appeareth by the order of the textes, that this second parte ought to be taken vnder a condition. Therefore he dooth not geue libertye to all men to choose contynuall singlenesse of lyfe, but onely to those to whom it is geuen. Therefore he which is constrayned by no necessitie, ought not rashly to insnare hym selfe herein: for libertie may not lyghtly be reiected.

28. But and if thou take a wyfe. Bycause it was to be feared lest any man should thinke by the sentence going before, that he tempted God, if wittingly and willingly he tyed hym selfe to a wyfe (bycause this was to renounce his libertie) he taketh away this scruple and doubt: For he graunteth freedome to widowers to take a wyfe, & affyrmeth that they sinne not, which so doo. Lykwyse, if a Virgin marry. Whether this be a simple amplification, or a symple similitude, this fyrst of all is without controuersye, that the purpose of Paule was to graunt and extende the libertye of maryage vnto all men. They whice

thinke

thinke it to be an amplyfication, are led hereby so to iudge, bycause it seemeth rather to be a faulte, and to be a thing reprehensible, or at least to carye with it more reproch, to breake the gyrdle of virginitie, than after the death of the husband to enter maryage the second tyme. And therefore thus it should be an argument: If it be lawfull for a Virgin to marrye, much more it is lawfull for Widowes, I thinke rather that it pertayneth indyfferently to both, thus, As it is lawfull for the Virgin, also for the widowe. For the second, maryages among those of old tyme went not vnmarked: and therefore they gaue the crowne of chastitie to those matrones which all thyr lyfe tyme contented themselues with one maryage: which honor in lyke manner tourned to theyr reproch which maryed often. *Valerius* sayth, It is a signe of lawfull intemperancie, when rhe second marryage is sought. Therefore the Apostle maketh Virgins and Widowes alyke in the libertie of wedlocke. Neuertheless such shall haue trouble in theyr flesh. He oftentymes repeateth the cause why in this exhortation he inclyneth to a single lyfe, lest he myght seeme to preferre the one state by it selfe before the other, and not for a consequence: he sayth, that many troubles are tyed to wedlocke, for the which he would haue all men free from the same which would be without troubles. In saying that they shall haue troubles of the flesh, or in the flesh: he sheweth that the cares and afflictions with the which marryed persons are intangled, doo come of worldly businesse. Flesh therefore in this place is taken for the external man.

The crowne of chastitie geuen to matrones.

But I spare you. That is, I desyre that the tribulations which are annexed to wedlocke, were diminished: and I wishe that in consideration of your infirmitie, ye myght not be so afflicted. For wedlocke draweth with it many afflictions. This is the cause why I wish that necessitie myght not vrge you to matrimony, that ye might be free from all euyls. Notwithstanding hereby no man ought to gather, that Paule accounted wedlocke a necessary euyll: for these tribulations whereof he speaketh, come not so much from the nature of wedlocke, as from the corruption of the same: for they are the fruites of originall sinne.

Wedlocke bringeth with it many afflictions.

29. This

29. This say I brethren, The tyme is short. It remayneth that they which haue wyues, be as though they had none.

30. And they that weepe, be as though they wept not: and they that reioyce, be as though they reioyſed not: and they that bye, be as though they poſſeſſed not.

31. And they that vſe this world, be as though they vſed it not. For the faſhyon of this world goeth away.

32. I would haue you without care. The ſingle man careth for the things of the Lord, how he may pleaſe the Lord.

33. But he that hath marryed, careth for the things of the world, how he may pleaſe his wyfe, and is diuyded.

34. The ſingle woman careth for the things of the Lord, That ſhe may be pure both in bodie and alſo in ſpirit. But ſhee that is marryed, careth for the thinges of the world, how ſhe may pleaſe her huſband.

35. This ſpeake I for your profyt, not to tangle you in a ſnare: but for which is honeſt and comly vnto you, and that ye may quietly cleaue vnto the Lord, without ſeparation.

29. The tyme is ſhort. Agayne he preacheth of the holy vſe of wedlock, to repreſſe their laſciuious wantonneſſe, who hauing maryed wyues, ſeeke for nothyng but for the delyghtes and pleaſures of the fleſh: and haue no remembrance of God. He exhorteth therefore the faythful not to run on with vnbridled luſt in ſuch wiſe, that wedlocke ſhould drowne them in the world. Wedlocke is the remedye of incontinencie: true it is, if a man temperatly vſe the ſame: therefore he commaundeth maryed perſons to liue chaſtly together in the feare of the Lord. The which they ſhal do, if ſo be they vſe wedlocke, as other neceſſarie helpes of this tranſitorie lyfe be vſed, their hartes being lyfted vp to the meditation of the heauenly lyfe. And he bringeth his argument of the ſhortneſſe of mans lyfe: The lyfe, ſayth he, which we now liue is momentaine,

Incontinencie may appeare euen in mariage.

and

and of no long continuance: let vs not therefore be intangled therwith. Wherefore let them which haue wyues be as though they had none. And this Philosophie is in al mens mouthes, but printed in the mindes of a fewe, as it ought to be. Be as though they had none. Whatsoeuer things belōg to the vse of this present lyfe, they are the holy gyftes of God, but we pollute thē, by abusing thē If the cause be demaunded, we shall fynde it to be this, bycause we dreame alwayes of a perpetuitie in the world: For hereof it commeth that those things which should be helpes vnto vs to passe forward, are shackelles and snares to kepe vs backe. The Apostle therefore vppon good consideration calleth vs backe to the remembrance of the shortnesse of this lyfe, that we myght therby shake of this senseles blyndnes, and thereuppon gathereth that we ought so to vse all the things of the world, as though we vsed them not. For he which considereth hym selfe to be a straunger in the world, vseth those things in the same, as if they belonged not to hym: that is to say, as those things which are lent vnto vs but for one day. By weeping and ioye, he meaneth things of prosperitie and aduersitie: for it is a vsuall thing to note the causes by the effectes. But the Apostle in this place doth not commaund Christians to cast awaye their possessions, but onely requyreth this, that theyr myndes be not set vppon theyr possessions.

The world and all things therin are transitorie.

31. And they that vse this world be as though. Paule in these woordes requireth such a sober and mederat vse of this world, as myght not hynder our race, or stay vs from comming to the hauen whereunto we take our course. For the fashyon of this world goeth away. By these woordes the Apostle excellently noteth the vanitie of the world. Nothing, sayth he, is fyrme or sure: for it is onely a visor or outwaard shewe. But he seemeth to haue alluded vnto pauillions or halles, in the which when the tapestrie and costly hangings are pulled downe, and wrapped vp in a moment, there appeareth another shewe: and those things which pleased the eyes of the beholders, are by and by taken from their sight.

32. I would haue you without care. He returneth now to that matter, which as yet he had not fully expounded: and in the beginning

gynning (according to his manner) he setteth downe a commendation of a single lyfe: then he granteth libertie to euery one to choose that which he thinketh moste conuenient for hym. And it is not without cause that he retourneth so oftentymes too speake of the commodities of a single lyfe: for he sawe how heauie the burthens of matrimonie were: He which can exempt hym self, ought not to neglecte such a benefit: and they which determine with them selues to marry, must for their profyt be admonished of these incommodities, leste when vnlooked for, they haue felt them, they faynt and quaile: the which we see happeneth to many: for when they haue promised to them selues mere hoony, and haue bene disapoynted of this hope, they haue bene easely oppressed with euery light offence. Let them know therefore in tyme what they must looke for, whereby they may be ready to endure all things.

Tribulation from whence it springeth.

The sense is, Wedlock bringeth with it many lets, from the which I would wish you to be free. But because he had spoken before of troubles, he now maketh mention of cares: concerning the which it may be doubted whether there be any differrence betwene them or no. I think that tribulation springeth from sorrowfull things: as from lack of frendes, from widowheade, from stryfes and debates, from disdaine, from the offences of children, and such lyke. Also I thinke that cares are of things ioyfull, as are fonde mariages, sport and pastime, and such other things, in the wich marryed persons occupy them selues. The single man careth for the thinges of the Lord. Beholde the fredome from cares, which he wisheth vnto Christians, that they may dedicate them selues, their cogitations, and endeuours to the Lord. This he sayth is in a sole lyfe: therefore he wisheth that all men might enioy this libertie. Notwithstanding he meaneth not that this is alwayes in a sole lyfe: for experience sheweth the quyte cõtrary in the popish prelacie, in the Moonkes, Fryars and Noonnes, than whose sole lyfe nothing can be imagined more abhominable vnto God. Moreouer, they which lyue in such fylthy fornicatiõs abstayne therfore frõ wedlok, that they may attaine the libertie of fulfilling their lust, and that their wickednes may not appere: Where there is burning, there is no feare of God.

But

But this is the meaning of Paule: that a single lyfe is free from cares, and is stopped and let from the meditation of those things which belong vnto God. The godly vse this libertie: but the wicked turne all things to their destruction.

33. But he that hath marryed, careth for the things of the world. By the things of the world vnderstande here, those things which belong to this present lyfe: for world in this place is taken for the condition of this earthly lyfe. But hereof some may gather, that all marryed persons are far from the kingdome of God, when as they thinke vppon nothing but vppon the earth. *Obiection.* I answere, that the Apostle speaketh of parte of the cogitations: as if he should saye, That they so looke vppon the Lord with one eye, that they behold their wyfe alwayes with the other: for wedlocke is lyke vnto a trusse or burthen, with the which the mynde of the godly man being depryued, he goeth not on so fast in his iorney to Godward. *Answeare.* But let vs alwayes remember, that these euyls are not proper to wedlocke, but doo come from the wickednes of men: thus the cauils of *Hierome* are ouerthrowen, which gathereth all these things to defame wedlocke: For if a man should condemne husbandry, marchaundyes, and other trades of lyfe, bycause among so many corruptions of the world, not one of them is free from some euyll or other: who would not deryde his folly? Note therefore that what euyll soeuer is in wedlock, it commeth of another cause: for a man should not at this daye be called from the Lord by the company of his wyfe, if so be he had remayned in a state vncorrupted, and had not defyled the holy institution of God: but his wyfe should haue bene a helper vnto hym in all good things, according to the ende of her creation. *Question.* But some man will saye, if there cleaue alway to wedlock, sinfull and damnable cares, how can it come to passe, that marryed persons shall call vppon God with a pure conscience, and serue hym as they ought to do?

Answeare I answer, There are three kindes of cares: for some of them are of them selues euyll and vngodly, bycause they spring of distrustе: of these Christ speaketh in the sixte of *Mathew*. Other some are necessarie and displease not God: as it becommeth the husband to be carefull for his wyfe and chil-

Cares of three sortes.

dren,

dyen: God would not haue vs so secure, but that euery man should haue a care for hym selfe.

The thyrd sort of cares is mixt with these two: as when we care for those thynges, for the which our duetie byndeth vs to care, but by reason of our naturall intemperancie, we are too feruent in this care. Such therfore of them selues are not euyll, but for the disorder and immoderate excesse they are euyll. And the purpose of the Apostle here, was not onely to note those vices which make vs vnfit before God, but wisheth also generally, that we beyng loosed from all lettes, may wholly call vpon God. And is diuided. This marueyle wherof came so great diuersities of Translations about this place. For the vsuall Greeke text is so farre disagreeing with the olde Latine Translation, that the diuersitie cannot be attributed to errour by negligence: as oftentymes errour is committed in a Letter, or a woorde. In the Greeke Text accordyng to the woord, it is thus read: The maryed man thinketh of those things which belong to the world, howe he may please his wyfe: the woman and the virgin is diuided: shee whiche is vnmarryed, thinketh of those things whiche are the Lordes. &c. And they interprete that this woorde (Diuided) is put for (They differ) as if it had bene sayd, There is great difference betweene a virgin and a wyfe. For the one is at leysure to serue God, and the other is distracted and drawen to woorldly affayres. But seeing this Interpretation is somwhat different from the simple proprietie of the woord, it lyketh not me: especially seeing the sense of the other readyng is in diuers Greeke examples, and more apt, and lesse wrested. Therefore let vs vnderstande it thus, That the marryed man is diuided, bicause he geueth hymself partly to God, & partly to his wyfe: and is not wholly the Lords.

34. The single woman careth for. &c. That whiche he taught before concerning the men, he now directeth of the women also: namely that virgins & widowes are not caryed away with earthly things, from all layng their cares and studies vppon the Lord: not bycause all doo so, but bycause there is a faculte and a power, if so be the mynde be so disposed. When he sayth, That shee maye be holy in bodye and in spirit. He sheweth what is true chastitie, and acceptable before God: namely, when the mynd

True chastitie.

serueth God without pollution: whiche I would to God were better marked than it is. As touchyng the bodye, we see howe the Monkes and Nunnes doo sanctifye them selues commonly vnto the Lorde, than whose sole lyfe nothyng can be deuised more filthy.

But concernyng the chastitie of the body, we wyll holde our peace for this tyme. What one is he among them, which is most woondered at for his continencie, which burneth not in most filthy lustes? But we maye gather by this Sentence of Paule, that no chastitie pleaseth God, which belongeth not to the mynde, as well as to the bodye. I woulde to God, that they whiche prate so proudly of continencie, woulde vnderstande that they haue to doo with God: then woulde they not so obstinately contende with vs. Howbeit, there are none which doo at this day more proudly boast of continencie, than they which doo openly and impudently cõmyt fornication. But howe honestly soeuer they behaue them selues in the eyes of men, it maketh no matter, except they keepe theyr myndes pure and holy from al vncleanneſſe.

35. This speake I for your profit. Behold the moderation of the Apostle. Although he knew the troubles, cares, and griefes of wedlocke, & on the other part the commodities of a single lyfe: yet notwithstanding he dareth not prescribe any thing. And bicause he had prayſed the single lyfe, and fearing that the Readers beyng wonne by the commendation of the same, might by & by say within them selues, that which the Apostles answeared Christ withall: It is good then so to be: and weighed not their facultie & power. Here he expresly testifyeth, that he sheweth what is most profitable, but appoynteth not any necessitie to any man. And here we haue two things worthy to be noted: The first is, to what end a single lyfe ought to be desired, that is to say, not for it self, nor bicause it is a more perfect state: but to the end we might cleaue vnto God without distraction: the which one thyng a Christian man ought to respect all his lyfe long. The other is, that mens consciences ought not to be insnared, so that any man should be driuen from wedlocke: but euery man to be left to his owne libertie. Howe great errour hath bene committed in them both, it is manifest. They verily which haue not bene afeard to make a lawe concernyng singlenesse of lyfe, haue bene more bolde in the second, than

Paule hym selfe, by whiche Lawe they haue restrayned all their Clergie from Matrimonie: who also haue made vowes of perpetuall continencie, by which snares not fewe thousandes of soules haue bene drawen into eternall destruction. Wherefore if so be the holy Ghoste hathe spoken by the mouthe of Paule, the Papistes cannot excuse them selues, but that they withstande God, when they tye the consciences of men in that, in the whiche he woulde haue them free: except peraduenture he hath altered his purpose since that tyme, to make that snare, whiche before he had disallowed.

36. If any man thinke that it is vncomely for his Virgin, if she passe the time of marriage, and if so neede require, let hym doo what he lysteth: he synneth not: let them be coupled in marriage.
37. Neuertheless, he that purposeth surely in his hart, hauyng no neede: but hath power ouer his owne wyll: and hath so decreed in his hart, that he wyll keepe his virgin, doth well.
38. So then he that ioyneth his virgin in marriage, dooth well: But he that ioyneth not his virgin in marryage, dooth better.

If any man thinke. Nowe he directeth his speache to Parents, whiche had their children vnder their power. For they hearing the commendation of a single lyfe, and hearing also the inconueniences of Matrimonie, myght doubt whether it were fatherlyke to intangle their children in suche miseryes, and to seeme to be the authors of their tribulation. For the more that Fathers fauour their children, so much the more they are carefull for them. Paule therefore to take from them this difficultie, teacheth that their duetie is, to prouide no otherwise for them, than euery man ought to prouide for hymselfe, when he hath rule of hymselfe. And he retayneth that partition which he hath vsed al this while, that he myght cõmẽd a single lyfe & yet neuertheles might leaue wedlock in their free choise & yet not simply free, but to be a necessary remedy of incõtinencie, whiche is not meete to be denyed

demed to any man. In the former parte he speaketh of the bestowing of theyr daughters: in the whiche parte he pronounceth that they sinne not in bestowing their daughters, whiche thinke that a single lyfe is not conuenient for them. The Greeke woorde (*Askemonein*) ought to be referred to a peculiar comelinesse, which dependeth vppon euery mans nature: for there is a generall comlinesse which the Philosophers make a parte of temperance: the same pertayneth to all indyfferently. There is another particuler cõlynesse, bycause one thing becõmeth one, which yll beseemeth another. Therfore euery man ought to consider (as *Cicero* sayth) what manner of (Person) nature hath geuen vnto hym. One man can leade a sole and single lyfe: the same man ought not to measure all men by hymselfe: Neyther also ought others, without regarde of their owne power go about to imitate hym: For it is an apish emulation which contendeth agaynst nature. Therefore if the father hauing had consideration of hys daughters disposition, iudgeth her not apt to lyue in virgins state, let hym couple her with a husband. The tyme of maryage. Some define this tyme of marryage betweene twelue yeares of age and twenty. Paul by the way sheweth what equitie and humanitie ought to be in parents, insomuche that they ought to seeke for a remedy for the tender and slyppery tyme of youth, when the force of the disease requyreth the same.

Virgins must marry, if needs so require.

And if neede so requyre. By these woordes I vnderstand the infyrmitie of the mayd to be noted: namely if she wanted the gyft of continencie: for then necessitie vrgeth to marry. Whereas *Hierome* taketh occasion vppon these woordes, He synneth not, to cauill, and to speake euyll of mariage, as though it were not a commendable woork for a man to bestow his childe well, is too childish. For Paule thought it sufficient to deliuer the parents from blame, lest they should count it not fatherly to make their daughters subiect to the troubles of wedlock.

37. He that purposeth stedfastly in his harte. This is the other part, wherein he intreateth of maydes, to whom it is geuen to abstaine from wedlock. Therefore he mayseth theyr fathers which prouide for their tranquilitie: but let vs see what he requireth here. Fyrste he setteth downe here a fyrme or stedfast will,

saying, He that purposeth surely in his harte. By which he meaneth not a Monkish purpose, that is, a voluntarie bynding to perpetual seruitude: for such is the vow that they make, but he maketh expresse mention of this firmitie or stedfastnes, bycause oftentymes men purpose those things with thēselues, of the which the next daye after they repent them. Bycause here a serious matter is handled, he requireth a well aduised deliberation. Secondly he taketh away necessitie: for many bring with them rather wilfull obstinacie, than reason, to consult. And they respect not in the present cause what they can doo, when they renounce wedlock: but it sufficeth them to saye, I will. Paule would haue in them power and habilitie, that they might discerne nothing rashly, but according to the measure of the grace which is geuen vnto them. He doth very aptly declare in the woordes following, this exemption of necessitie, when he would haue them to haue power ouer their owne will. For it is as much as if he should saye, I would haue them to deliberate and consider with them selues before, whether that they haue power geuen vnto them to execute their will: for to wrastle against the ordinance of God is daungerous. But according to this reason some man wil saye, Vowes are not to be disallowed, if so be they stande vppon these conditions. I answer, that as touching the gyfte of continencie, seeing we are vncertaine of the will of God in tyme to come, we ought to determine nothing for our whole lyfe. Let vs vse the gyft so long as the same is geuen vnto vs, in the meane tyme let vs commend our selues vnto the Lord, being ready to followe whyther soeuer he will call vs. And hath so decreed in his harte. Paule seemeth to haue added this, that he myght the better expresse, that it is the dueti of parents to looke circumspectly about them on euery side, before they call of care, to bestowe their daughters. For often tymes eyther through shame, or through ignorance of them selues, they put of marryage: in the meane tyme notwithstanding they are neuer a whit the lesse libidinous, or prone to deceyue. But here fathers ought to weigh and consider theyr daughters estate, that by their wisedome they may correct either their ignorance, or els their preposterous desyre.

Vowes.

And

And this place serueth to establish the power and authoritie of Parentes, the which seeing it is deryued euen from the common law of nature, ought to bee reuerenced and hyghly esteemed. And if so be in other lyghter and more tryflyng actions, children haue no libertie without the authoritie of their Parents, much lesse is it meete to geue them libertie in contracting Matrimonie. Also this thing is diligently established euen by the Canon lawe, but especially by the law of God. Wherefore, the wyckednesse of the Pope is more detestable, who nothing regarding neyther Gods lawe nor mans lawe, dare take vppon hym to discharge children of that duety and obedience which they owe to their Parents. But it shall bee woorthy the noting to consider the reason: This is doone, sayth he, for the worthinesse of the Sacrament. I omit the ignorance and foolishnesse, in making Matrimony a Sacrament. But what honor is this I pray you, or what woorthinesse, when the raynes of libertie are let loose to lust, agaynst the publique honestie of all ages and people, agaynst the eternall ordinance of God, and agaynst humane order? Let vs know therefore that speciall is the authoritie of Parents in bestowing their children, so that they doo not tyrannically abuse the same, euen as also the ciuill lawes doo restrayne the same. And the Apostle in requyring a loosing from necessitie, iudged that the counsayles of Parents ought to tend to the profit of their children. Let vs know therefore that this moderation is a iust rule for children to suffer themselues to be gouerned of their Parents: they must neyther drawe their children agaynst their wils whyther they would not, neyther must they haue any other scope or end of theyr power, than that which tendeth to theyr profit.

Children ought not to marry, without the consent of parents.

Parentes haue great authoritie in bestowing their children.

38. So then he that ioyneth his virgin maryage. This is the conclusion of both partes, in the which he brefly deliuereth parents from reprehension, if so be they bestow their daughters in marryage: neuertheless he testifieth that they doo better if so be they keepe them still at home free from marryage. Notwithstanding thou must not so vnderstand the Apostle here, as though he preferred virginitie here before marriage, vnles it be vnder the exception before expressed. For if there want abillity, he shal

doo wickedly which shall restrayne his daughter from Matrimonie: and he shall be now no more a Father, but a cruell Tyrant. The summe of the whole treatise is this, that a single lyfe is better than Wedlocke, bycause there is greater libertie in the same, that men may be the better prepared to serue God: that for all this, it is not meete to vrge necessitie, but that it may rest in euery mans libertie and choyse to enter the state of Matrimonie, when it seemeth hym good: and finally that Wedlocke is a remedy ordayned of God for our infirmitie, which all men must vse that are not indued with the gyft of continencie. Now whatsoeuer he be that is of sound iudgement, will acknowledge and confesse with me, that the whole doctrine of Paule concerning this matter, is contayned in these three Chapters.

39. The wyfe is bound to the law, as long as her husband lyueth. If her husband sleepe, she is at libertie to marry with whom she will, only in the Lord.

40. But she is happier, if she so abyde, in my iudgement. And I thinke verely that I haue the spirit of God.

He had spoken before indifferently of men and women, but bycause of the chastitie and shamefastnes of the sexe, women may seeme to haue lesse freedome: he thought it necessary to geue some speciall commaundement concerning them. Now therefore he teacheth, that women are no more abridged of their libertie than men, but that they may passe from their widowhood, to the second marryage. We haue shewed already before, that they were noted of intemperancie, which sought to haue second husbandes, the first being deade, and that to their contumely, the crowne of chastitie was geuen to those Matrones which contented themselues with one marryage. Moreouer this first opinion preuailed in old tyme among the Christians: For the second marriages were not blessed with diuine seruice, and certayne Councelles forbade the presence of Clarkes to solemnise the same. Such tyranny the Apostle here condemneth, and affyrmeth that widowes ought not to be kept from marrying the second tyme also, if it seeme so good vnto them. And he bringeth an argument of the contraryes: for if so be the wo-

man

man be tyed to the lyfe of the husbande, then is shee set at libertie by death: and being at libertie, she may marry with whom shee will. Seeing that to Sleepe, signifieth to dye, it is referred not to the soule, but to the body: as may appeare by the continuall vse of the Scripture. Therefore certayne fanaticall persons shewe themselues to be very ignorant, in going about by this woorde to proue that soules are dissolued from mẽs bodyes in sense and in vnderstanding, that is to say, they want their life. Only in the Lord. They thinke that this is added, only to admonish by the way, that the yoke is not to be borne with the wicked: and that their societie is not to be despyed: the which as I confesse to be true, so also I iudge that it hath a farther meaning: namely that they doo the same religiously, and with the feare of the Lord. For matrimonies so contracted haue good successe.

40. But she is happier, if she abyde, Why is she more happy? Is she more happy bycause widowhood of it selfe is a vertue? No forsooth: but bycause her mynde shall be lesse drawen away from the meditation of heauenly things, and bycause she shall be more free from earthly cares.

Whereas he addeth, In my iudgement. He dooth not thereby signifie a doubtfull opinion: but it is as much as if he should say, such is my iudgement concerning this question: for strayte after he addeth, And I thinke verely that I haue the Spirit of God. The which is sufficient for full and perfect authoritie.

And yet notwithstanding when he sayth, I thinke, he speaketh *Ironicè*: For seeing the false Apostles boasted, to arrogate vnto themselues the lyke authoritie, and in the meane tyme sought to discredit Paule: He sayth, that he thinketh that he hath the spirit of God no lesse than they.

The eyght Chapter.

1. Concerning things offered vnto Idols, we knowe that we all haue knowledge. Knowledge maketh a man

swell: but loue edifyeth.

2. If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3. But if any man loue God, the same is knowen of hym.

4. To speake of meate dedicate vnto Idols, we are sure that an Idol is nothing in the world, and that there is none other God but one.

5. And although there be that are called Gods, whether in heauen, eyther in earth, (as there be Gods many and Lords many.)

6. Yet vnto vs there is but one God, which is the Father, of whom are all things, and we in hym: and one Lord Iesus Christ, by whom are all things, and we by hym.

7. But euery man hath not knowledge. For some suppose that there is an Idol, vntill this houre, and eate as of a thing offered vnto the Idol, and so their consciences being yet weake, are defyled.

NOw he passeth to another question, which he had only touched in the sixte chapter, and not throughly explicated. For when he had spoken of the couetuousnesse of the Corinthians, and had concluded that disputation with this sentence, Neyther couetuous persons, nor pillers, nor fornicators, nor such lyke, shall inherit the kingdome of heauen, he passed from thence to the libertie of Christians, saying, All things are lawfull to me. Of the which he taking also occasion, descended to mention of fornication: and from thence to Matrimony. Now therefore at the last, that which he had touched concerning things indifferent, he prosecuteth, shewing how libertie must be vsed in things indifferent. I call them things indyfferent, which are neyther good nor bad of themselues, but indyfferent, which God hath left in our owne power. But in vsing them, we ought to obserue a meane that there may be a difference betweene libertie and lycence.

And

And first of all he chooseth out one kinde more notable than all the rest, in the which the Corinthians greatly sinned: because they came to solemne feastes, which were made of Idolaters to the honor of their Gods, and did eat of the meate which was offered vnto them. Now seeing there grew hereof much offence, the Apostle teacheth, that they doo abuse amisse the libertie which the Lord hath graunted vnto them.

1. Concerning things offered to Idols. He beginneth with a certayne concession or graunting, whereby he wyllingly geueth and confesseth vnto them whatsoeuer they would aske or obiect. As if he should say, I see what ye pretend: yee pretend Christian libertie, ye brag that ye haue knowledge, and that none of you is so ignorant, but he knoweth that there is one God. I graunt all these things to be true: but what doth that knowledge profit, which bringeth destructiō to the brethren? Thus therfore he graunteth vnto them that which they require, that he might shewe their excuses to bee vaine and nothing worth. Knowledge maketh a man swell. He sheweth by the effects how friuolous the boasting of knowledge is, where charitie is wanting: as if he should say, What dooth such knowledge profit, with the which we swell and are proud, seeing it is the propertie of charytie to edifye? Knowledge without loue, is vayne.

This place, which otherwise for the breuitie of the same is somewhat obscure, maye thus easely bee vnderstoode. Whatsoeuer is voyde of Charitie, is of no pryce with God, but displeaseth hym: much more that which is openly repugnant with charitie. And this Charitie of the which ye boast, O ye Corinthians, is quyte contrary to Charitie: for it puffeth men vp with pryde, and causeth them to contemne their brethren: But Charitie is carefull for the brethren, and exhorteth vs to seeke their edification.

Accursed then be that knowledge, which maketh men disdaynefull, and is not moderated with the desyre of edifiing. But yet Paule would not haue this fault imputed to doctrine, because they which are learned do oft tymes delight in themselues, and haue themselues in admiration, not without the contept of others: Neyther also did he vnderstand this to be the nature

ture of doctrine, to bring foorth arrogancie: but his purpose was simply to teache, what knowledge may bring to passe in a man, where the feare of God and brotherly loue hath no place. For the wicked doo abuse all the gifts of God, to extoll and boast themselues. Thus riches, honors, dignities, nobilitie, beautie, and such like doo swell and make men proud: bycause the foolishe conscience which men haue in them puffing them vp, dooth make them oftentimes cruell.

And yet notwithstanding this is not perpetuall, seeing we see many riche, and kayre, and honorable, and noble, to be of a modest mynd, and infected with no manner of pryde. And when the contrary commeth to passe, we may not therfore discommend those things which are knowne to be the giftes of God: for that were very vniust and absurde: then by transferring the blame to things which doo no harme, we should acquyte the men themselues which are only in the fault. My speache tendeth hereunto, if riches by nature make men proude, then the riche man, if he bee proud, is irreprehensible: for the euill commeth of the riches.

Gods gyftes in their nature are good, and serue to edifica. 15

Therefore we must thus iudge of the matter, how that knowledge of it self is good: but bycause the onely foundation thereof is pietie, it is made in vngodly men voyde and ineffectuall: bycause the true salt and seasoning of the same loue, the which being away, it becommeth vnsauory. And in very deede where the true and perfect knowledge of God is not, which may hūble vs, and teach vs to profite our brethren, there is rather vayne opinion of knowledge than true knowledge, yea euen in those which are counted best learned. Neuertheles knowledge ought neuer a whit the more to be blamed, than a sword, if it light into the hand of a furious man. This is spoken bycause of certayne fantasticall heads, which furiously exclayme agaynst all artes, and liberall sciences, as though they serued onely to make men swell, and were not the profitable instrumentes as well of pietie, as also of Common life. But they themselus, which do thus defame them, do so swel & crake with pryde, that this olde prouerbe may be verified in them, there is nothing more arrogant than ignorant foolishnes.

2. If

2. If any man thinke that he knoweth any thing: He thinketh that he knoweth some thing, which pleasing hymselfe wyth an opinion of knowledge, dooth very proudly ouerlooke his brethren. For Paule dooth not condemne knowledge in thys place, but the ambition and pryde which prophane and godles men drawe from the same. Neither dooth he commaund vs to be such as stand or hang alwayes doubtfull: nor yet dooth he allowe deceyuable and counterfeyte modestie, as though it were good for vs to thinke that we knowe not that which we knowe. He therefore which thinketh that he knoweth any thing, that is to say, which is proude with an opinion of knowledge, whereby he preferreth himselfe before others, and is wise in his owne conceit, knoweth nothing as yet as he ought to knowe. For the beginning of true knowledge is the knowledge of God, which bringeth foorth in vs humilitie and submission: yea which dooth rather prostrate vs flat vppon the earthe than exalte vs. And where pryde is, there is the ignorance of God. A notable place, which I would to God all men had wel learned, that they might learne how to attayne to true knowledge.

The knowledg of God is the begynnyng of true knowledge

3. But if any man loue God. This is the conclusion, wherby he sheweth, what is most commendable in Christians, insomuch that it maketh both knowledge, & also all other gifts woorthy of prayse: namely if we loue God. For if we do so, we loue also our neighbours in hym. After this sort all our actions shalbe well tempered, and therefore allowed of God. Therefore by a consequence he teacheth that no doctrine is commendable, but that which is sauced with the loue of God: bycause the same alone bringeth to passe, that whatsoeuer gifts are in vs, are allowed of him, euen as it is set downe in the second Epistle. If any man be a newe creature in Christ, wherby he geueth to vnderstād, that wythout the spirit of regeneratiō, al other things, what shewe or colour soeuer they haue, are of no price. The same is knowne of him. That is to say, he is reputed among the Sonnes of God. Thus he wipeth all the proud out of the booke of life, & out of the Catalogue of al the godly. 2. Cor. 5. 17.

4. To speake of meate dedicate vnto Idols. He nowe returneth to that Sentence, at the whiche he beganne, and dooth more plainely speake of the pretence of the Corinthians. For seeing

seeing the whole mischiefe sprang from this roote, that they pleased them selues, and despyled others: he generally condemned disdaynfull knowledge, which is not builded vppon loue: and nowe he specially sheweth what manner of knowledge that was, with the which they boasted thē selues: namely, that an Idol is a vaine imaginatiō of mās braine, and is therfore nothing to be regarded, and that therfore the consecration which is made in the name of the Idoll, is a foolishe imagination and of no weight. Also, that a Christian man is not defiled, which without any Religion of the Idoll, eateth with Idolatours. This is the summe of their pretensed excuse, the which Paule doth not reiect as false: for it contayneth notable doctrine: but bycause they abused the same against charitie. As touching the woorde, *Erasmus* readeth it thus, There is no Idoll: but I lyke better to followe the old interpreter, who readeth it thus, an Idol is nothing in the world, bicause there is but one God: for it followeth verye wel, if there be no other God, but our God, thē an Idol is a vain dreame & mere vanitie. Where he saith, And there is no other God but one, I take the copulatiue *Coniunction* (And) for the *Coniunction* causal (Bycause.) For therefore an Idol is nothing, bicause it ought to be esteemed of a thing figured. But it is made to this end, that it may represent God: yea and that it may represent false Gods, when as there is one inuisible and incomprehensible God: for he is the inuisible God, and cannot be represented by any visible signe to be worshipped in the same. Therefore, whether Idols are set vp to figure the true God, or to represent false Gods, they are wickedlye set vp by the vayne imagination of mans brayne. Therefore *Habacuc* calleth Idols figures and teachers of lies, bycause they doo lie in bearing the figure or Image of God, and doo deceyue men by a false shewe.

Idols are made to represent false Gods, and the true God.

Habacuc. 2. 18.

Wherefore the Greeke woorde (*ouden*) pertayneth not to the essence, but to the qualitie: for the Idoll is made of some matter, as eyther of Siluer, of Wood, or of Stone: but bycause God will not be represented after thys manner, it is a vanitie and nothing, as touching the signification or vse.

5. And although there bee that are called Gods. They haue, sayth he, a name, but in deede they are nothing. When he

saith,

sayth, that are called Gods, he meaneth therby thus much, that are thought in the opinion of men to be Gods. And he vsed a generall partition when he sayd, In heauen, either vppon the earthe: The Gods which are named here to be in heauen, are the heauenly hoast, euen as the Scripture calleth the Sunne, the Moone, and the Starres. And Moyses in calling them creatures ordayned to our vse, sheweth thereby how far they are from the diuinitie. The Sunne is our seruaunt, and the Moone our handmayde. How absurde a thing is it then to geue vnto them diuine worship: And they are properly called earthly Gods (in my iudgement) whiche haue bene men and women on the earth and excelled all others, in the opinion of men, in some notable qualitie, whereby they were had in admiration, and were worshipped as Gods, as *Plini* sayth: such were, *Iupiter*, *Mars*, *Saturn*, *Mercurt*, *Appollo*, and since them, *Hercules*, *Romulus*, and diuers others. As though it were in the wyll and power of man to make Gods, which neither can geue to themselues life, nor immortalitie. There are also other earthly Gods, either of beastes, or of brute creatures, such were the *Egyptian* Gods, as the Oxe, the Serpent, the Cat, the Onion, and the Garlike. Therfore they are Gods onely in name.

Men beyng dead, worshypped for Gods.

6. Yet vnto vs there is but one God the father. Although Paule speaketh these things by *Anticipation*: yet neuertheles he so reporteth the excuse of the Corinthiās, that therwithal he also teacheth: for by the very same thing whiche is especially proper vnto God, he proueth hym to be God alone. Whatsoeuer hath his originall of another, the same is not eternall: therefore not God.

All things haue their originall of one. Therefore he alone is God. Againe, he without all controuersie is God, which geueth being vnto all things, and from whom al things flowe as from the first beginning: but there is one only from whom al things flowe & haue their originall: therfore the same one is God alone. Whē he addeth, And we to him (according to the Greeke woord) he meaneth that we haue our being in God, euen as once we were created by him. For although these woords seeme to sound another thing: namely that as we take from him our beginning, so

also

also we ought to referre our life vnto him, as to this ende: and in this significatiō it is takē in the Epistle to the Romanes: here notwithstāding it is put for (In hym) which the Apostle often vseth. Therefore his meaning is, that as we are once created of God, so we are continued in our state by his power. And that this is the sense, it appeareth hereby, that he immediatly after preacheth of Christ, how that we haue our being through him. For his purpose is to attribute all our operation to the father and to the Sonne, but by the way of distinction, as best agreed with the persons.

Rom. 11. 39. The Apostle here vseth a figure called Anallage: one one case put for another: as here according to the Greeke Text, Eis auton, whiche is, To hym, for, En auto, In hym.

Therefore he sayd, that we haue our being in the Father, and that through the Sonne: because the Father is the foundation of all essence: but as we cleaue vnto hym by the sonne, so he powreth the force of his essence into vs by the same his sonne. One Lord Iesus Christ. These woords are spoken of Christ by relation, that is to say, in respect of the father. For all those things which are Gods, doo truely belong vntoo Christ, so long as there is no mention of persons. But seeing here the person of the father is compared with the person of the sonne, the Apostle for good consideration dooth distinguish the properties. And the Sonne of God nowe that he is manifested in the flesche, hath receyued of the father the rule and power of all things, that he alone may raygne in heauen and in earthe, and that the Father may exercise his imperie, rule, & power by his hande. For this cause he is called our onely Lord.

But in that to him alone Lordship is attributed, it tēdeth not to this end, that the orders and dignities of the world should be thereby abolished. For Paule speaketh here of a spirituall rule: but the Rule and Lordshippe of world is politicall. Euen as a little before when he sayd, Many are named Lords, he vnderstoode not the same of Kings, or of others which excell in degree & dignitie: but of Idols or diuels, to whom foolish men attribute superioritie & rule. Therefore whereas our Religion dooth acknowledge but one Lord, it doth not therby deny but that the state & politique gouernemēt may haue many Lords, to whō honor and reuerence is due in that onely Lord.

7. But

7. But euery man hath not knowledge. With one woorde he refelleth and ouerthroweth all that he hath hitherto vttered in their name, bycause it is not ynough for them to knowe that the thing which they doo, is right, except also they haue regarde vnto their brethren. When he sayd before, we know that we all haue knowledge: he spake of those whom he reprehended for the vse of libertie: and nowe he putteth them in mynde, that there are many weake and ignoraunt amongest them, vnto whom they ought to applye them selues: as if he should say, yee haue a right iudgement before God: that if yee were alone in the worlde, it weree as lawfull for you to eate of meate offered vnto Idols, as of any other meates. But consider your brethren, vnto whom yee are debters: yee knowe, but they are ignoraunt: your actions ought to be framed not according to your knowledge, but also according to their ignoraunce.

This answeare is woorthy the noting. For we are not readye to any thing more, than to followe our owne profite, wythout any regarde of others: Therefore we are well contented to stay our selues in our owne iudgement, and doo not consider that the iudgement of those woorks which we doo in the sight of men, dooth not depende vppon our owne conscience onely, but also vppon the consciences of our brethren. For some suppose that there is an Idoll vntill this houre. This is ignorance, that they were held by a certain superstitious opinion, as though the force of an Idol were any thing, or as though the wicked & Idolatrous cõsecratiõ were any whit to be regarded. Paule speaketh not of Idolators which were quite voide of pure Relgiõ: but of the ignoraunt sort which as yet were not so well instructed, that they vnderstoode an Idoll to be nothing, and therefore the consecration which was made in the name of the Idoll, to be of no weight. Therefore thus they thought wythin themselues, Seeing the Idoll is somewhat, the consecration is not altogether vaine which is made in his name. They are not therfore pure meates which are once dedicated vnto Idols. So that they thought they shold greatly pollute & defile thẽselues, if they did eate of thẽ, & that they did after a sort participate with the Idole.

The

The like offence (which Paule reprehendeth in the Corinthians) doo we geue, when by our example we compell the weake brethren to enterprise any thing against their conscience. And so their consciences being yet weake, are defiled. God would haue vs take nothing in hand, but that which we assure our selues is acceptable before hym. Therefore whatsoeuer is done with a doubtful conscience, for the same doubtings sake, it is vitious and sinful before God. And hereupon the Apostle saith, Whatsoeuer is not of fayth, is sinne. Therfore this common saying is true, They builde Hell fyre, which buylde agaynst their conscience. For as the goodnesse of woorkes dooth spring from the feare of God, and from the sinceritie of conscience, so on the other syde, no woorke is so good in sight, which is not defiled with the wicked affection of the mynde. For he which dare take any thing in hande agaynst his conscience, dooth thereby shewe some contempt agaynst God. For this is a testimonie of the feare of God, when we haue regard to his wyll in al things.

Rom. 14. 23.

We may not take any thyng in hand, against our conscience.

Therefore it is not without contempt, if thou doo but styre thy finger, when thou arte vncertayne, whether the same wyll displease hym, or not. But there is in meates and drinkes another consideration: for they are not sanctifyed in vs but by the woorde. If that Woorde be away, there remayneth onely pollution: not bicause the creatures of God are defiled or vncleane, but bycause man vseth them not purely. To conclude, as our hartes are purifyed by Fayth, euen so without fayth nothing is pure and holy before God.

8. Meate maketh vs not acceptable vnto God. Neyther if we eate, doo wee abounde. Neyther if we eate not, are we the woorse.

9. But take heede that your libertie cause not other to fall.

10. For if some man see thee, what knowledge soeuer thou haste, syt at meate in the Idolles Temple, shall not the conscience of hym, when as notwithstandyng he is weake, be boldened to eate of those things which are offered to the Idoll?

11 And so through thy knowledge shall the weake brother perish, for whom Christ dyed.

12. When

12. When ye sinne so agaynst the brethren, and wound their weake consciences, ye sinne agaynst Christ.

13. Wherefore if meate hurt my brother, I will neuer eate flesh, bycause I wil not hurt my brother.

8. Meate maketh vs not acceptable. This was or at least myght be the other excuse of the Corinthians: namely, that the worship of God consisteth not in meates: euen as Paule hym selfe teacheth in another place. The kingdome of God is not meate or drinke. Paule answeareth, that for this we must take heede that our libertie doo not hurt our neighbours. Whereby he dooth secretly graunt, that it maketh no matter before God what meate we eate, byeause he graunteth vnto vs the free vse thereof as touching our conscience: but yet that this libertie is subiect to Charitie in externall vsurpation. Therefore it was no good argument of the Corinthians, in that of parte they gathered the whole: For the reason is included in the vse of Charitie. It is certayne then that meate dooth not commende vs vnto God: the which Paule confesseth, but he sayth, that Charitie is commended vnto vs by God, the which to neglect, displeaseth hym. Rom. 14. 17.

Neyther if we eate, do we abounde. He speaketh not of the abundance or fulnesse of the belly: for he which hath dyned, hath his belly better filled than he which hath not broken his fast: but we are neuer a whit the more righteous eyther by eating or by abstayning. Furthermore he speaketh not generally of all abstinence, nor of euery kinde of eating. For intemperance and excesse doo displease God: but a temperate meane and sobrietie pleaseth hym. But let vs knowe that the kingdome of God which is spirituall, dooth not consist in these externall obseruations: And therefore they are things indyfferent and of no wayght before God. And although he lyng in this of the person of others by a figure called *Anthypophora*, yet notwithstanding he graunteth it to be true: For it is taken from his doctrine which we touched euen now.

9. But take heede that your libertie. Hee leaueth the libertie vntouched: but her tempereth the vse in such wise,

as it might not offende the weake. And he expressly prouideth for the weake, that is, for those which as yet were not well stayed in the doctrine of godlinesse. For, bycause they haue bene alwayes woont to be contemned, the Lorde will and commaundeth that regard be had of them. And withall hee sheweth that we neede not care for those stronge Giantes, if they tyrannycally go about to make their libertie subiect vnto their will: bycause we be not afearde to offende those whiche are not through infyrmitie drawen to sinne, but doo greedily take that to themselues which they reprehend. What he meaneth by offence, we shall see anon.

10. For if some man see thee which hast knowledge. Hereby it dooth more euidently appeare what libertie the Corinthians tooke vnto them selues: for when the wicked make any solemne banquet for their Idolles, they came boldly thyther to take part with them of their Sacrifyce. Nowe the Apostle sheweth what euyll myght come thereof. But whereas in the fyrst part of the verse, for these woordes, which haste knowledge, I haue put, What knowledge soeuer thou haste: And in the second part haue put betweene (Which is weake,) this woorde (Notwithstanding:) I could not doo it to make the mynde of Paule euident. For hee vseth a kynde of graunting: As if hee shoulde say, Let it be that thou hast knowledge: but hee whiche seeth thee, althoughe hee haue no knowledge at al, is by thy example imboldened to heare the same: and without an author hee woulde neuer haue proceeded so farre. But nowe hauing gotten one to imitate, he thinketh that hee hathe gotten a sufficient excuse by his imitation: when as notwithstanding hee dooth the same with an euyll conscience. And I am not ignorant howe other expounde this: for by offence they vnderstande, that the rude and ignorante being led by example, thinke that they doo thereby some great seruice vnto God. But this imagination is farre from the meaning of Paule. For he reprehendeth them (as I sayd) bycause they imboldened the ignorant in such sort, that ran headlong against their conscience, to enterprise that whiche they thought was

Example for euill, a daungerous thing.

not

not lawfull for them.

11. And so through thy knowledge shall the weake brother perishe? Beholde here what a greeuous euyll that is, which men commonly make small account of: namely the taking of any thing in hand with a doubtfull conscience. For the marke whereunto we ought to frame our selues during our whole lyfe, is the wil of God. This therefore is one thing whiche dooth defyle all our actions, namely when we stumble at the will of God: the which we doo not onely by externall woorke, but also by the cogitation of the mynd, when as we dare doo all things euen agaynst our conscience, although the thing whiche we doo, of it selfe is not euill. Therefore let vs remember that we runne headlonge to destruction, so often as we go forward in any thing agaynst our conscience. I reade this sentence Interrogatiuely, as if the Apostle shoulde saye, Is it reason and meete, that thy knowledge shoulde bring the cause of destruction to thy brother? Doost thou therefore knowe what is ryght, that thou mayest destroy another? And he setteth downe this name (Brother) to condemne thy proud inhumanitie: In this sense, hee is in deede weake, whom thou contemnest, but yet thy brother: for God hath adopted hym. Therefore thou art cruell which hast no care of thy brother. But that which followeth is yet is more vehement, when he sayth, that these ignorant and weake ones are redeemed with the bloud of Christ. For there is nothing that beseemeth men woorse than to tread vnder foote their saluation, who are redeemed with so great a price, that Christ himselfe did not let to dye for those weaklings, to saue them from destruction. A sentence woorthy to be had in remembrance, whereby we are taught how greatly we ought to esteeme the saluation of our brethren, yea of euery one of them, seeing that Christ shed his bloud for them all.

12. When ye sinne so agaynst the brethren. For if so be the soule of euery weake one be the price of Christs blud, he which for a morsel of meate doth throw his brother into death againe, whom Christ hath redeemed, dooth shewe how little account he maketh of the bloude of Christ. Therefore the contempt of such a one is open contumely against Christ.

How the weake conscience is wounded, we haue shewed already, namely, when any man is imboldened to do euyll.

13. Wherefore if meate offend my brother. To the ende he myght the more seuerely correcte theyr contemptuous licence, he pronounceth that they ought not only to abstaine from one feast, rather then a brother should be hurt: but also that they ought to forsake the eating of flesh al their lyfe tyme: and he dooth not only geue commaundement concerning the thing which ought to be done, but affyrmeth that he would doo the same hymselfe. Howbeit, it is a *Hiperbolicall* speache: bycause it is scarse possible for a man to astayne from flesh all his lyfe tyme, if so be he lyue after the common manner of men: but his meanyng is, that he would neuer vse his libertie, rather than he woulde be an offence to the weake. For it is neuer no lawfull vse, which is not measured by the rule of charitie. I would to God that they would marke this well, which so referre all things to theyr commoditie and profyte, that they will not forgo one heare of theyr ryght for theyr brethrens sake: and that they would marke not only what Paule teacheth, but also what he prescribeth by his example.

Seeing therefore he which was an Apostle of Christ, and therefore farre more excellent than we, did not refuse to submit hymselfe so much vnto the brethren: what one is there among vs, that ought not take vppon hym the same condition? But howe harde soeuer this doctrine is to be kepte, yet notwithstanding in sense it is easie, sauing that somme haue corrupted the same with fonde gloases, and other some with wicked cauylles also. Bothe erre in the woorde of Offence.

For they take this woord offende, in stede of, to runne into the hatred, displeasure, and offence of men, or which is all one, to doo that thing which displeaseth them. But it euidently appeareth by the texte, that it is nothing els than by example that is euil, as by a barre, to hinder a brother from his ryght course, or els to geue him cause to fall. Paule therefore disputeth not here of the retayning of mens fauour, but of the helping of the weake, lest they fall, and of the wyse guiding them, lest they go out the of ryght way.

But

But the first (as I sayd) are foolishe: the other also are wicked and impudent. They are foolish, which teache vnto Christians almost no vse at all of things indifferent, lest they offend the superstitious. Paule, say they, forbiddeth here all those thinges whereof offence groweth: but to eate flesh on the Fryday, is not without offence: Therefore we must abstayne not onely when the weake are present, but also without exception: for it may be that they wyll afterward be instructed. I omit their mistaking the woord of offending: but in this they are deceyued, bycause they consider not that Paule dooth here enuey agaynst those, which doo out of tyme abuse theyr knowledge before the weake, whom they neglect to teach. Therefore reprehension is cut of if so be doctrine go before. Furthermore, Paule dooth not commaund vs to diuine or foredeeme whether the thing which we doo will turne to offence, except it be when there is present perill. I come to other, There are also false *Necodemusses*, who vnder this pretence or excuse doo apply themselues to the wicked in the participation of Idolatrie: and being not contented to excuse their owne euyll dooing, they would bring others also to this necessitie. There can nothing be spoken more plainly to condemne their peruerse dissembling, than that which Paule teacheth here, namely that all they doo great iniury both to God and to men, which allure the weake to Idolatrie by their example. Notwithstanding they take vnto them this buckler, to shewe that superstitions were to be suffered in the hartes of the weake, and that they must go before them to Idolatrie, lest the free reprehending and disallowing of Idolatrie, doo offend them. Wherefore, I wil not doo vnto them so much honor, as to spende the tyme in refelling their impudencie: only I admonish the readers to compare the time of Paule with our time, and thereby they shal iudge whether it be lawfull to come to the Masse, & to other abhominatiõs, with so great offence of the weake.

(.*.)

The nynth Chapter.

1. Am I not free? Am I not an Apostle? Haue I not seene Iesus Christ our Lord? Are ye not my woorke in the Lord?
2. If I be not an Apostle to other: yet am I vnto you. For the seale of my Apostleship are ye in the Lord.
3. This is my defence to them that aske me.
4. Haue we not power to eate and drinke?
5. Eyther haue we not power to leade about a sister to wife, as well as other Apostles, and as the brethren of the Lord, and Cephas?
6. Eyther I onely, and Barnabas haue not power this to doo?
7. Who goeth a warfar any tyme at his owne coste? Who planteth a Vineyard, and eateth not of the fruite? Who feedeth a flocke, and eateth not of the mylke?
8. Say I these things after the manner of men?
9. Or sayth not the lawe the same also? For it is written in the lawe of Moses: Thou shalt not mosse the mouth of the Oxe that treadeth out the Corne. Doth God care for Oxen? Deut. 14. 14.
10. Either sayth he it not altogether for our sakes? For our sakes no doubt this is written: that he which eareth, should eare in hope, and that he which throsheth in hope, should be partaker of his hope.
11. If we sowe vnto you spiritual things: is it a great thing, if we reape your carnal things?
12. If others be partakers of this power ouer you, wherefore not we rather? Neuertheles we haue not vsed this power: but suffer al things, lest we should hinder the Gospell of Christ.

Am

AM I not free. Heere hee confyrmeth that in verye deede whiche hee had sayd before, that hee would neuer all his lyfe long eate fleshe, rather than hee would offende his brother. And withall hee sheweth, that hee requyreth no more of them, than that whiche he hymselfe would doo. And this naturall equitie prescribeth, that euerye man should beare hymselfe that burthen which he layeth vppon another. But specially let the Christian teacher bynd hymselfe to this necessitie, that he alwayes remember to confyrme his doctrine by the example of his lyfe. We knowe by experience that the same which the Apostle requyreth of the Corinthians, is verye greeuous vnto vs: namely that men should abstayne from theyr lawfull libertie, For theyr brethrens sake. He should hardly haue gotten this at theyr handes except he had fyrst shewed the way hymselfe. And he had taken vppon hym to doo the lyke in tyme to come: but bycause in promising for the tyme to come, he had not certifyed all men, he nowe alleadgeth what he hath done alreadye.

And he bringeth a notable example, that he forsooke that libertie which otherwyse he myght vse, onely for this cause, that he myght not geue occasion to false Apostles, to speake euyll of hym: when as he rather desyred to get his liuing with his handes, than to be sustayned and releeued at the Corinthians charge, to whom he preached the Gospell. And he prosecuteth at large that Apostolicall ryght concerning the receyuing of exhibition and mayntenaunce: partly that he myght moue them the more to remit and forgo many things for theyr brethrens sake by his example, bycause they were holders fast of their ryght more than was conuenient: and partely that he myght expresse more euidently the iniquytie of those cauyllers, which sought matter to sclaunder thereuppon, which was farre from all reprehension: And he speaketh interrogatiuely the more to byge the cause.

This speach, Am I not free? is generall. When he addeth, Am I not an Apostle? he toucheth libertie in parte, As if he shoulde saye, if I be an Apostle of Christ, why shall my condition be woorse than others? Therefore he proueth his libertie, bycause he is an Apostle. Haue I not seene Iesus Christ? He addeth this, to the ende he might not be thought inferior to the reste of the Apostles in any parte. For the wicked and malicious alwayes barked at hym, that what authoritie soeuer he had concerning the Gospell, he had receyued the same at the handes of men, forsomuch as he neuer sawe Christ. And it is very true, that he was not conuersant with Christ in the world: but Christ appered vnto hym after his resurrection: and it is no lesse to see Christ in immortall glorie, than in the humillitie of mortall flesh.

Act. 9. 3. Act. 22. 6. He maketh mention also of this vision in the fyftene chapter following: and mention is made twyse of the same in the Actes of the Apostles. Therefore these woordes serue to proue his calling: bycause although he was not appoynted to be one of the twelue, yet notwithstanding no lesse was the authoritie of that degree which Christ proclaymed from heauen.

Are ye not my woorke in the Lord? Now by the effecte he proueth his Apostleship, bycause he had woonne the Corinthians to the Lord by the Gospell. And this is greate which Paule challengeth to hym selfe, when he calleth his woorke their Conuersion: for it is as it were a new creation of soule. And how shall this agree with that which the Apostle set downe before in this his Epistle, He which planteth is nothing: and he which watereth is nothing? I answeare, Bycause God is the efficient cause, man by his preaching is the instrument, the which of hym selfe can doo nothing: we must alwayes so speake of the efficacie of the ministerie, that the whole prayse of the woorke must be ascribed to God alone. But sometyme when the ministerie commeth in question, man is compared with God: and then this standeth in force, He which planteth is nothing: and he which watereth is nothing. For what shall be left vnto man, if he diuide stake with God?

Question. 1. cor. 3. 7. *Answeare.*

Where-

Wherefore the scriptures, in respecte of God, attribute nothing to the ministers. But when the ministerie is spoken of symply, without any comparison with God, then is the efficacie thereof commended and extolled with notable tytles, as in this place. For then the question is not, what man is able to doo of hym selfe without God, but rather God hym selfe the author is ioyned with the Instrument, and the force of the spirit with the woorke of man: that is to saye, the question is not what man hym selfe can doo by his owne strength, but what God doth by his hande.

2. If I be not an Apostle to other. This is the summe, which tendeth to this effecte, that he might establish his authoritie among the Corinthians without all controuersie. If there be any, sayth he, which doubte of my Apostleship, yet you ought not in any wyse to doubt of the same. For seeing by my ministerie I haue planted your Church, eyther ye your selues are not faithfull, or els ye must needes acknowledge me to be an Apostle. And least he might seeme to leane vppon woord, he sayth, that the matter it selfe is playne to be seene: bycause God had sealed his Apostleship with the fayth of the Corinthians. And if any man do obiect that this also dooth belong to false Apostles, whiche gather vnto them heapes of disciples: I answeare, that first of all, pure doctrine is required, that the Apostle haue the confirmation of his ministerie before God from the effect.

Therefore deceyuers and false teachers can take no occasion hereof to lyke of them selues, if so be they deceyue the simple people with their lyes: yea though whole realmes and kingdomes. And although they which do not sincerely preach the Gospell, doo sometyme by occasion aduaunce the kingdome of Christ: (as it is sayd to the Philipians: yet notwithstanding Paule dooth not without cause gather of the frute, that he is sente of God: For such was the building of the Church of *Corinth*, wherein the blessing of God euidently shined, as it serued very much to seale and ratify the office of Paule. Phlip. 1. 15.

3. This is my defence to them. Beside the principall cause which he hath now in hand, he seemeth also by the waye to

go

go about to beate downe their cauils, which sought to disable his calling, as if he had bene (as we commonly terme them) some hedge preist. My woont, sayth he, is to appose you for a buckler, if any man go about to diminish the honor of my Apostleship. Hereuppon it followeth that the Corinthians were iniurious and enemies vnto them selues, if so be they did not acknowledge hym to be suche a one: for if so bee their faith was a solemne testification of Paules Apostleship, and a defence against sclanderous cauillers, his Apostleship could not be ouerthrowen, but their faith also must needs with the same be made voyde.

4. Haue not we power? He intereeth vppon that which is spoken alredy, that it was his right to receyue at their handes his mayntenance and releefe: For Paule did eate and drinke, but not at the cost and charge of the Church. This therefore was one libertie which he let passe: the other was, that he had not a wyfe which should be mayntayned also by publique stypendes. Howbeit *Eusebius* gathereth of these woordes, that Paule had a wyfe, whom he lefte in some place, that she might not lie a burthen to the Churches: but his conieture is amisse. For he might bost of this, and yet neuertheless be a virgin. And whereas he calleth a Christian wyfe by the name of a sister, first he doth thereby declare, how fyne and amiable the coniunction ought to be among godly couples, which are tyed together with a double knot. Secondly he sheweth also how great modestie and honestie there ought to be betwene them. Hereby also we may gather how lawfull a thing wedlock is for ecclesiasticall ministers. But I passe it with silence, bycause the Apostles vsed the same, of whose example, we wil speake anon. But here Paule teacheth generally what is lawful for all men.

5. As well as other Apostles. He tyeth also the common vse of other things to the Lords permission. And to the ende he might amplifie the more, that abstinencie from his right and libertie, he proceedeth by degrees: in the begynning he bringeth foorth Apostles: then he addeth: yea the brethren of the Lord them selues, vse the same without difficultie: And Peter, who by the consent of the rest was counted chiefe, refuseth not that libertie. By the Brethren of the Lord, he vnderstandeth Iohn and

James, which were counted pillers, as he sayth in another place. And he calleth them brethren, according to the vsuall manner of the Scripture, which were of his alliance. But if any man go about hereuppon to set vp a Popedome, he shall deserue to be laughed to scorne. We confesse that Peter was acknowledged cheefe among the Apostles, as it is alwayes necessarie in euery congregation and companie there be some to go before the rest: and they of their owne accorde reuerenced Peter for those notable gyftes that were in hym: euen as it is meete to haue all men in estimation and honor, which excell others in the graces of God. But that superioritie was not a Lordship or prerogatiue: naye it had no māner of lyknes or cōgruence with domination. For as he had the preheminence amongest others, so also he was subiect to his fellow companions: and it is one thing to haue the superioritie in one Church, & another thing to chalenge to hym self, rule & dominiō, & kingdome ouer the whole world. Howbeit, to graunt all these things concerning Peter: what maketh this for the Pope? For as *Matthias* succeeded *Iudas*, so some *Iudas* might haue succeeded Peter. And we see that for the space of these fourescore and ten yeres with the vantage, there hath not bene one among the number of Peters pretended successors, that hath bene one heare better than *Iudas*. But we haue no place to intreate of them here: reade our booke of institutions. Furthermore we are to note here one thing, namely that the Apostls did not abhorre wedlock, which the popish clergie account so execrable and vnmete for their order. But after their tyme this excellent wisedome sprang, that the Lordes priestes are polluted, if so be they be ioyned in mariage. And at the last it came to this poynt, that Pope *Syricius* was not afeard to call matrimonie the vncleannes of the flesh, in the whiche no man can please God. What shall become of the poore Apostles, which perseuered in this vncleanenes euen till death? But here they haue founde out a notable starting hole: for they saye, that the Apostles forsooke the nuptiall bed, and yet carryed their wyues about with them, that they might be partakers of the fruites of the Gospell, that is, of the publique releefe and exhibition.

Galat. 2.

Peters supremacie.

Pope Syricius calleth matrimonie the vncleannes of the flesh.

As though they cold not be releeued and sustayned by the Churches, except they wandered vp and downe the countrey: and as though it were credible that they would of their owne accord, being constrayned by no necessitie, runne vp and downe the countrey, that they myght lyue idely by releese. For whereas *Ambrose* interpreteth and vnderstandeth these wome to be straungers, which followed the Apostles for the desyre they had to heare theyr doctrine, it is too far fetcht.

7. Who goeth a warfare any tyme at his owne cost? Now by three similitudes taken from the common lyfe of men, he confyrmeth that it was lawfull for hym if he would, to lyue of the common charge of the Churche: thereby to shewe that he challenged to hymselfe no other thing, than that which humanitie it selfe appoynted. The first similitude is taken from the Lawe of martiall affayres, whereby victualles are appoynted at the charge of the Prince for the Soldiers. The second is taken from the dressers of Vines: For the husbandman planteth a Vine, not to loose his labour, but to gather the fruite. The third is of heard kepers: for the heard man bestoweth not his labor for naught, but eateth of the mylke of the flocke, that is to say, he is mayntayned by the profite that commeth thereof. Seeing natural equitie prescribeth this to be most equal and indifferent, who will be so vnryghteous as to denye lyuyng vnto the pastors of the Churche? And whereas it may sometime happen that some men go a warfare at theyr owne proper cost, as in tyme past did the Romans, at what tyme tribute was not geuen, neyther any custome payed: the same dooth nothing at al impugne the woords of Paul: for he only frameth his argument of the common custome, which was in most places vsed.

8. Say I these things after the manner of men? Lest any man should cauill and say, that there was another manner of consideration to be had in the Lords busines, and that therfore he had alledged so many similitudes in vaine: he now sheweth that the Lord hath also commaunded the same. To speake as a man, is sometyme to speake out of the peruerse sense and vnderstanding of the flesh: as in the third to the Romans: but here it signifyeth onely to bring foorth those things which are vsuall among

Rom. 3. 5.

among men, and are of them approued. And that God hym selfe also will recompence with reward the workes of men, he proueth herehence, bycause he forbyddeth to moosell the mouth of the oxe that treadeth out the corne: and that he may apply the same to the present cause, he sayth, that God is not careful for oxen: but that the same pertayneth rather to men. First it may be demaunded, why he made such speciall choyse of this place, seeing he had places in the lawe that were much more manifest: as in *Deutronomie*, The reward of the hyreling shall not rest with thee all night. But if any man do more depely looke into the other, wherein God commendeth the brute beast, he shall see a greater force. For thereof an argument of the lesse to the more, may be framed thus, that seeing God requireth this equitie to be shewed toward the brute beast, how much more toward man. And whereas he sayth, that God hath no care for oxen, thou must not so vnderstand the same, as though he would exclude oxen from the prouidence of God, seing he doth not neglect the lest sparrow: neyther also as though he would *Allegorically* expounde that precepte: as certaine brayneseycke spirits take occasion hereof to transferre all things to *Allegories*: and so of dogges, they make men: of trees, angels: and thus by dallying with the whole Scripture, they peruert the same. But the sense and meaning of Paule is simple, As, that the Lord commaundeth humanitie to be shewed euen toward oxen, and yet not so much for the oxens sake, as for the regarde he hath vnto men, for whose sakes oxen were also created. Therefore that clemencie which ought to be shewed toward oxen, ought to be an exercise for vs, to styrre vs vp to shewe humanitie one towards another: according to the saying of Salomon, The iust man hath a care for his cattell: but the vngodly haue cruel harts. Know therfore that God hath no such care for oxen, that he had only a consideration of them in making a lawe: for he had respect vnto men, and his purpose was to acquaynt them with equitie, lest they should deceyue the labourer of his reward. For the labor of the oxe is not the chefest thing in plowing or in treading out the corne: but the principall office belongeth to the man, by whose industrie the oxe is applyed to his work. Therefore that which he addeth, He which eareth, ought to eare

Deut. 24.14.

Prouerb. 12.10.

in

in hope. &c. is an exposition of the precepte, as if he shoulde saye, that it is generally extended to euery reward of labour.

10. That he which eareth, should eare in hope. He expoundeth here the former precepte: therefore he sayth, that it is vnmete and not equall, that the husbandman in vaine should bestow his labor in earing and treading out the corne: whereas the ende of his labour is, to receyue the fruite. Seeing the case standeth so, we may gather, that the same pertayneth also vnto oxen: but the purpose of Paule was to extende it farther, and specially to apply it vnto men. Now the husbandman is sayd to be partaker of his hope, whē he enioyeth the profit, whē he hath gotten in harueste, that which he hoped for in earing tyme.

11. Yf we sowe vnto you spirituall thinges. There yet resteth one cauill. For it might be obiected, that there is no doubt but that the labors appertayning to this lyfe, ought to haue for their rewarde foode and apparell: and that earing and threshing bring forth their fruite, of the which they are partakers that labor in the same: but that there is another manner of consideration of the Gospell, bycause the fruite thereof is spiritual: and that therefore it becommeth the minister of the worde to demaunde no carnall thing, if he wil receyue the lyke fruite of his labor. Therefore leste any man should cauill thus, he maketh an argument of the more to the lesse, as if he should saye, Although foode and apparrel is not the due and proper fruite, which followeth the worke and labour of the minister, what iniury notwithstanding haue ye, if ye recompence that which is of most excellent price and inestimable, with a sleight and contemptible reward? For looke by how much the soule is more excellent than the body, by so much is the worde of God better than externall foode, seeing it is the foode of the soule.

12. Yf others be partakers of this power. Againe he confyrmeth his right by the example of others. For why should not that be graunted to hym alone, which others tooke vnto them selues as their dutie? For seeing no man had labored more amonge the Corinthians, no man was more woorthy than he. But the Apostle dooth not recite what he hath done, but what he might haue done: by his right, had he not willingly abstained.

But

But we haue not vſed this power. Now he commeth to the roote of the cauſe, that he of his owne accorde did forgo that power whiche no man coulde denye hym: and that he had rather endure all things, than to cauſe the courſe of the Goſpell to be hyndered by his libertie. Therefore he would haue the Corinthians after his example to ſet alwayes this ende before their eyes, leſte they hynder the Goſpell with ſome barre or let. For it was their dutie to performe the ſame which he teſtifyeth of him ſelfe: & here he confirmeth that which he ſaid before, namely that they looke what was moſt conuenient and expedient.

13. Do ye not vnderſtande, how that they which miniſter in the Temple, haue their finding of the Temple? And they which wayte at the altar, are partakers with the altar?

13. Euen ſo alſo hath the Lord ordayned, that they which preache the Goſpell, ſhould lyue of the Goſpel.

15. But I haue vſed none of theſe things. Neyther wrote I theſe thinges, that it ſhould be ſo done to me. For it were better for me to dye, than that any man ſhould take this reioyſing from me.

16. In that I preache the Goſpell, I haue nothing to reioyſe of: for neceſsitie is put vnto me, that wo is vnto me, if I preache not the Goſpell.

17. Yf I do it with a good will, I haue a rewarde. But if I de it againſt my will, an office is committed vnto me.

18. What is my rewarde then? verely, that when I preache the Goſpell, I make the Goſpell of Chriſt free, that I miſuſe not my authoritie in the Goſpell.

19. For though I be free from all men: yet haue I made my ſelf ſeruant vnto all men, that I might win men.

20. Vnto the Iewes, I became as a Iewe, to winne the Iewes: To them that were vnder the lawe, was I made as though I had bene vnder the lawe, to winne them that were vnder the lawe.

21. To them that were without lawe, became I as though I had bene without law (when I was not without lawe

as pertayning to God, but vnder a law as concerning Christ) to winne them that were without lawe.

22. To the weake, became I as weake, to winne the weake. In all things I fashioned my selfe to all men, to saue at the leastway some.

13. Doo ye not vnderstand? It seemeth that the Apostle, besyde the question which he had in hand, stoode longer vppon the rehersall of this matter, that he myght reproch the Corinthians with theyr wickednes, in that they suffered the ministers of Christ to be depraued in so lawfull a matter. For vnles Paule had of his owne accorde abstayned from his libertie, it was to be feared that the passage of the Gospell would haue bene quyte shut vp. This thing the false Apostles could neuer haue obtayned, except ingratitude, which abounded too much in the Corinthians, had opened a way to the Corinthians through their sclaunders. For they ought to haue sharpely repelled those sclaunders: and they shewed themselues to be lyght of credit, that they were ready to reiect the Gospell, if so be Paule had vsed his ryght and power. This contempt of the Gospell, and this inhumanitie agaynst their Apostle, deserued to be sharply reprehended: but Paule hauing gotten another occasion, dooth gently, according to his modestie, reprehend the same, that he myght admonish them without defaming or open noting of them. Agayne, he vseth a newe similitude to proue that he vsed not that power which he had from the Lord. Neyther dooth he borrow examples from any other: but sheweth that it this is the Lordes ordinance, that the Churches yeld vnto their ministers sufficient releefe. Some thinke that there are in this place two comparisons: the first whereof they referre vnto the Lordes Preistes, and the other to the sacrificers to the Gods of the Gentyles: but I rather thinke that Paule according to his manner setteth foorth one thing in diuers woordes. And verely it had bene a weake argument, if it had bene fetcht from the custome of the Gentyles, amongst whom the liuing and reuenewes of preists was not appoynted for foode and apparrell, but for magnificall preparation for kingly pompe, and for most plentifull excesse. They had bene things therefore farre different. Neuertheless I deny not but that he noted sundry kyndes of Ministeries. For

Ministers ought to be mayntayned by their Churches.

the Prieſtes were of the hyeſt order, in the ſecond roome were the Leuites, which were ſubiect vnto them, as it is commonly knowē. But this is not much to the matter. The ſumme is this, The Leuiticall prieſts, were miniſters of the Iſraeliticall Churche: for theſe the Lord appoynted ſuſtenance from out of their owne miniſterie: therfore the ſame equitie ought to be ſhewed at this day towards the miniſters of the Chriſtian Church. And they are miniſters of the Chriſtiā church, which preach the Goſpel. This place is cited by the Canoniſts, whē they go about to proue that idle bellies are to be fed, that they may attend vppon their ſacrifices, but how fondly they doo it, I leaue it euen to the iudgement of children. Whatſoeuer is ſet downe in the Scriptures concerning the mayntayning of Miniſters, or the giuing of honour vnto them, they take by and by and weſt the ſame to theyr owne profyte. But I admoniſhe the readers to weigh and conſider the mynde of Paule. He proueth that the Paſtours which labour in preaching the Goſpell, are to be mayntayned and nouriſhed: bycauſe the Lorde in olde tyme aſſygned lyuing to the Prieſtes, bycauſe they ſerued the Churche. Therefore we muſt note the difference betweene the old and newe Prieſthood. Prieſtes were ordayned in the tyme of the lawe to offer ſacrifices, to ſerue at the Alter, and to take charge of the Tabernacle and Temple: but Miniſters are appoynted at this day to preache the woord, and to Miniſter the Sacramentes. The Lord hath ordeyned no Sacrifyces for his holy miniſters to occuppy themſelues in: there are no Altars appoynted for them to ſtande at to offer ſacrifyces vppon. Therefore it appeareth howe fond they are which draw this ſimilitude from Sacrifyces to any other thing than to the preaching of the Goſpell. But rather we maye eaſily gather of this place, that all Popiſhe Prieſtes from the head to the foote, are theeues and robbers, which deuoure the lyuings and reuenewes appoynted for true and godly Paſtors, when as they in duetie deſerue nothing.

For what Miniſters dyd the Apoſtle commaunde to be fed? Thoſe which are diligent in Preaching the Goſpell. But by what ryght and compaſſion doo the Maſſe Prieſtes require theyr lyuing? Bycauſe they ſing and ſacrifice. And yet God

hath commaunded them no such thing. It is euident then that they take away the rewarde that belongeth to other men. But when, he sayth, that the Leuiticall Priestes were partakers of the Altar, and that they did eate or lyue by the temple, by a figure called *Denomination*, he vnderstandeth the gifts which were offered to God. For they chalenged the holy sacrifices to them selues wholly: and of the lesser sacrifices, they had the ryght shoulder with other partes, beside the tenthes, oblations, and first fruites.

15. Neyther wrote I these things. Bycause he myght seeme to seeke for rewardes in tyme to come at the Corinthians handes, he taketh away that suspition: and protesteth that he is so farre from desyring any such thing, that he rather wished to dye, than to loose this glory, namely, that he bestowed his labor freely vppon the Corinthians. Neyther is it marueyle that he esteemed so much this glory, vppon the which he sawe the authoritie of the Gospell in some parte to stande. For so he had geuen occasions to the false Apostles to tryumph ouer hym: whereuppon it was to be feared, that he being contemned, the Corinthians would haue receyued those with great lyking. So greatly hee preferred the Libertie of aduauncing the Gospell, euen before his owne life.

16. In that I preache the Gospell. To the ende he myght shewe how weyghtie a thing it is, that he had not lost this glory, he declareth what would haue come to passe, if he had executed his ministerie only: namely, that by this meanes he should haue done nothing else, but that which the Lord had inioyned hym by precise necessitie. In dooing whereof he denyeth that he had any cause of reioysing, seeing he could not auoyde the same. But it may be demaunded what glory he meaneth here, for in another place he glorieth, that he had bene conuersante in the office of teaching with a pure conscience. I answeare, that hee speaketh of that glory which he myght oppose agaynst the false Apostles, when they sought to haue a cloke to deprauе: as more euidently shall appeare by that which followeth. But this is a notable sentence, whereby first we learne, what manner of calling and how straycht a bonde there is in Mynisters: secondly, what the Pastorall office will beare, and what it conteyneth in it selfe.

Question.

Answeare.

Therefore

Therefore let not hym which is once called thinke that he is any more free, that he may pull backe his foote when he lyst, if perhappes he be wearyed with tribulations, or pressed with iniuries. For he is dedicated to the Lorde and to his Church, and is tyed with a holy knot, which to breake, is great wickednes. As touching the second, he affyrmeth that a curse is prepared for hym, vnles he preach. Why so? Namely, bycause he is thereunto called, and therefore is vrged with necessitie. How then shall hee whatsoeuer he be escape this necessitie, which succedeth him in his office? What māner of successiō of the Apostles is there thē in the papacie and in the Mytred Bishoppes, which thynke that there is nothyng that woorsse beseemeth their person, than the office of teaching.

He which is called into the Mynisteri may not start free the same.

17. If I doo it with a good will. That which before he called glory, he calleth now a rewarde, although some doo otherwyse interpret it: namely, that there is a rewarde set before all men, which doo faythfully and with their whole hart execute theyr office: But I by one that dooth his woorke with a good will, vnderstand hym, which behaueth hymselfe so cheerefully, that hauing only a desyre to build, letteth nothing passe which he knoweth will be profitable for his Church: euen as on the contrary parte he calleth them vnwillling, which doo nothing but by necessitie: but they doo wickedly, bycause not willingly. For this is alwayes seene, that he which carefully taketh any woorke in hande, dooth willingly take vppon hym all those things which being pretermytted, they myght hynder the effect of the worke. So Paule being willing, did not only teach diligently: but also omitted nothing which he knew to be apte and necessary to further his doctrine. Wherefore this was his rewarde, and thys was his glorye, that he did forgoe with a willinge minde his ryghte, bycause he would gladly and with a feruent zeale proceede in dooing his duetie. But if I doo it agaynst my will, an office is committed vnto me. Howsoeuer others expound these woordes, this, in my iudgement, is the true and proper sense, that his obedience and seruice is nothing at all acceptable vnto God which performeth the same sparingly, and as it were with an yll will. So soone therefore as God hath commaunded to doo any thing, we deceyue our selues, if we thinke that we haue discharged

Willingnes is required in a preacher.

the same very well, when we doo grudgingly perfoyme the same. For the Loyde requyreth cheerefull ministers, which reioyce in obeying him, and declare theyr cheerefulnesse, by theyr readinesse to perfoyme. In conclusion, Paule meaneth that he shall then fully satisfy his calling, if willing and with a diligent care he doo his office.

18. What is my rewarde then? He concludeth of that which went before, that his gloyy consisteth in this, that he freely serueth the Corinthians: bycause therby it appeareth that he doth willingly discharge his office of teaching, bicause he diligently remoueth away all barres and lets from the Gospell: and being not contented that he had taught, he seeketh by all manner of meanes to furder his doctrine. This therefoye is the summe: I must of necessitie preache the Gospell: the which if I doo not, woe is me: bicause I withstand Gods calling. But it is not pnough foy me to preach, except I doo the same gladly: foy he which fulfylleth the commaundement of God against his wyll, dischargeth not his duetie as it becommeth hym. But if I doo willingly obey God, then is it lawfull foy me to gloyy. Wherefoye it was necessarie foy me to make the Gospell free, oy to preache the same freely, that of right I myght gloyy. The Papistes leane to this place, to stablishe theyr dreame concerning woorks of supererogation. Paule, saye they, satisfyed his office in preaching the Gospell: And he addeth of his owne accoyd somewhat to the measure: Therefoye he added somewhat moye which he needeth not, foy he distinguisheth betweene voluntarie and necessarie. I answeare, that Paule of his owne accoyd proceeded further than the oydinarie calling of Pastoys would beare: bycause he tooke no stypende which the Loyd permitteth to Pastoys to take. But seeyng it was part of his duetie, to preuent all such stumbling blockes as he foyesawe: and perceyued that the course of the Gospell shoulde be hyndered, if he vsed his libertie: although the same was extraoydinarie, yet notwithstanding I saye, that he perfoymed no moye towardes God than he ought. For I demaunde if it be not the part of a good Pastoy, to take away all offences, so much as in him lyeth: againe I demaund, what other thing did Paule? There is no cause therefoye why we should imagine that he yelded

Woykes of supererogation.

vnto

vnto God any thing which was not his dutie: seeing he did no other thing but that which the necessitie of his office required, although the same necessitie was extraordinary. Let therefore that imagination cease, how that we can make amendes to God for our faultes by woorkes of supererogation: yea, away with the very name it selfe, for that it is full of diuelish pride: this place is wrested amisse to this sense. But generally this error of the Papistes is thus refelled. What woorkes soeuer are comprehended vnder the lawe, are falsely called woorkes of supererogation, as may playnly appeare by the woordes of Christ, When ye haue doone all those things which are commaunded you, say ye, we are vnprofitable seruants: we haue doone but that which was our dutie to doo. Luk. 17. 10. And we confesse that there is no good woorke, nor acceptable vnto God, which is not comprehended vnder the lawe of God. This second I proue thus: There are two orders or degrees of good woorkes: for all things are eyther referred to the worship of God, or else to charitie. Two degrees of good woorks. And nothing pertayneth to the worship of God, which is not contayned vnder this commaundement, Thou shalt loue the Lord thy God with al thy hart, with al thy soule, and with al thy strength: also there is no dutie of charitie which is not required by this precept, Loue thy neyghbour as thy selfe. But whereas the Papistes doo obiect, that it may be that a man by distributing the tenth parte of his reuenewes, is accepted of God: and thereuppon they inferre, that if he proceede and bestowe the fyfth parte, that then he dooth geue an ouerplus. But the solution of this theyr argument is easely made. For in that the woorks of the godly are allowed, the same commeth not by theyr perfection, but bicause imperfectiõ & defect is not imputed. Wherfore if they do a hundred fold more than they doo, they cannot so go beyond the mark of theyr indetted dutie. That I misuse not my authoritie in the Gospell. Hereby it appeareth that the vse of our libertie, which causeth offence, is an inconuenient & vntymely licence and abuse. Therfore a rule is to be obserued, lest we geue occasion to offences. And this place confyrmeth that better which I spake of euen now, namely, that Paule bestowed nothing which the scope of his office dyd not requyre, bicause the libertie graunted of God, ought not by any maner of meanes to be

drawen into abuse.

19 For though I be free from all men. Hitherto he hath shewed by one particular example how diligētly he hath applied him selfe to the weake, & now he addeth a general clause, & afterwarde repeateth more particulars. This is the general part, that although he was vnder no mans power, yet notwithstanding he liued as subiect vnto all men: & willingly of his owne accord he became subiect to the weake, from whom he was free. The particulars are these, that among the Gentiles he behaued himselfe as a Gentile: among the Iewes, as a Iewe, that is to say, when he diligently obserued the ceremonies of the law among the Iewes, he had no lesse care that he might not offend the Gentiles by the obseruatiō of the same. But how soeuer he framed himself vnto men, yet notwithstanding he was alwayes inwardly like himself, or one manner of mā, before God. To be made al things, is to chaunge himselfe into all formes, according as the matter required, or to take vpon them diuers persons according to the varietie of the men. Whereas he saith, that he was an outlawe, and that he was vnder the law, onely vnderstād the same of the ceremonial part: for that which pertaineth vnto manners, was common as well to the Gentiles as to the Iewes: and it was not lawfull for Paule so far forth to gratifie men. For this doctrine standeth in force in things indifferent onely: as we haue sayd before.

21 When I was not without lawe. The Apostle ment by this *Parenthesis* to mittigate the hardnes of the woord: for at the first shewe it were harde, to heare that he had bene made an outlawe. Therefore lest his woords might be misconstrued, he addeth by waye of correction, that he hath alwayes obserued the law of God, that he might be subiect vnto Christ. Wherby also he doth declare, that he is falsely and wythout cause inuied, euen as if he called men to vnbridled licence, when he taught that they were exempt from the Lawe of Moses. And he maketh playne mention of the Lawe of Christe, to put awaye the vniuste reproch which the false Apostles brought to the Gospell: for he geueth too vnderstand, that there is nothing omitted in the doctrine of Christ whiche serued for the perfect Lawe of leading a godly life.

22. To

22. To the weake, as weake. Now againe he vseth a generall sentence, in the which he sheweth, to what manner of men he applied himselfe, and to what end. He played the Iewe before the Iewes, but not generally before all. For there were many froward and obstinate, whiche through Pharisaicall pryde or malice, wished that Christian libertie were quite taken away: of these he neuer made any such accounte as he did of the weake. For Christ forbiddeth vs to care for such, saying, Let them alone, they are blinde leaders of the blinde. Therfore we must serue the weake, & not the stubborne & obstinate. And the end was, that he myght bring them vnto Christ: and not to serue his owne turne or commoditie, or to retayne their good will. To these a thirde is to be added, how that he framed himself to the weake, only in things indifferent, which are otherwyse in our libertie to be done. Now if we consider what a notable personage the Apostle Paule was, whiche was thus farre abased, ought not wee to be ashamed, which are no body in respect of him, if we being addicted to our selues despise the weake, and wil not voutsafe to graunt vnto them, no not a little? Moreouer as we ought to frame our selues to the weake, according to the commaundement of the Apostle, both in things indifferent, and also to their edification: so they do amisse, who to prouide for their owne securitie, are very circumspect and lothe to offende men, but more specially to offende the wicked than the weake. But they committe double offence, which make not a difference betwene things indifferent, and vnlawfull: and therefore they are not afearde for mans sake to doo those things which the Lord hath forbidden. But this is wicked, bycause they abuse this sentẽce of Paul, to excuse their wicked dissimulatiõ. And if any man remember those three things which before briefly I wanted, hee shall haue matter ynough wherwythall to confute them. Also we must note the woord whiche he putteth downe in the end of the sentence, for that sheweth wherfore he sought to win al men, namely for their saluation. Howbeit the sentence is here generall: but it may be that some like better of the old translation, which as yet is to be found at this day in certayne Greeke bookes. For in this place also he repeateth, That at the leastway I might saue some.

Matth. 15. 14.

Weake brethren ought to be borne withall.

But bycause the sufferance and forbearance of the which the Apostle speaketh here dooth sometyme want successe, thys restraint dooth serue notably for the purpose, that although he did profite wyth all men, yet neuertheles he did not leaue of at the least wyse to seeke the profite of a fewe.

23. And this I doo for the Gospels sake, that I might haue my parte thereof.

24. Perceiue ye not how that they which run in a course, run al, but one receyueth the reward? So run that yee may obtain.

25. Euery man that proueth masteries, abstaineth from all thinges. And they doo it, to obtaine a corruptible crowne: but wee to obtayne an euerlasting crowne.

26. I therefore so runne, not as at an vncertaine thing. So fight I, not as one that beateth the ayre.

27. But I tame my body, and bring it in subiection, lest by any meanes, it might come to passe, that after I haue preached to other, I my self shold be a castaway.

23. That I might haue my part thereof. Bycause the Corinthians might thinke wyth themselues, that this was a speciall thing in Paule, by reason of his office: hee frameth an argumēt of the end it selfe, how that this is common vnto all Christians: For seeing he testifieth that hee sought this thing that he might be partaker of the Gospell: he declareth that all they are vnworthye of the fellowshippe of the Gospell, which doo not lyke wyth hym. To be partaker of the Gospell, is to receyue the fruite thereof.

24. Perceyue ye not, howe that they which runne. Before hee vttered doctrine. And nowe to printe the same in the Corinthians myndes, hee addeth an exhortation. And in effect hee sayth, that it was nothing which they had gotten hitherto, except they constantly persisted in the same, bycause it was not sufficient that they were once entered into the waye of the Lord, except they ranne to the marke, according to the saying of Christ, He that perseuereth to the end, shalbe safe. But he borroweth a similitude of rūning in a race: For as there many enter into the race,

Matth.10. 22. Perseuerance.

race, but onely he is crowned which commeth first to the marke: euen so there is a cause why any man should lyke of hymselfe, for that he is once entered into the race of the Gospell, except he continue in the same vnto deathe. But this is the difference betweene their contentions and ours, for that among them there is but one that winneth, and that hath the price, euen the same that outrunneth all the rest: but our condition is better, bycause there may be mo: seeing the Lord requireth no other thing of vs than that we strongly proceede vnto the marke. Thus one hurteth not another, but they which runne in the Christian race, do mutually helpe one another. The Apostle expresseth this sentence after another sorte in another place: If any man strive, the same is not crowned, except he stryue lawfully. 2. Tim. 2. 5.

So runne that ye may obtayne. This is an application of the similitude. Whereby we learne that it is not ynough for vs that we haue begun, except we runne all our life tyme. For our lyfe is like vnto a race. We must not therfore be weary after a little time, as it were in the midway: but let death onely be the end, and stop of our running. As touchinge the name (*Course*) and as concerning the sundry sorts of races, I say nothing, bycause these things may be fetcht from the Grammarians. And it is commonly known that some races were on horsebacke, and some on foote. But these things are not very necessary to the vnderstanding of Pauls mynde.

Mans lyfe is lyke vnto a race

Death must ende our race, and nothing ells.

25. Euery man that Proueth masteries. Bycause he had exhorted to perseuerance, it rested to shewe what was the manner of perseuerãce. This secõd thing he declareth by a similitude of Chãpions, not drawing the same into generalitie, but keping himself within the compas of it, so far forth as the present cause required, from the which he swarueth not: that is to say, so much as ought to be graunted to the infirmitie of the brethren. And he frameth an argument from the lesse to more, that we are not to be tollerated, if we grudge to abstayn frõ our right: when as the wrastling Chãpions, eating sparingly of their *Coliphium*, doo of their own accord abstaine from all delicates, to the intent they myght be more nimble and prompt to fight: and this they did to winne a corruptible crowne. Wherfore if they so greatly esteeme of a crowne

Coliphium is a kinde of breade whereof the Wrastlers did vse in tyme past to eate, to be more stronge.

crowne of greene leaues, which by and by withereth away: how much ought we to regard the crowne of immortalitie? Wherefore let vs not thinke much to depart from somewhat of our right. We knowe that wrastlers alwayes contented themselues wyth abstinent and moderate dyet, in so much that their diet and manner of life is become a prouerbe,

26. I therfore so runne. He returneth to himselfe, to the end his doctrine might haue the more weight, if he propounded hymselfe as an example. Some referre these woords of the apostle vnto the assurance of hope, as if he had said, I runne not in vayne, neither doo I hazard my labour: byeause I haue the Lords permission which neuer deceiueth. But he semeth rather to me to direct the course of the faythfull aright to the marke, lest the same might be wandring and erroneous: in this sense, the Lord doth exercise vs here with a course and fight: but he setteth before vs a marke whereunto we ought to tende, and prescribeth vnto vs an vndoubted Lawe of wrastling, least we should vnprofitably weary our selues. And he comprehendeth both the similitudes which he had vsed. I knowe, saith he, whyther I run: and like a cunning chãpion, I am careful that I loose not my stroke. These things ought to incourage a Christiã mind to do al the dueties of pietie wyth the better cheere: for it is a great benefit not to wander out of the waye by doubtful bywayes through ignorance.

27. But I subdue my body. The Apostle testifieth here that he dooth not pamper hymselfe, but that he dooth represse his owne affections: the which cannot be, except his body be tamed, and being restrayned of his desires, he accustome the same to obedience, euen like a fierce and vntamed horse. The Moonks of olde tyme going about to obeye this cõmaundement, diuised many exercises of discipline. For they slepte in Celles, they watched much, they eschewed mirthe, and daintye fare, and riche apparrel: but they wanted that which was principal: neither vnderstoode they wherefore the Apostle commaũded this, nor yet remembred that other commaundement, namely, that we should not care for the flesh, to fulfill the lustes of the same. For this is alwayes true which he sayth in another place, that bodely exercise profiteth little: but let vs so far forth chastice our bodies, lest in preuailing

Rom. 13. 14.

1. Tim. 6. 8.

against

against vs, it drawe vs from the duetie of godlines: and lest we beare wyth the same, to the hurte and offence of others. That whē I haue preached to others. Some eppound it thus, lest whē I haue well and faythfully taught others, by liuing wickedly, I receyue the iudgement of damnation at Gods hands. But in my iudgement it is better that we vnderstand hym thus: My life ought to be a certayne rule to others. I seeke therefore so to behaue my selfe, that my manners and woorkes be not contrary to my doctrine: and so to my owne great gayne, and to the great offence of my brethren, I neglect that which I require of others. It may also be ioyned wyth the former sentence after this sort: lest I be defrauded of the Gospel, of the which others by my labor & trauayle are made partakers.

The tenth Chapter.

1. Brethren I would not that ye should be ignorant of this, how that our fathers were all vnder a cloude, and all passed through the sea.
2. And were all baptized vnder Moses, in the cloude, and in the sea.
3. And did all eate of one spirituall meate.
4. And did all drinke of one maner of spiritual drinke. And they dranke of that spiritual rocke that followed them: which rocke was Christ.
5. But in many of them had God no delight. For they were ouerthrowen in the wildernes.

THat whiche he had taught before by two similitudes, he nowe confirmeth by examples. The Corinthians were lasciuious, and reioysed and boasted euen as if they had wonne, or at least as if they had already runne their appoynted race, when as they were scarsely entred into the same. He expresseth this vayne reioysing and trust after this manner: for so much as I see that ye are careless & negligent euen in the beginnyng, I would

would not haue you ignorãt, what happened hereof vnto the people of Israel, that their example may pricke you forward. But bycause in examples the difference ouerthroweth the cõparison, Paul sheweth before, that there is no agreement between vs & the Israelites, bicause he putteth a difference betweene our cõdition & theirs. Therfore when he intended to denounce vnto the Corinthians the same vengeance which happened vnto them, he begynneth thus: I would not haue you to glory in any prerogatiue, as though ye were in greater reputation with God then were they. For they had the same benefites which we enioye at this daye. They had the Church of God euen as we haue it amongest vs at this day: they had the same Sacraments, which were testimonies vnto them of the grace of God: but seeing they abused these benefites, they did not escape the iudgement of God. Feare therefore, bycause the same hangeth ouer your heades in lyke manner. Iudas vseth the same argument in his Epistle.

1. Our Fathers were vnder the cloud. The drift of the Apostle is to shewe that the Israelytes were no lesse the people of God than we are: to the end we myght knowe that we shall not escape the hand of God vnpunished which so sentrely plagued them. For this is the summe: If God spared not them, neyther will he spare vs. For the condition is all one. He proueth this equallitie hereof, for that they were honored with the same markes and badges of Gods grace. For the Sacraments are seales whereby Gods Church is knowen. Fyrst he intreateth of Baptisme: and teacheth that the Cloude which shadowed the Israelites from the heate of the Sunne in the Wyldernes, & directed their course: also their passage through the sea, was to them in sted of Baptisme. He sayth, that there was a Sacrament in the Manna, and in the water which flowed out of the Rocke, bicause it was like vnto the holy supper. They were baptised (saith he) in Moses: that is to say, vnder the ministerie or cõduct of Moses. For (in) is put here, for (vnder) according to the vsual maner of the Scripture: bicause we are baptised into the name of Christ, and not in any mans name: and
1. Cor. 1. 13. that for two causes, namely, bicause we are entred into the doctrine of Christ only by Baptisme: secõdly, only his name is called vpõ, seeing baptisme is foũded vpõ his power alone. Therfore they wer

baptised

Baptized vnto Moses, that is to saye, vnder his ministerie and guidance, as we sayd.

But how? In the cloud, and in the sea. Then they were twise baptized, will some man say. I answeare, that two signes are named, which make one Baptisme agreable vnto ours. But hereof a more harde question dooth arise. For it is certaine that the fruite of these giftes whereof Paule speaketh was temporall. The cloud shadowed them from the scorching heate of the Sunne, and directed them in the waye: these are externall commodities of this present lyfe. In lyke manner the passage through the sea, serued to this ende, that they myght thereby escape the crueltie of *Pharao*, and that they myght be deliuered from the present peril of death. But the profyte of our Baptisme is spirituall. Why then doth Paule make sacramentes of earthly benefytes, and seeketh in them some spirituall mysterie? I answeare, That Paule sought not in vaine any greater matter in such myracles, thā was the externall profyte of the flesh. For although God would profite his people according to the present lyfe: yet notwithstanding this was the principall, to testifie and shewe himselfe to be God, vnto them, in whom eternall saluation was contayned. The cloudes in diuers places are called a signe and token of his presence. Seeing therfore by the same he declared that he was present with them, as with his peculiar and chosen people: there is no doubt but that beside the earthly profyte, they had an argument and sure proofe also in the same of spirituall lyfe. So that the same had a double vse, as had also the passage through the sea: For they had a waye made for them to go euen through the midst of the sea, that they might escape *Pharaos* hand. But wherof came this, but onely bicause the Lord determined by al maner of meanes, to receiue & preserue thē vnder his gard and protection? Thereof then they gathered that God had a care for them, and that their saluation was committed vnto him. Wheruppon also the Passouer which was ordained to celebrate the remēbrance of their deliuerance, was also neuertheless a sacrament of Christ. And why so? Bycause by a temporall benefyte God had appeered to be their sauiour. Whosoeuer weyghеth these thinges, shall fynde no absurditie at all in the woordes of Paule: but shall rather beholde in the spirituall substance and

Obiection. *Answeare.*

Question.

Answeare.

visible

visible figure a notable agreement betweene the Baptisme of the Iewes, and ours. Notwithstanding againe it is obiected, that there is no one woorde concerning these: I cõfesse the same: but yet this is without al doubt, that God by his holy spirit supplyed the defect of external preaching. As we may see in the brasen serpent: the which Christ himselfe testifieth to be a spirituall Sacrament. And yet neuertheles the woord dooth not teache the same playnly: but the Lord, according to hys good pleasure reuealed to the Faythfull that were in hys time, that secret mysterie which otherwyse lay hidde.

Iohn. 3. 14.

Manna a sacrament.

3. And did eate all of one spirituall meate. Now he repeateth the other Sacrament, which was answearable to the holy supper of the Lord. The *Manna*, sayth he, & the water which flowed out of the rocke, did not onely serue to feede the body, but also to nourishe the soules spiritually. It is true, that both were helpes of corporall foode: notwythstanding this is no let but that they might serue also to another ende. Therefore when the Lord did helpe the present necessitie of the body, he did also prouide for the perpetuall vtilitie of mens soules. These twoo are easely reconcyled, were it not that the woords of Christ make the same somewhat difficult, where he maketh *Manna* the corruptible meate of the belly, which he opposeth against the true meate of the soule. That sentence seemeth to differ much from that which Paule speaketh here. But thys knot also may easely be dissolued. It is the manner of the Scripture when it entreateth of Sacraments or of other things, to speake sometimes for the capacitie of the hearers: and so it respecteth not the nature of the thing, but what the auditors thought amisse. So Paule speaketh not of Circumcision alwayes after one manner: for when he considereth the institution of God in the same, he saith, that it was a seale, to seale the righteousnes of faith: & when he disputeth against those which gloried in the outward and bare signe, & reposed a false trust of saluation in the same: he saith, it is the signe of maledictiõ, bycause thereby men bynd thẽselues to kepe the whole law. For he taketh that onely which the false Apostles imagined: bycause he contendeth not against Gods pure & holy ordinance, but against their error. So then, seing the carnall multitude preferred

Iohn. 6. 31.

red Moses before Christ, because he had fedde the people in the wildernes fourty yeares, and considered no other thing in the *Manna* than the foode of the belly, euen as also they sought nothing els: Christ in his answeare dooth not declare what *Manna* signifieth: but omitting all other things, he applieth his speache to the vnderstanding of his hearers: as if he should saye, ye haue Moses in great estimation, and in such admiration, as if he were the most excellent Prophet, because he filled your Fathers bellies in the desert. For ye obiect vnto me this one thing: and ye regard not me, because I doo not satisfye your bellies. But if ye do so greatly esteeme corruptible meate, what will ye thinke of the liuely breade, wherewith our soules are fedde to eternall life? Therefore we see that the Lord speaketh not there according to the nature of the thing, but rather according to the capacitie of the hearers. And Paule respecteth not here the abuse of the wicked, but the ordinance of God. Also whē he saith, that the Fathers did al eate of one spiritual meate, first he sheweth what is the force & efficacie of Sacramēts: secondly he sheweth that the same force was in the Sacramēts of the old law, which is in ours at this day. For if so be *Manna* was a spiritual meate, it foloweth that not bare figures are offred vnto vs in the Sacramēts: but also that the thing figured is truely geuē. For God is not deceitful, neither dooth he fede vs with vaine fantasies. A signe is a signe, & retayneth his substāce, but as the Papists are ridiculous which dreame of a *Metamorphosis*, and of I cannot tel what: so is it not our part to separate the trueth & the figure which God hath ioyned in one. The Papists confounde the thing & the signe: and prophane mē deuide the signes from the thing signified, as *Swinckfeldius* and such like: but let vs kepe a mediocritie, that is, let vs hold the coniunction which the Lord hath set downe, but yet distincte: lest wee transferre amisse that which is proper to the one, vnto the other.

The Second remayneth yet behinde, concerning the similitude of the signes of the old Fathers, with ours. That opinion of the scholemen is commonly knowne, how that the Sacramentes of the old Lawe figured grace, and ours geue grace. Thys place is very apt to confute that error. For he testifieth that the matter of the Sacrament was no lesse exhibited vnto the auncient people than vnto vs.

Therefore

Therefore the *Sorbonistes* doo vngodly fayne that the holy fathers vnder the law wanted the truth of signes. I confesse that the efficacie of signes remayneth vnto vs both more euident, and also more plentiful, since Christ was manyfested in the flesh, than euer the Fathers had the same. So in degree onely there is a difference betweene vs and them: bycause we haue a more plentifull taste of them geuen vnto vs: but they lesse: & not that they had bare figures, & we the very thing. Some expound it, that they together among thēselues did eate of one meate, & will not haue thē to be compared vnto vs: but they consider not the purpose of Paule. For what other thing elle dooth he in this place, than affirme that the old people were honored with the same benefites that we haue, and that they were partakers of our sacraments: lest we standing vpō any prerogatiue, should think our selues to be exempted from those punishments wherwith they were plagued. Howbeit, I will not contend with any mā about this matter: only I shew my iudgement. Neuertheless I am not ignorant what colour they haue, which follow the cōtrary expositiō: that is, that this similitude doth notably agree with that other goyng before, howe that one course was appoynted for all the Israelites, that they all went out of one barriers, and that they all tooke the start together, also that they were all partakers of one hope: but yet that many of them were excluded from the rewarde. But I discussing all thinges more briefly, am not by those reasons moued to forsake my iudgement. For the Apostle dooth not in vaine make mention of two Sacramentes onely, and namely of Baptisme. To what end serue these things, but only to compare them and vs together? If he had continued his comparison in the body of that people, he would haue spoken rather of Circumcision, and of other more knowen and euident sacramentes: but he chose rather the more obscure, bycause they serued better for the comparison betweene them and vs. And otherwise the application which he addeth, could not agree aptly, how that all things which happened vnto them, happened to vs for a figure: bycause there we behold the iudgements of God which hang ouer our heads, if so be we wallowe and continue in the same wickednesse.

Sacraments are more effectually tasted of vs than of the fathers.

4. And the rocke was Christ. Some doo very ignorantly de-

haue these woordes of the Apostle, as if he should say, that Christ was a spirituall rocke, and that he spake not of that rocke, which was the visible signe: For we see that his purpose is to speake of external signes. Whereas they obiect that the rocke is called spirituall, it is friuolous, seeing this Epithete or tytle serueth to no other end, but to teach vs that it was a sygne of a spirituall mysterie: in the meane tyme there is no doubt but that our sacramentes doo agree with those old sacramentes. That which they obiect in the second place is more foolish and childish a great deale. How could, say they, the rocke which stoode fyxed and immouable in his place, followe the Israelytes? as though it were not manifest that the flowing and streaming out of the water is noted vnder the name of rocke, which neuer fayled nor forsooke the people. For Paule commendeth the grace of God, bycause he commaunded the water which was drawen out of the rocke, to flowe after the people whyther soeuer they went, euen as if the rocke itselfe had followed them. Now if the meaning of Paule be, that Christ is the spirituall foundation of the Church, wherefore vseth he the verbe of the tyme past? Certaynly it is euident, that somwhat is expressed, which was peculiar vnto the fathers. Away then with this fond imagination, whereby contentious men rather seeke to bewray their impudencie, than to admit Sacramental formes of speaking. But we haue sayd already, that the deliuerance of the things signified, was ioyned with the old Sacramentes. Seeing then that they were figures of Christ, it followeth that Christ was annexed vnto them, not locally, nor in a naturall or substantiall vnion, but after a Sacramentall manner. After this maner the Apostle sayth that the rocke was Christ: for there is nothing more vsuall than the figure *Metonomia* or *Denomination*, when the Sacramentes are treated of. Therefore in this place the name of the thing is transferred to the signe: not bycause it dooth properly, but Figuratiuely agree, by reason of that coniunction wherof I spake. But I do now more sparingly touch this, bicause in the eleuēth Chapter following I meane more largly to handle the same. There resteth yet another question, Seeing now in the Supper we eate the body of Christ & drinke his bloud, how were the Iewes partakers of the same spirituall meate and

Sacramēts of the old lawe were figures of Christe.

Question.

vnke, when as the flesh of Christ was not as yet to be eaten? I
Answeare. answeare, the flesh which was not as yet, was neuertheleſſe meate vnto them. Neither is this any vaine or ſophiſticall ſleight. For their ſaluation depended vpon the death & reſurrection of Christ, & therfore vpon his flesh and bloud. Therefore it was behoofefull that they ſhould taſt of the flesh and blud of Christ, that they might alſo be partakers of the benefite of the redemption. This taſt was a ſecret woorke of the holy Ghoſt, which wrought ſo, that the flesh of Christ although it was not created as yet, was effectuall in them. Notwithſtanding he meaneth that they did eate after theyr manner, which was different from ours: and this is the ſame which I ſayd before, that Christ is now, according to the meaſure of reuelation, more fully exhibited. For at this day there is a ſubſtãtial eating, which at that time could not be: that is to ſay, Christ feedeth vs with his flesh which was offered for vs, and ordeined to be meate for vs, from whence we receyue lyfe.

5. But in many of them had God no delyght. Now we haue the reaſon ſet downe here wherefore the Apoſtle began in the former order, nãely, that we might not arrogate to our ſelues any dignitie or excellencie aboue them, but myght walke in humilitie and in feare: for ſo we ſhall bring to paſſe, that we ſhal not in vaine receiue the light of the truth, and ſo great abundance of graces. God ſayth he, had choſen them all to be his people: but many of them fall from grace. Let vs beware then that the lyke happen not vnto vs, being warned before by ſuch examples: for God will not let vs be vnpuniſhed for that, which he ſo ſeuerely plagued in them. Here agayne it is obiected. If it be true that Hy-
Queſtion. pocrites and the wicked did then eate of the ſpirituall meate, doo the faithles at this day eate of the body of Christ in the Sacramẽt? Some fearing leſt the infidelitie of men myght ſeeme to derogate from the truth of God, teach that the wicked receyue the thing with the ſigne: but here feare needeth not. For the Lord offereth that which he figureth to the woorthy, and to the vnwoorthy: but al men are not ſo capeable of him, that they enioy him. Neuer-
Answeare. theleſs, neyther doth the Sacrament chaunge his nature, neyther yet is any whit of the efficacie thereof taken away. Wherfore in part the Mãna of God alſo was ſpiritual meate to the vnbeleuers:

but

but bycause the mouth of infidels was only carnall, they did not eate that which was geuen them. Notwithstanding I deferre the more large handling of this questiō vnto the eleuenth Chapter following. For they were ouerthrowen in. Here he proueth by the figure that they pleased not God, bycause he shewed the seueritie of his wrath vppon thē, & tooke vengeance vppon their ingratitude. Some vnderstand this to be spoken of all those which perished in the Desert, these two only excepted, *Caleb*, and *Iosue*: but I thinke rather that they only are comprehended, of whom specially he maketh mention anon.

6. These were types vnto vs, that we should not lust after euill things, as they lusted.

7. Neither be ye woorshippers of Images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp agayne to play. Exod. 32. 7.

8. Neither let vs cōmit fornication as some of thē cōmited fornicatiō, & were destroyed in one day. 23. thousand.

9. Neither let vs tempt Christ, as some of them tempted, and were destroyed of Serpents.

10. Neither murmur ye, as some of them murmured, and were destroyed of the destroyer.

11. Al these things happened vnto them for Types, and were written to put vs in remenberance, whom the endes of the world are come vppon.

12. Wherefore let him that thinketh he standeth, take heede lest he fall.

6. These were Types vnto vs. He proceedeth in geuing more expresse admonition, how that the punishmentes which were layed vppon them, doo appertayne vnto vs, to be a lesson and warning for vs, that we doo not in lyke manner prouoke the wrath of God. God, sayth he, by punishing them, hath represented his seueritie vnto vs, as it were in a table, that being taught therby, we may learne to feare. Concerning this woord (Types) I will speake anon: saying that presently I would haue the readers admonished, that I haue not without cause forsaken the translation both of *Erasmus*, and also of the old Interpreters.

For they doo obscure the mynd of Paule, or at the least they do

not playnly expresse the same, how that God hath delineated in that people that thing wherein he instructeth vs. That we should not lust after euill things. Now he reckeneth vp certayne particulers or exãples, that by this occasion he myght reprehend certayne vyces, concerning the which it was profitable for the Corinthians to be admonished. I thinke that the history is here noted, which is set downe in the eleuenth Chapter of the booke of *Numbers*: although some referre it to that which is written in the xxvi. Chapter. The people, when they had bene some whyle sustayned with *Manna*, and falling at the last to loath the same, begamne to lust for those kyndes of meates, whiche they were woont to eate in *Ægipte*. And in this they sinned two manner of wayes: First in that they despysed the singuler benefite of God: secondly, bycause they lusted after varietie of meates and delicates, contrary to the will of God. The Lord being offended with this incontinencie, layed a sore plague vppon the people. Wherupon the place was called the Graues of lust: bicause they were there buryed, whom the Lord had striken. By this example the Lord declared, how much he hateth those lusts which spring from the lothing of his giftes, and from our incominencie: for the same is iustly counted euill and vnlawfull, which exceedeth the measure which God hath prescribed.

7. Neyther be ye Idolaters. Here he toucheth the history which is set downe in the xxxii. Chapter of *Exodus*. For when Moses taried longer in the mountayne than the lightnes of the people cold abyde: *Aaron* was constrained to cast a calfe & to set him vp to be worshipped: not that the people desired to chaunge God, but bycause they would haue some visible signe of the presence of God, according to their carnal sense & appetite. Now bicause God at that time most seuerely plagued this Idolatrie, he declared by this exãple how much he abhorreth Idolatrie. As it is written, the people sat downe. This place is rightly expounded of a few: for they thinke that intẽperãcie caused the people to be wãton & lasciuious: according to the cõmon prouerb, the belly being ful, the dalice beginneth. But Moses speaketh of the holy banquet, that is eaten, which they celebrated in worshipping the Idole. Therfor belly chere and play, were two appendixes or branches of Idolatrie.

Belly chere and play, are al way ioyned with Idolatrie.

For

For it was a vsuall thing as well among the people of God, as among other superstitious persons, to ioyne banquetting with sacrifyce, as a part of the woorshypping of God: at the which it was not lawfull for any prophane or vncleane persons to be present. The Gentyles also ordayned holy playes for theyr Idolles: after the which manner and custome the Israelytes no doubt at that tyme woorshipped theyr Calfe. For this is the crooked and vntoward peeuishnesse of mans brayne, to make a God of all that he lyketh. Therefore the Gentyles fel to this madnesse, that they thought theyr Gods were delyghted with most fylthy syghtes, with vnshamfast and vnseemly daunces, with fylthy and vncleane talke, and with all manner of leaudnesse. Wherefore the people of Israell following or imitating them, hauing made an end of theyr solemne banquet, rose to playe, to fulfyll the woorshyp of theyr Idoll. This is the proper and simple sense. But here it may be demaunded wherefore the Apostle maketh rather mention of banquetting and playing, than of woorshipping? For this was the head and principall part of Idolatrye, the other two were but things accompanying the same onely. I answeare, that the Apostle specially chose that, whiche hee knewe agreed best with the Corinthians. For it is not lykly that they frequented the assemblies of the wicked, to prostrate themselues before the Idolles: but they were partakers of theyr feastes, appoynted for the honor of diuells, neyther did they shun those wicked Ceremonies, which were signes and badges of Idolatrie. Therefore the Apostle dooth not without cause testifie, that the Lord doth expresly cõdemne that in the which they sinned. To be short, he geueth to vnderstand, that thou canst touch no part of Idolatrie, but thou art defiled: and that they shal not clerely escape the hand of God, which haue defiled themselues with the externall signes and badges of Idolatrie.

Obiection.

Answeare.

8. Neyther let vs commit fornication. Now he speaketh of fornication, the lycence whereof was very great among the Corinthians, as histories record: & we may easly gather by that which was spoken before, that they which had taken vppon them the professiõ of the name of Christ, are not quit free frõ this vice. The vengeance which God tooke vpon the offenders in this sinne, ought to

terrefie vs, and admonish vs, how lothsome, impure, and vncleane, lustes are vnto God. For there perished in one day three and twenty thousand, or as Moses sayth, foure and twenty thousand. And although they differ in number, yet they may easly be recõciled. For it is no new thing where there is not a purpose & intent to recken vp exactly and summarily euery part, there to set downe a number which commeth nere or about the iust proportion. As for example, the Romanes appoynted to their hundred, one hundred and two, and yet alwayes named the same a hundred. Seeing therefore there were about the number of foure and twentye thousand ouerthrowen by the hand of the Lord, that is to say, three and twenty thousand and vpward, Moses setteth downe the greater number, and Paule the lesser: and thus in substance there is no disagreement. This storye is set downe in the booke of Numbers. But here yet aryseth another doubt, namely, why Paule imputeth this plague to fornication, when as Moses declareth that the wrath of God was kindled for this cause, to wit, for that the people ioyned themselues to *Baalpheor*. But bycause the begynning of the defection was with fornication, and bycause the children of Israell being not moued and led so much by religion, as they being allured by the inticementes of harlotes, fell into his impietie, what euyll soeuer ensued thereof, was necessarily referred to come and proceede of fornication. For it was the counsayle of *Balaam* that the Madianites should geue their daughters to the Israelites, therby to draw them frõ the true worship of God: but that they so great blindnes, as to suffer thẽselues to be drawen away by the intisimentes of harlots to impietie, was the punishment of their lust. Wherfore let vs learne hereby that fornication is no light sinne, which hath bene so seuerely and by so many meanes punished of God.

Fornication seuerely punished by the hand of God.

Num. 25. 9.

9, Neyther let vs tempte Christ. This part pertaineth to the historie which is described in the one and twentie Chapter of the booke of Numbers. For when the people began to mislike of their long delay, they began to complaine of their state and lot, and to murmur against God, and say, Why hath God mocked vs? &c. This murmuring of the people, Paul calleth temptation, and that not improperly, it is a temptation contrary to pacience. But

Num. 21. 6.

Murmuring is a temptation of God.

what

what was the cause why his people rebelled against God, but only because they being prouoked by their own wicked desire, could not patiently tarry vntyl the tyme came which the Lord had appoynted: Therefore the fountaine of this euill, from the which Paul in this place terreth vs, is impacience, when we wil preuent God, and wil not submit our selues vnder his gouernmēt, but seke rather to bind him vnto our will. This wickednesse God seuerely punished in the people of Israel: & he wil for euer remaine a iust Iudge. If thē we wil not feele the same punishmēts, let vs not tempt hym. This place is notable to proue the eternitie of Christ: for the cauil of *Erasmus* is friuolous, when he turneth it thus, Let vs not tempt Christ, as some of them tempted God. For it is to far stretched to vnderstand the name of God which is not expressed: and it is no marueile that Christ is called the captayne of the people of Israel. For as God had neuer bene fauorable to his, but by the same mediator: so he hath geuen no benefite, but by his hand alone. Also the Angell which appeared at the first to Moses, and which was alwayes with the people in their iorney, is oftentymes named in the Hebrew tongue, a Captaine or Guyde. Let vs therfore assure our selues that the same Angell was the sonne of God, and was euen at that tyme the director of the Church, of the which he was head. As touching the name of Christ, because it hath a notation agreeing with mans nature, did not at that tyme agree with the sonne of God: but is attributed vnto hym by the participation of the proprieties: euen as we reade in another place, where it is said, that the sonne of man came from heauen. Iohn. 3.13.

10. Neyther murmur ye. Some by this vnderstande the murmuring which began when the twelue returned which were sent to vewe the lande. But because that murmuration was not by and by punished with any proper scourge of the Lord, but had only this plague layed vppon them, that they all were excluded from the possession of the land, we must needes expound this place otherwyse. It was a greeuous plague to be cut of from entering into that promised land: but the woordes of Paul, when he sayth, that they were destroyed of the destroyer, expresse another māner of chastisment. I therefore referre the same to the historie which is set down in the sixtene chapter of the booke of Numbers.

For when the Lorde had punished the pryde of *Chorath* and *Abiram*, the people murmured agaynst *Moses* and *Aaron*, as if they had bene authors of the plague whiche the Lorde had layed vppon them. Vppon this outrage of the people, the Lorde tooke vengeance, by sending fyre from heauen, which consumed many of them: to the number of fourtene thousand and odde. Therefore this is a manyfest example of the wrath of God agaynst all rebellious and seditious murmurers at hym. They murmured agaynst Moses: but bycause they had no occasion to be angrye with hym, and were offended with hym for nothing, but bycause hee faythfully executed his office according to the Lordes will: the Lorde hymselfe was assayled with the same murmuration. Wherefore let vs remember that we haue to doo with God, and not with all men, if so be we rebell agaynst his faythfull ministers: and let vs be assured that this presumption shall not escape vnpunnished. By the destoyer, vnderstande the Angell which excecuted the iudgement of God. And to punish the wickednesse of men, he somtime vseth the ministerie of good Angels, and somtime of euill Angels: as appeareth by diuers places of Scripture. But bycause Paule maketh no mention here which of these God vsed, we may vnderstand which we will.

Murmuration plagued.

11. All those things happened for Types. Againe, he repeateth, that all these things happened thus to the Israelites, that they might be Tipes vnto vs, that is to say, exãples, whereby God setteth before our eyes his iust iudgements. And I am not ignorant how curiously some stand vppon these woordes: but I thinke that I haue comprehended the mynde of the Apostle, when I say that we are taught by those examples, as if the same wer liuely depainted before our eyes, what iudgement hangeth ouer the heades of Idolaters, of fornicators, and of the rest of the conteners of God. For they are liuely Images which represent vnto vs the wrath & displeasure of God against such sinnes. This exposition being otherwise simple and true, hath also this commoditie, that it taketh away occasion from certayne phrenticke heades which so wrest this place, that they would proue that there was neuer any thing done in this ancient people, but it was a shadow or Tipe. And

first

first of all they begin with this, that the same people was a figure of the Church: hereuppon they conclude, that whatsoeuer God promised vnto them, or whatsoeuer benefits he powred vppon them, or with what punishments soeuer he plagued them, the same only prefigured that, which ought in very deede to be fulfilled after the comming of Christ. This is a most pestilent dotage, the which doth both greate iniurie to the holy fathers, and also greater wrong to God hym self. For that people was a figure of the Christian Church in such wyse, that it was also the true Church: their condition did so delineat and represent ours, that neuertheles it was euen then the proper state of the Church: those promises that were geuen vnto them, did so shadow and prefigure the Gospell, that they did include the same within them selues: their sacraments serued in such wyse to prefigurate ours, that yet neuertheles according to that tyme also they were true sacraments of present efficacie: to conclude, they had the same spirit of fayth that we haue, who vsed at that tyme rightly, both doctrine and signes.

Therefore those mad men are nothing at all holpen by these woords of Paule, which signify not that the actes of that age were types in such sort, as if there had bene at that tyme no truth, but a certaine vaine stage: but rather (as we haue already declared), they teach simply that those thinges which serue to admonish vs are there depaynted as it were in tables. And are wrytten for our admonition. These woordes are a declaration of that which went before. For he spake nothing in respect of the Israelyts, but for our sakes, that we might commit them to memorie. Neuertheles it cannot hereof be gathered, but that the same punishments were the true and vndoubted scourges of God, which serued at that tyme to correct them: but as God at that tyme declared his iudgements, so he would haue remembrance of them extante to teach and instruct vs. For what could a historie profit deade men? And how could it profyt those that are alyue, except they being admonished by the examples of other men should repente? And he taketh that principle as graunted vnto hym, vppon the which al the godly ought to agree among them selues, namely, that there is nothing set foorth in the scriptures, which is not

profitable

profitable to be knowen. Vppon whom the endes of the worlde are come. He sayth that the endes and lymits of all ages are fallen vpon vs, because the fulnes of all things doth belong vnto this age, because now are the laste tymes. For the kingdome of Christ is the principall scope of the lawe and of all the Prophets. But this sentence of Paule doth not agree with the common opinion: How that God which was more seuere in the tyme of the old Testament, and which was more prompt & ready to punish sinnes, is become now more fauorable, and much more readye to forgeue. And so they iudge that we are vnder the lawe of grace, because we haue God much more gentle vnto vs than had they of old tyme. But what sayth Paule: If God punished them, he will not spare vs. Away then with that error, which mayntayneth God to be more slack now in punishing wickednes. It is to be graunted that by the comming of Christ, the goodnes of God is more plentifully powred vpon men: but what maketh this for the impunitie of wickednes in those which abuse his grace: This one thing only is to be noted, that there is at this day another manner of punishing: because as God in old tyme did more plentyfully poure out his benefites vppon the godly, thereby to make his fatherly loue knowen vnto them, so also he did more by corporall punishments declare his wrath. But now in this more full and perfect reuelation which we haue, he doth not so often plague men with visible punishments, neyther also doth he punish wickednes with such corporal plagues. Cõcerning the which matter thou shalt reade more in our booke of *Institutions*.

12. Wherefore let hym which thinketh he standeth. The Apostle concludeth vppon the premisses, that we must not glory somuch in our first enterance and progresse, that we passe the rest of our race negligently. For the Corinthians boasted and reioyced of their condition, insomuch that forgetting their infyrmitie, they slypte into many greeuous crymes. This was the very same false confidence & truste, which the Prophets in dyuers places reproue in the children of Israell. But because the Papistes wrest this place to stablish their wicked opinion, concerning the contiuall doubting of faith: Let vs note that there is a double securitie. There is one which stayeth it selfe vppon the promisses of God, be-

cause

cause a godly conscience is assured that God will neuer forsake it, and standing vppon this inuincible perswasion, it trympheth without all feare ouer Satan and sinne: yet neuer a whyt lesse myndefull of his owne infirmitie, he resteth hym self vppon God with feare and humillitie, and committeth hym self carefully vnto hym. Such securitie is holy, and cannot be separated from faith: as may appere by many places of scripture. Godly securitie. Rom. 8. 33.

There is another securitie, which springeth of slouthfull negligence, when as men being puffed vp with present gyfts, feare nothing, as though they were without al perill, and in good estate: Whereby it commeth to passe that they lye open to al the assaults of Satan. This is that securitie, from the which Paule calleth the Corinthians, bycause he sawe that they pleased them seleues with a foolish opinion: But he doth not commaunde them to doubt with a carefull mynde concerning the will of God, or to tremble as doubtfull of their saluation, as the Papistes perswade. To conclude, let vs here remember that Paule speaketh here to men that were puffed vp with a wicked confidence & truste of the flesh: & that he doth represse that weaknes which was founded vpon mē, and not vpon God. For after he had praised the soundnes & firmnes of faith in the Colossians, he commaundeth them, hauing taken sure hold vppon Christ, to stande fast, & to be builded & confirmed in faith. Colos. 2. 8.

13. There hath no other temptation taken you, but such as followeth the nature of man. But God is faithful, which shall not suffer you to be tempted aboue your strength: but shal in the middest of temptation make a waye to escape out.

14. Wherefore my dere beloued, flee from woorshipping of Idoles.

15. I speake as vnto them which haue discretion, iudge ye what I saye.

16. Is not the cuppe of blessing which we blesse, partaking of the bloude of Christ? Is not the breade which we breake, partaking of the body of Christ?

17. Bycause that we, though we be many, yet are one bread, and one body, in as much as we all are partakers of one bread.

18. Behold

18. Behold Israel after the flesh. Are not they which eate of the sacrifice, partakers of the alter?

13. There hath no other temptation. Other vse their owne sense: I thinke that this is spoken to their consolation, lest they hearing of such horrible examples of the wrath of God, of the which he had hytherto made mention, they might be confounded with feare, and so dispayre. Wherefore to the ende his exhortation might be profitable, he added, that there was place for repentance: as if he should saye, There is no cause why ye should be discouraged: for I would geue you no occasion to dispayre: neyther hath any other thing happened vnto you, than that which is vsually woont to happen to other men. Other thinke rather that their negligence is reprehended, for that when they were lightly tryed, they did quaile. And in dede the Latine woorde (*Humanum*) is sometyme taken for gentle or moderate. Therefore according to their opinio the sense shalbe this, Did it become you to faynt at so measurable a temptation? But bycause the text doth better hang together, if we saye, that it is consolation, therefore I rather encline thereunto. But God is faithfull. As he commaunded them to be of good cheere in respect of the tyme paste, that he might stirre vp them to repentance: so also against the tyme to come he putteth them in good hope, bycause God will not suffer them to be tempted aboue their strength. And he commaundeth them to haue respect vnto the Lord: bycause temptation though it be neuer so smal, dooth by and by oppresse vs, and we shalbe vtterly vndone, if we trust to our owne strength. He calleth the Lord faithfull, not only bycause he is true in his promisses: but it is as much as if he should saye, The Lord is a trusty and faithfull keeper of those that are his, vnder whose garde ye are in saftie: for he neuer leaueth those that are his, destitute. Therfore seeyng he hath receyued you into his gard, fayth, and protection, there is no cause why ye should feare: so that yee depende wholy vppon hym. For this were a certayne kynde of fruistratyng, if so be he should withdrawe hys helpe in necessitie, or beholdyng the weake to faynt vnder theyr burthen, should prolong the temptations the more. But God helpeth vs two maner of wayes from being oppressed with tẽptations: first by geuyng vnto

Temptation be it neuer so light without Gods ayd, ouerwhelmeth vs.

as strength: and secondly by appoynting a measure to the temptation. The Apostle speaketh cheefely here of the latter: neuertheles he excludeth not the first, namely, That God dooth ease and mittigate temptations, lest by theyr weight we should be crushed to death. For he knoweth the measure of strength which he hath geuen vnto vs, accordyng to the which he tẽpereth the temptations. I take the woord, temptation here generally, for al things which do assayle vs.

15 Wherefore my dere beloued, flee. Now the Apostle returneth to the particular question from the which he had a lyttle dygressed: for lest the simple doctrine should waxe cold among them, he added euer among these generall exhortations which we reade: but now he prosecuteth the disputation which he had begun: That it is not lawfull for a Christian man to make hym selfe partaker of the superstitions of the wicked. Flee, sayth he, from Idolatrie. First let vs see in what sense he hath set downe this woord Idolatrie. He did not suspect the Corinthians of such ignorance or dulnes, as once to thinke that they would with a good will woorship an Idole: but bycause they made no conscience to come into the company of the wicked, and to be partakers of their rytes and ceremonies which were ordayned and constituted for the worshipping of Idoles, he condemneth this their lycence: bycause it geueth a most euill example. It is certaine therefore, when he speaketh here of Idolatrie, he meaneth the externall part of the same, that is to saye, of the profession of Idolatrie. For as God is sayd to be woorshiped by the bending of the knee, and with other signes of reuerence, when as the principall and true woorship of hym, is internall, so also is the case concerning Idoles. For the reason of contraries is alyke. Many labour at this daye in vaine, to excuse by this colour their externall actions, bycause as they saye, their mynde is far from the same: seeing Paule condemneth those actions, for Idolatrie, and iustly. For seeing we owe vnto God, not only the secret affection of the mynde, but also the externall adoration: he that yeldeth the sayd externall adoration to an Idole, doth detract so much from God. Let hym pretende what he will, that he hath another thing in his hart: notwithstanding the woorke it selfe is euident, whereby the lawfull

honor of God is transferred to an Idole.

15. I speake as vnto them that haue discretion. Byeause he was to frame his argument vppon the mysterie of the supper, he styrreth them vp with this final preface, to consider the more attentiuely the waighteynes of the matter: as if he should saye, I speake not among noutces: ye know the force of the holy supper: In the which we are ingraffed into the body of the Lord. How vnseemely a thing is it then for you to enter into societie with the wicked, that ye may growe into one body? And he doth priuily taste in their teeth their rashnes, that they being well taught in the scoole of Christ, flattered them selues in a grosse vice, of the which it was an easie matter to geue iudgement.

16. Is not the cup of blessing which we blesse: Seeing the holy supper of Christ consisteth of two signes, that is to saye, of breade and wyne, he begynneth first with the second. He calleth that the cuppe of blessing, which is appoynted to a misticall blessing. For I do not agree with those, which by blessing vnderstande thankes geuing. I confesse that sometyme it is put in this sense: but neuer in that construction which Paule vseth here. For whereas *Erasmus* vnderstandeth a Prepositiõ, it is too far stretched. But the sense which I follow, is very easie, and contayneth in it no obscuritie. Therefore to blesse the cup, is as much to say, as to consecrate it to this vse, that it may be vnto vs a signe of the Lordes bloude. This commeth to passe by the woord of promis, when according to the institution of Christ the faithful come together to celebrate in this supper or sacramẽt, the remembrance of his death. But the consecration which the Papistes vse, is a certaine magicall coniuration borrowed of the Gentiles, which hath no agree-
1. Tim. 4. 5. ment with the pure ryte of Christians. All things also which we eate, are sanctifyed with the woord of God: as the same Apostle testifieth also in another place. But that blessing is to another ende: namely that we may purely vse the gyftes of God, to the glory of the geuer, and to our owne commoditie. But the ende of the misticall benediction in the supper is, that the wyne be vnto vs no more as common drinke, but dedicated to the spirituall nourishment of the soule, so longe as it is a seale or pledge of the bloud of Christ. S. Paule saith, that the Cup which is thus blessed, is the par-

taking

king of the bloud of Christ. It may be demaunded, in what sense? Set contentions aparte, & it shall be playne inough. It is true that the faithfull are knyt together by the bloud of Christ, that they may be one body. It is true also that such vnitie is properly called in the Greeke tongue, *koinonian*, or partaking. I confesse the same also concerning the breade. I heare furthermore what Paul addeth by and by, as it were by the waye of exposition, That we are made one body, bycause we are partakers together of one breade. But I praye you, whereof commeth that fellowship or partaking among vs, but only bycause we are knyt vnto Christ vppon this condition, that we might be flesh of his flesh, and bones of his bones? For we must first be incorporated into Christ, that we may be vnited in one among our selues. Moreouer Paule doth dispute not only concerning the mutuall fellowship among men, but also of the spirituall vnion of Christ, and of the faithfull: that he may thereof inferre and conclude, that it is intollerable robberie, for them to be defyled with the partaking of Idoles. Therefore we may gather and iudge by the circumstance of the place, that the partaking of bloude, is the societie which we haue with the bloude of Christ, when as he doth ingraffe vs all together into his body, that he may lyue in vs, and we in hym. But now, whereas the Cuppe is called a partaking, I confesse that it is a figuratiue manner of speach, so that the truth of the figure be not taken away: that is to saye, so that the thing it selfe be present, and that the soule be no lesse partaker of the bloude, than our mouthes are of the wyne which we drinke. But the Papistes cannot saye this, That the Cuppe of blessing is the partaking of the bloud of Christ to them. For they haue a diuided and quarter Supper. Notwithstanding if that straunge and forreyne ceremony, may be called a Supper, which is patched together with sundry imaginations and inuentions of men, it scarse retayneth the obscure foote steppe of Christes institution. But to graunte that all other thinges were right, yet notwithstanding this is contrary to the right vse of the supper, that the whole congregation should be depryued of the Cup, which is one halfe of the sacrament. The breade which we breake. Hereby it appereth that

the

the custome of the ancient Church was, to breake to euery man his portion out of one loafe, whereby the vniting of all the godly into the body of Christ might be the better represented before their eyes. And that this manner was long retayned, it appeereth by their testimony, which florished in the Church three ages after the Apostles. But superstition afterward preuayled, insomuch that the Priest chopte into his mouth that breade which no man durste touch with his hande.

17. Bycause that we, though we be many, are yet but one breade. I admonished before, that Paules purpose was not to speake here in maner of exhortatiõ to charitie: but he speaketh this by the way, that the Corinthiãs may know that they ought with externall profession also to imbrace that vnitie which we haue with Christ: forsomuch as we come all together to the signe of that holy vnitie. In these woords he only maketh mention of the other part of the sacrament: and it is the common manner of the Scripture by the breakeing of bread, to signifie the whole supper, by a figure called *Synecdoche*, which putteth part for the whole. Of the which thing the readers were to be admonished by the waye, lest some meanely exercised in the Scriptures, might be troubled with that shamefull cauill which certaine sicophantes obtrude vnto men: as though Paule in naming breade only, went about to defraude the common people of the one halfe of the sacrament.

18. Behold Israell after the flesh. By another example the Apostle proueth that this is the nature of all holy ministeres, to bynde vs by a certaine societie vnto God. For the lawe of Moses admitteth no mã to the bãquet of the sacrifice, but hym which hath rightly prepared hym selfe for the same: I speake not only of the priestes but also of the common sorte of people which did eate of the fragments of the sacrifice. Hereuppon it followeth that all they which eate of the flesh of the sacrificed beast, are partakers of the altar, that is to saye, of that sanctification, which God hath geuen to his temple, and to those holy sacrifices that are offered therein. These woordes (After the flesh) may therefore seeme to be added, that a comparison being made, the Corinthians might more esteeme the efficacie of our Supper: as if he had sayd, If so great force was in the olde figures, and in those Elements

of

of instruction: how great efficacie shall we iudge that there is in our mysteries, in the whiche God doth a great deale more fully shyne vnto vs? Howbeit, in my iudgement, it may more simply be vnderstoode thus, that Paule only would haue the Iewes which were set vnder the lawe to be knowen by this note, from those which were conuerted vnto Christ. Now rested the comparison, namely, if so be the sacrifices of God doo make those that are partakers thereof holy, then on the contrary parte pollution is taken from the sacrifices of Idols. For there is but one God only that sanctifieth: therefore all other straunge Gods doo prophane and pollute. Agayne if so be mysteries doo associate and ioyne the faythful with God, then in like manner the wicked by their superstitious rites linked into the societie of Idols. But before the apostle cōmeth to this, he answereth a questiō which might be obiected. One sanctifying God only.

19. What say I then? That the Image is any thing? or that it which is offered to Images is any thing?

20. Nay, but I say, that these things which the Gentiles offer they offer to deuils, and not to God. And I would not that ye should haue felowshipwith the deuils.

21. Ye cannot drinke of the cup of the Lord, and of the cup of deuils. Ye cannot be partakers of the Lords table, and of the table of deuils.

22. Eyther shall we prouoke the Lord? Or are we stronger than he?

23. All things are lawfull vnto me: but all things are not expedient. All things are lawfull to me, but all things edefie not.

24. Let no man seeke his owne profit: but let euery man seeke anothers wealth.

What say I then? The Apostle after a sort might seeme eyther to reason amisse, or els to attribute vnto Idols somewhat both of essence, and also of power. But an obiection was at hand to be made thus, what comparison is there betweene the liuing God & Idols? God dooth couple vs to himselfe by mysteries, which being graunted, whēce haue Idols which are nothing, so great force that they are able to doo the lyke? Dooest thou thinke that the Idole is any thing? Or that can doo any thing?

He answeareth that he doth not respect the Idols themselues: but that he dooth rather way their purpose which sacrifice to Idols. For therof came that pollution which priuily he had declared before. Therfore he confesseth that the Idole is nothing, he confesseth that it is mere vanitie and ineffectuall that the Gentiles vsurped the solemne Rites of dedications: for Gods creatures are not defiled wyth such toyes: but bycause their end is superstitious and damnable, and bycause their woorke is wicked, he concludeth, that all they which make them selues companions wyth them, are polluted.

20. But I saye, that those things which the Gentiles offer. As if he should saye, I saye not that the Idole is any thing, neither doo I imagine that the same is endued with any vertue: but I saye, that the Gentiles doo offer to the diuell, and not to their Gods: and therfore I iudge their woorke by their wicked and vngodly superstition For we must alwaye consider wyth what mynde any thing is done. He therefore which ioyneth himselfe wyth them, he professeth the societie of the same vngodlines. Wherefore he goeth forward wyth that which he had begun, how that if men had to do onely with God, these things were nothing: but in respect of men they are become vicious: bycause no man sitteth downe at the Idols table, which dooth not shewe hymselfe to be a worshipper of the Idol. But some in this place by this name of diuels, vnderstād the fained Gods of the Ethnikes, according to their common manner of speaking. For when they named Diuels, they vnderstood their semiGods called *Heroes*, & so the woord soumded in the better part. And in *Plato* it is often read for Angels. But that sense should be altogether disagreeing with the mynd of Paule: for his purpose is to teache how grieuous a sin it is, to do any māner of thing which may seme to tende to the worshipping of Idols. Therfore it was agreeing to his purpose not to extenuat, but rather to amplifie the impietie which is in the same. Therefore how fond a thing was it to choose an honest name to set out so great wickednes? It is manifest by the Prophet, that those things are offered to Diuels, which are offred to Idols. In the which place of the Greeke translatiō, which was thē cōmō, hath this woord, Diuels: & this the common vse of the scripture.

Deut. 4. 7.

Wherfore

Wherefore it is more likely that Paule borrowed this speach out of the Prophet, to describe the greatnes of the sinne: than speaking after the manner of the Ethnicks, to eleuate and mitigate that which his purpose was to place in deepe execration. But that which I spake a little before, seemeth greatly to impugne this, that Paule had respect vnto the intent of Idolaters. For their purpose is not to worship Diuels, or fayned Gods made by themselues. I answeare, that both doo well agree: for when men are so vayne and chaungeable in their cogitations, that they wyll geue diuine worshippe to creatures, rather than God alone, this punishment followeth the same, namely, that they serue Satan: for they finde not that meane betweene God and Satan, which they seeke for: but Satan ready offereth himselfe to them to be worshipped, after they are departed from the true God. And I would not that yee. If the name of Diuell were indifferent, how cold were this sentence of Paule: in the which notwythstanding is the greatest weight of seueritie against Idolaters: He addeth the ralon: bycause no man can communicate with God and Idols at once. And there is in all holy assemblies a profession of fellowship. Let vs knowe then, that Christ then admitteth vs to the holy banquet of his body and bloud, if so be we renounce before al sacrilege and robberie. For we must renounce the one before we can enioye the other. O thrise miserable chaunce of theirs, which for feare of displeasing men, are not afraide to pollute thẽselues with vnlawfull superstitions, bicause in so doing they do willingly renounce the partaking of Christ, and doo stoppe against themselues the passage to the table of spirituall health.

22. Either shall we prouoke the Lord. Hauing set before thẽ doctrine, he exhorteth more vehemently, bycause he sawe the most heynous offence of God to be reputed nothing, or at least to be counted for a light and small sinne. The Corinthians would haue their licence to be excusable, euen as none of vs will gladly suffer our selues to be accused, but doo seeke one starting hole or another to hyde our selues in. But Paule sayth, that after this manner we warre against God: for God requireth nothing more, thã that we hold that fast which he teacheth out of his woord.

They therefore which refuse to imbrace the woorde, that they may trangresse the commaundement of God wythout punishment, do they not openly arme themselues against God? Hereupon commeth that curse which the Prophet threatneth to all men, wo be to them that call euyll good, and darkenes light. Are wee stronger than he? He sheweth how daungerous a thing it is to prouoke God: bycause no man may doo the same, but to his own destruction. The chaunce of warre is doubtfull among men: but to contend with God is nothing els, than for the same man willingly to bring vpon himselfe destruction. Therfore if we bee afraid to haue God our enemy, let vs be afraid to excuse manifest sinnes, that is to say, whatsoeuer are repugnant to his word: let vs be afraid also to contend about those things, concerning the which he hath pronounced his sentence: the which is nothing els but to pull God, if it were possible out of his seate.

Synnes may not be excused.

23. All things are lawful to me. He returneth againe to the right of christiã libertie, with the which the Corinthiãs defẽded thẽselues, & vseth the same solutiõ to repel their obiectiõ which he vsed before. It was an external thing to eate of sacrificed meate, & to be at the feast: therfore of thẽselues lawful. Paule saith, that he dooth not cõtend about this matter, but saith, that he hath regard to edificatiõ. I may do al things, saith he, but al things are not cõueniẽt for my neighbors: for no mã ought to seke his own profite, as he sheweth anon: & if any thing be vnprofitable to the brethren, we ought to abstain frõ the same. Thẽ he addeth the mãner of vtilitie, namely, if it edifie. For we must not respect here the profite of the flesh alone. What thẽ? Shal any thing which God permitteth be therfore vnlawful, bycause it doth offend our neighbour, or is not profitable for hym? For so libertie might be hurtful to men: way and consider the woordes of Paule, and thou shalt perceyue that libertie remayneth neuertheless vndiminished, when thou doest apply thy selfe to thy neighbours: the vse onely is restrayned. For he confesseth that it is lawfull, but he denyeth the vse thereof, except it edifie.

Things hurtfull to edification ought to be shunned.

24. Let no man seeke his owne profite. In the fourteenth Chapter to the Romans the Apostle handleth the same argument: where he commaundeth al men not to satisfie themselues so much,

as

as to edefye their brethren. A very necessary precept. For we are so corrupt by nature, that euery man not regarding his brother, seeketh for hymselfe. But the lawe of charitie commaundeth vs to loue our neighbours as our selues, and to seeke their saluation as our owne. And yet the Apostle forbiddeth not men to haue a consideration and care for their profit, but he would not haue men so addicted to them selues, but that they should forgo some parte of their right so often as the saluation of theyr brethren shall requyre the same.

25. Whatsoeuer is sold in the Market, that eate, and reason not about the same for conscience sake.
26. For the earth is the Lords, and the fulnesse thereof.
27. If any of them which beleeue not, byd you to a feast, and if ye be disposed to go, whatsoeuer is set before you, eate, asking no question for conscience sake,
28. But and if any man say vnto you: This is offered to Idols, eate not of it for his sake that shewed it, and for hurting of conscience.
29. Conscience I say, not thine, but the conscience of that other. For why should my libertie be iudged of another mans conscience?
30. For if I take my parte with thankes: why am I euill spoken of for that thing, wherefore I geue thankes.
31. Whether therefore ye eate or drinke, or whatsoeuer ye doo, doo all to the the prayse of God.
32. See that ye be no offence, neyther to the Iewes, nor yet to the Gentyles, nor yet to the congregation of God.
33. Euen as I please all men in all things, not seeking my owne profit, but the profit of many, that they myght be saued.

25. What soeuer is solde in the market. Concerning the simulation of Idolatrie, he spak before, or at the least concerning those Actions, which the Corinthians could not doo, but they must needes professe them selues to be partakers with the wicked of their superstitions: now he dooth requyre of them that they doo not onely abstayne from all profession of Idolatrie, but also that they shunne diligently all offences, which commonly spring from

the generall and confused vse of things indyfferent. For although there be but one kynd in the which the Corinthians sinned, yet notwithstanding there were diuers degrees. Now as touching the eating of meates, he placeth in the beginning a generall sentence, that it is lawful wyth safe conscience to eate of al things, bycause the Lord permitteth the same. Secondly he tempereth this libertie as touching the vse thereof, lest the weake consciences might be hurt. Thus this conclusion is diuided into two parts: the first is concerning the libertie and power of things indifferent: the second is concerning the moderation of the same libertie that the vse may be framed to the rule of charitie. And reason not about the same. He touching the difference of meates, he deliuereth the conscience from all scruple and doubt, bycause when we haue proofe for our fact out of the woorde of God, we may be in securitie, and quiet in mind. For conscience sake: that is, before the tribunall seat of God, as if he should say, in that thou hast to do with God, there is no cause why thou shouldest dispute wyth thy selfe, whether it be lawfull or no. For I graunt that thou mayest eate wythout feare of all things: bycause the Lord hath geuen thee all things without exception.

26. The earth is the Lords. He confirmeth this libertie by the testimony of Dauid. But some wil say, what is this to the purpose? I answere, if the fulnes of the earth be the Lords, there is nothing in the world which is not holy and pure. We must alwayes consider what question the Apostle handleth. It might be doubted whether the creatures of God were defiled with the sacrifices of the wicked. This Paule denieth: bicause the rule and possession of the whole earth remaineth in the Lords hand. And looke what things the Lord hath in his hand, he preserueth by his power, & therfore sanctifieth thē. Therfore the vse of all things is pure to the childrē of God, seeing they receiue thē frō no other than frō the hād of God. The Prophet calleth the abundāce of al good things with the which the Lord hath replenished the whole earthe, The fulnes of the earth. For if so be the earth should want trees, Hearbs, liuyng creatures, and other things, it were like a naked house voyde of all instruments and necessaries: yea it were lame and greatly deformed.

If

If any man obiect that the earthe is accursed for sinne: I answere, that the Prophet dooth here respect the pure and perfect nature, bycause Paule speaketh of the faythfull, to whom all things are sanctified by Christ.

If any of them which beleeue not bid you. Now followeth the exception, namely, if the faythfull shalbe admonished that the same which is set before hym is dedicated to an Idol, and if he doo see that he is in perrill to offend and to sinne against the brethren, except he abstaine. Therefore he teacheth that the consciences of the weake must be spared. When he sayth, And ye be disposed to go, he doth not obscurely shew that he doth not greatly allowe their going, and that it is better if they refuse. But bycause it is a thing indifferent, he would not precisely forbidde the same. And verely there were nothing better than to shun such snares, not that they are simply to be condemned, which apply thē selues vnto mē only in outward things, but bicause we ought too walke warely, where we see that we may readily fall.

29. Conscience I say, not thyne. The Apostle alway taketh diligent heede lest he diminishe the libertie, or might seeme in any part to derogate any thing from the same. This thing thou oughtest to graunt to the weake conscience of thy brother, that thou abuse not thy right and libertie to his offence. But yet neuertheles thy conscience remayneth free, bycause it is free from that subiection. Wherfore let not the bridle which I put vppon thee, in the externall vse, be a snare to intangle thy conscience. And we must note, that the name of conscience in this place is taken in a strickt significatiō, for els where it extēdeth it self more large: As in his Epistle to the Romās, where he sayth, that we ought to obeye Princes not onely for feare of displeasure, but also for conscience sake: that is to say, not onely for feare of punishment, but bycause the Lord so commaundeth, and for our dueties sake. Ought we not after the same manner to frame our selues to the weake brethren? That is to say, bycause for conscience sake we are subiect vnto them before God. Rom. 13. 5. 1. Tim. 4. 5.

Also the Apostle sayth, The end of the commaundement is loue out of a good conscience. Consisteth not the affection of charitie in a good conscience? Wherefore there is here (as I

sayd euen now) a more priuate signification, namely so farre forth as the soule of a godly man hath respect only to the iudgement seate of God: and hath no respect of men, and stayeth it selfe vppon the benefite of libertie which is gotten by Christ: and is tyed to no persons, to no circumstances of places or of tymes. Other bookes repeate this text agayne: The earth is the Lords, and the fulnesse thereof. But it is lykely that the same being put in the margent by the Reader, crept into the text. Howbeit, herein consisteth no great matter. For why should my libertie be iudged: It is doubtfull whether the Apostle speaketh thus of hymselfe, or whether he obiecteth this in the person of the Corinthians. If we take it to be spoken in his owne person, it shal be a confirmation of the sentence going before: as if he had sayd. Whereas thou dooest restrayne thy selfe for another mans conscience, thou dooest not therefore make thy libertie subiect vnto hym. If we vnderstand it to be spoken in the person of the Corinthians, the sense shall be, Thou layest vppon vs an vnryghtuous lawe, in that thou wouldest haue our libertie to stand or fall at others mens lyking and will. But I both thinke that Paule spake this of hymselfe, and also doo expound it after another sort. For hytherto I haue shewed the iudgement of other men. Therefore I interpret that this woorde (Iudged) is put for condemned, according to the common vse of the Scripture. And Paule admonisheth, how great inconuenience dooth followe, if we vse our libertie without regard, to the offence of our neighbours, bycause they condemne the same: so through our falt it shall come to passe, that the singuler benefite of God shall be condemned. Except we take heede of this perill, we defyle libertie through our abuse. Therefore this reason serueth very much to confyrme the exhortation of Paule.

30. For if I take my part with thankes. This reason is lyke, or almost one with that which went before: Seeing it is a benefite receyued from God, that I maye doo all things, why should I suffer my selfe to be blamed therefore? We cannot let the wicked from speaking euill of vs: and sometyme also the weak are angry with vs: but Paule here reprehendeth their intemperancie, which willingly geue occasion of offence, and wound weak consciences, when there is no necessitie at all. Therefore he would

haue

haue vs to vse our benefites well, least the weake haue occasion to speake euill through our rash libertie.

31. Therefore whether ye eate or drinke. Lest they should thinke that they ought not to be so carefull to auoyd reprehension in so small a matter, he teacheth that there is no parte of our lyfe or action so small, which ought not to be referred to the glory of God: and that we ought to be carefull to seeke the promoting of the same, euen in in our eating and drinking. This sentence agreeth with that which went before: for if we be so carefull for the glory of God as we ought to be, we will doo all that we can not to suffer his benefites to be blamed and euill spoken of. It is rightly sayd in old tyme by this common Prouerbe, We must not lyue to eate, but we must eate to lyue: so that also we consider the ende of liuing. So it shall come to passe that our lyuing shall be after a sorte holy vnto God: bycause it shall be dedicated to his worship.

God ought to be glorifyed by our smallest actions.

32. See that ye be no offence. This is the second marke whereunto we ought to bend our eyes: namely the rule of Charitie. So that the care for the glory of God, hath the first place: and the respect or care for our neighbours, the seconde place. He nameth the Iewes and the Gentiles, not onely bicause the Church of God consisted of these two sortes: but also to teache that euery one of vs are debters to al men, yea euen vnto straungers, that if it were possible, we might wynne them.

33. Euen as I please all men in all thinges. Bycause he speaketh generally and without exception, some doo amysse extend his wordes to those things which are vnlawfull and repugnant with the woord of God: as though it were lawfull for our neyghbours sakes to enterprise more than the Lorde geueth vs leaue to doo. But most certaine it is that Paule dyd not apply hym selfe vnto men, but onely in things lawful and indifferent. Furthermore the end is to be noted, That they may be saued. Therfore we may not graunt vnto them, that which is contrary to their saluation: but we must vse herein spirituall wisedome.

The

The eleuenth Chapter.

1. Followe me, as I doo Christ.
2. I commende you brethren, that yee remember mee, in all thyngs, and keepe the traditions, euen as I deliuered them to you.
3. I woulde yee knewe that Christ is the head of euery man, and the man is the womas head: and God is Christes heade.
4. Euery man praying or propheſying, hauyng any thyng on his head, ſhameth his heade.
5. Euery woman that prayeth or propheſieth bare headed, diſhonoureth her heade. For it is euen all one as if ſhee were ſhauen.
6. For if the woman be not couered, let her be ſhorne. But if it be a ſhame for a woman to be ſhorne or ſhauen, let her couer her head.
7. A man ought not to couer his head, for as much as he is the Image and glory of God. And the woman is the glory of the man.
8. For the man is not of the woman, but the woman of the man.
9. Neither was the man created for the womans ſake: but the woman for the mans ſake.
10. For this cauſe ought the woman to haue power ouer her head, for the Angels ſake.
11. Neuertheleſſe, neyther is the man without the woman, nor the woman without the man, in the Lord.
12. For as the woman is of the man, euen ſo is the man by the woman: but all is of God.
13. Iudge in your ſelues, whether it be comly for a woman to pray vnto God bare headed?
14. Or els doth not nature teach you, that it is a ſhame for a man, if he haue long heare?
15. And a prayſe to a woman, if ſhee haue long heare? For her heare is geuen her to couer her withall.

16. If

16. If there be any man among you that lusteth to stryue, let hym knowe that we haue no such custome, neither the Congregations of God.

1. Followe me. Hereby it dooth appeare howe fondly the Chapters are diuided, bicause this sentence is cut from the former Chapter, whereunto it ought to be annexed: and is ioyned with this, with the which it hath no affinitie. For in the former Chapter Paule propounded this example to confirme his doctrine: therefore it doth appertayn vnto the same. And now to the end the Corinthians myght vnderstand, that this dooth belong vnto them, he exhorteth them to imitate that which he had doone, euen as he had followed Christ. In the which two things are to be noted: first that he prescribeth nothing vnto others, which he had not first obserued hymselfe: secondly that he calleth hymselfe and all other men to the example of Christ, as to the only rule and direction of liuing and dooing well. For as it is the office of a good teacher to commaund nothing with his woorde, but that which he is ready to performe with his woorke: so also he ought not to be so precise that whatsoeuer he dooth hymselfe, he doo by and by require the same to be doone of them, as the superstitious were wont to doo: for they lay vppon other mens shoulders whatsoeuer lyketh thē: & will haue their example simply to be counted for a rule. And the world it selfe also is prone ynough to imitation: and lyke vnto Apes it dooth imitate whatsoeuer it seeth to be doone by great authors. Furthermore we see how many euils this preposterous desire of imitating al the facts of Saints without exceptiō hath brought into the Church. Wherfore we ought to hold the more fast this doctrine of Paul. That mē are so far forth to be followed as they haue Christ for an example or rule. Let not the examples of Saynts so much preuaile herein, as to pull vs from Christ: but rather let them direct vs vnto hym.

2. I commend you brethren. Now he passeth to the other argument: namely that he myght instruct the Corinthians what manner of order they ought to keepe in holy assemblies. For as apparell, or gesture doo one while deforme a man, and another whyle beautifie and adorne hym: so all actions are by comlynesse commended, and by indecencie or vncomlinesse disgraced. Therefore

fore a comly order is of great force, not only to beautify and commend our actions, but also to accustome our myndes vnto honestie. The which being generally true in all things: taketh place principally in matters concerning the worship of God. For how great contempt, and what intollerable barbarisme will ensue, except by behauing our selues honestly and decently, we retayne a grauitie in the Church. Therefore he commaundeth certayne things appertayning to publique order, by which holy assemblies are commended. But to the end he may make them the more ready to obey, first he commendeth their former obedience, bycause they kept his traditions. For when he had begotten that Church to the Lord, he prescribed vnto them a certayne gouerment whereby they myght be directed. In retayning this, there was great hope that the Corinthians would euen afterwarde become very tractable and obedient. But it is marueile that he nowe attributeth vnto them so much prayse, in whom before he reprehended so many things: and if we consider that state of the Church, as the same was described before, they were far vnworthy of this prayse. I answeare, that certayne of them were infected with those vices, which hytherto he hath noted, and some with other vices: neuertheless in the meane tyme the forme which he had commended vnto them was retayned of the whole body. For there is no repugnancie in this, if so be many and sundry sygnes doo raigne in some people, if some deceyue, if some robbe, if some braule, if some enuie, and if other some commit fornication: and yet notwithstanding as touching the publique forme and gouernmēt of the church, the ordinances of Christ, and of his Apostles are kept. This shall more euidently appeare if we note what Paule meaneth by the Greeke woorde, *Paradoseis*, ordinances. Of the which woord we must say somewhat to answeare the Papists, who arme themselues with this place, to defend their traditions. This is theyr common *Apioma*, or rule: that the doctrine of the Apostle dooth consist partly of writings, and partly of traditions. And vnder traditions they include not only al maner of fond superstitions and childish rytes, with the which they are stuft full: but also all maner of grosse abhominations which are contrary to the manifest woord of God, and theyr cruell lawes, which are mere torments to mens consciences.

Traditions.

consciences. Thus, there is nothing so foolish, nothing so absurd, and nothing so monstrous which lyeth not hyd vnder this shadow and cloke. Therefore because Paule in this place maketh mention of traditions, they take this woorde after their maner, to make the Apostle the author of all abhominations, which we euerthrowe by open testimonies of Scriptures. I deny not but that there were certayne vnwritten traditions of the Apostles: but I graunt not that they were partes of doctrine nor of things necessary to saluation. What then? Surely, such things as pertayned to order & gouernmēt. For we know that euery Church is at liberty to appoynt a forme of gouernment which they thinke to be most apt and meete for them: because the Lord hath prescribed nothing certayne concerning the same. Euen so Paule the first founder of the Church of *Corinth*, appoynted godly and honest ordinances, 1. Cor. 14.
that all things might be doone decently and in order among them. But what maketh thys for the tryfling toyes of Ceremonies which are in the papacie? What dooth it helpe that superstition which is more than Iewish? What dooth it further that tyranny farre surpassing that of *Phalaris*, with the which they torment the miserable consciences of men? And to be short, in what dooth it mayntayne so many monsters of Idolatrie? For this was a very apt exordin or beginning of commaunding, to keepe that modestie which Paule vsed, not to constrayne men to obserue theyr imaginations, and they in the meane tyme to deuise that which they lyst themselues: but rather to require the imitation of them, so farre forth as they themselues were followers of Christ: but now after that they had presumed to forge all things at their owne will, it is too absurde to require the obseruation of the same at all mens handes. But we must know that Paule therefore commendeth theyr former obedience in tyme past, that against tyme to come he myght make them apte and ready to be taught.

3. I would ye knew that Christ. The olde Prouerbe is, Of euill manners spring good lawes. Because this ryte of the which Paule treateth here, came not as yet inquestion, Paule had commaunded nothing concerning the same, the fault of the Corinthians was the cause why he taught what was honest and meete to be doone in this poynt. And to procure that it is an vnseemely

thing

thing for women to come into a publique assembly with bare heades, and also for men to pray or to prophesie with their heades couered, he begynneth with the ordinãces appoynted by God. And he sayth, that as Christ is subiect vnto God as vnto the head: so also is the man to Christ, and the woman subiect vnto the man. But how he gathereth hereof that women ought to be couered, we shall see hereafter. Now let vs note those foure degrees which he setteth downe here. God then hath the first place, and Christ the second. But how? Namely in that he made hymselfe subiect to the father, by taking vppon hym our flesh: for otherwise, as he is of one substance with the Father, so also he is equall with them. Let vs remember therefore that this is spoken of Christ the Mediator. He is, I say, inferior to the Father, in that he tooke on hym our flesh, that he myght be the first begotten among many brethren. In that which followeth there is somewhat more difficultie. Here the man is put in the myddle place betweene Christ and the woman, so as Christ is not made the heade of the woman. But in another place the same Apostle teacheth, that the man is nothing, nor the woman any thing in Christ. Why then dooth he put a difference here, which there he taketh away? I answeare, that the solution dooth depend vppon the circumstance of the places. When he sayth that the woman dooth not differ from the man, he treateth of the spirituall kingdome of Christ, where persons are not regarded, nor accounted of: for neyther the body, nor externall societie of men is any thing, but the whole matter consisteth in the spirit. In which respect also he sayth, that there is no difference betweene the seruant and the sonne. Neuertheless, he dooth not hereby ouerthrowe ciuill order, nor the differences of orders, which the common lyfe of man cannot wante. But he disputeth here of externall honestie and comlynesse, which parte belongeth to Ecclesiasticall gouernment. Therefore as touching spirituall coniunction before God, and inwardly in the conscience, Christ is the heade of the man and of the woman without difference, bycause he hath no respect neyther of the man nor of the woman. But in respect of externall composition and comly gouernmene, the man followeth Christ, and the woman the man: so that they be not in one degree, but haue the difference before spoken of

Galat. 3. 28.
Obiection.
Answeare

betweene

betweene them. If any man demaund wherein marriage agreeth with Christ: I answeare, that Paule speaketh here of the marryage of the godly, of the which Christ is the authour, and in whose name it is consecrated.

4. Euery man praying or propheſying. There are two propositions: the first concerneth the man, and the second the woman. He saith, that the man doth iniurie vnto Christ his head, if he pray or prophesie with his head couered. And why so? For he is subiect vnto Christ vpon this condition, that he may haue the preheminẽce in the gouernment. For the houſholder is like vnto a king in his house. Therefore the glorye of God shyneth in hym, for the rule which is committed vnto hym. If he couer his head, he bryngeth hym selfe from that superioritie, in the which God hath placed him, into seruitude, and so the honour of Christ is diminished. As for example, If so be he whom the Prince hath made his Uicegerent, knoweth not how to behaue him selfe in his state and place, but suffereth euery meane person to despise his dignitie, doth he not dishonour his Prince? Euen so, if so be the man dooth not keepe his place, if he be not so subiect vnto Christe, that he gouerneth not his houſholde with power and authoritie, he dooth thereby obscure the glory of Christ, which shyneth in the well appoynted order of wedlocke. For the Ueale (as we shall see anon) is a signe of the mydden and interpositiue power. By propheſying in this place, I vnderstand the shewing and declaring of the mysteries of God, to the edification of the hearers, as is to be seene in the .xiiii. Chapter folowing. Euen as to pray, signifyeth to conceiue a forme of praying, and as it were to goe before the whole people, which is the office of the publique Teacher. For Paule speaketh not of al maner of prayer, but of that which is solemne and ordinary. Moreouer, let vs remember here, that we sinne so farre forth, as a comely decencie is not obserued, and the difference of Gods appoynted order confounded. For we not in such wise make a conscience herof, as though it were vnlawfull for a Teacher to weare a Cappe vpon his head, when he speaketh vnto the people out of the Pulpit. The purpose of Paule is nothyng els, but that the rule and power of the man may appeare, and the subiection of the woman in lyke maner: the which commeth to passe, when the man vncouereth his

Prayer and propheſying.

head

head in the sight of the Church: although afterward he put on his Cap againe to auoyd the cold. To be short, this is only a rule of comlynes, the which being obserued, Paule requireth nothing els.

5. Euery woman that prayeth or prophesieth. This is the second proposition, how that the women ought to haue their heades couered, when they pray or prophesie, and that otherwise they doo shame their head. For as the man by the profession of libertie honoureth his head, euen so the woman by professing subiection, honoureth her husband. Wherfore on the contrary part, the woman if shee vncouer her head, casteth of her subiection, not without the contempt of the man. But this seemeth to be superfluous, that Paule forbydeth the woman to pray with her head couered, seeyng in another place he vtterly restrayneth women from speach in the congregation. Therfore it was not lawful for them to prophesie, no though their heades were couered. Wherupon it folowyth that he reasoneth here in vaine about the Veale or coueryng. Answeare may be made, that the Apostle here in improuyng of the one, doth not approue the other. For when he reprehendeth them bicause they prophesied bare headed, he dooth not thereby permyt them to prophesie any maner of way, but dooth rather deferre the reprehension of this vice also vnto another place. In this there is no inconuenience: Howbeit it shall not be muche amisse, if we say that the Apostle dyd not onely requyre of women this modestie in the place where the whole Congregation was assembled: but also in euery grauer company, eyther of Matrons or of men: such as come together sometyme in priuate houses. For it is all one as if shee were shauen. He proueth nowe by other reasons, that it is very vncomely to see a woman bare headed. Nature it selfe, saith he, dooth abhorre it. To see a woman shauen, is a foule sight and monstrous. Hereby we gather, that nature hath geuen to women their heare to couer them withall. If any mã now obiect & say, that their heare is therfore sufficient for them, bicause it is a naturall coueryng: Paule denyeth it. For it is such a coueryng as requireth another to couer the same withall. And hereof may be gathered a probable coniecture, that those women whiche had a beautifull and excellent heare, were woont to goe bare headed, to shewe the beautie and fayrenesse of the same. Therfore

Paul

Subiection ought to be in the Woman to the honor of her husband. 1. Tim. 2. 2.

Obiection.

Answeare.

1. Cor. 14.

Paule dooth not without consideration prouide a remedie for thys vice, that they might haue rather deformitie in them to beholde, than intisements of fylthy lust.

7. A man ought not to couer his head. The same question may now be moued concernyng the image, which was moued before concerning the head. For both kinds were made to the image of God: & Paul cõmaundeth both men & women to be framed according to that image. But the image wherof he speaketh now is referred to the order of wedlocke: and therefore it perteyneth to this present life, and consisteth not in the conscience. This is a simple solution, that the Apostle here intreateth not of Innocencie & holynes, which dooth belong as well to men as to women: but of the excellencie which God hath geuen to man, that he might excell the woman. In this superior degree of dignitie, the glory of God is discerned, euen as it shineth in al principalitie. And the woman is the glory of the man. There is no doubt but that the woman is a notable ornament of the man. For it is great honor, that God hath appoynted her to the man to be a cõpanion & a helper of lyfe, & hath made her subiect to him, euẽ as the body to the head: for that which Salomõ speaketh concerning a careful & diligent wife, that she is a crown to her husband, is true cõcerning the vniuersal sexe, if so be we respect the ordinance of God, which Paul commendeth here, teaching that the woman is therefore created, that shee may be the ornament of God.

The woman is the mans glory in her creation.

Prouerb. 12. 4.

8. For the man is not of the woman. He confirmeth with two argumẽts the preheminẽce which he had geuẽ to mẽ ouer their wiues: the first is, that the womã taketh her original frõ the mã: by order therfore she is ỳ inferior or the latter. The secõd is, that the womã is created for the mans sake: therfore she is subiect vnto him as the final work is to his cause. That the mã is the beginning & the end of the womã, it may appere out of the Law, It is not good for man, that he be alone: let vs make hym an helpe. &c. Agayne, God tooke one of the rybs of Adam, and made Heua.

Genes. 2. 17.

10. For this cause ought the woman to haue power ouer her head. He frameth an argument from the right and authoritie it selfe, to externall honestie. Shee is subiect, saith he, therefore let her beare the badge of subiection. In the name of power, there is a

figure called *Denomination*, bycause by the same he vnderstandeth the signe, whereby shee declareth her selfe to be vnder the mans power. And it is a Vayle, whether it be Kerchiefe, or fine lynnen cloth, or any other couering. It may be demaunded whether this doo belong only to marryed folkes. For there are some which doo straine whatsoeuer the Apostle teacheth here vnto them: bycause this dooth not belong to virgins, to be vnder the Matrimoniall gouernment. But ignorantly: for Paule hath a deeper respect, namely to the perpetuall lawe of God, which hath made womankinde subiect to the rule of the men. Wherfore al women are borne to this, to geue place to the excellencie of mankinde: otherwise fond were the reason of Paul, which he brought from nature: when he sayd that for a woman to be bare headed, is all one as if she were shauen: the which also belongeth to virgins. For the Angels sakes. This place is diuersly expounded. Bycause
Mala. 2. 7. *Malachie* the Prophet calleth the Priestes the Angels of God, some thinke that Paule speaketh of these: but the Ministers of the woorde are not ment hereby: for so the sense should be too farre stretched. I therefore take it in the proper signification. But the
Question. reason may be demaunded why we would haue women to be couered for the Angels sakes? For what dooth this belong vnto them?
Answeare. Some make answer and say, bycause they are alway present at the prayers of the faythfull, therfore they are beholders of vncomlynes if there be any there committed. But what neede we so curiously seanne the matter? We know that the Angels are at hand and do wayte vppon Christ also as vppon their heade. Therefore when women burste foorth into such libertie, that they vsurp vnto themselues beyond all ryght and reason, the signe of domination, they bewray their filthines to the Angels. Therefore this is spoken for amplificatiõ, as if he had sayd, that not Christ alone, but also all the Angels shall be witnesses of the dissolution, if so be women cast of their vayle. And this interpretation dooth serue very fitly for the purpose of the Apostle. For he intreateth here of degrees and orders: and he sayth, that women by rising hygher than becommeth them, bring to passe that they bewray they impudencie euen to the Angels of heauen.

11. Neyther is the man without the woman. This is added

partly

partly to restrayne the men from triumphing ouer the women: and partly to comforte the women, lest they should take their subiection in euill part. Mankind, saith he, hath the preheminence ouer womankind for this cause, that they might be ioyned together betweene themselues wyth mutuall beneuolence: for the one cannot be without other. But if they be seperated, they shalbe as it were lame members of a torne body: therefore by this bonde of mutuall duetie they agree together. When he sayth, in the Lord, he dooth therby call backe the faythful to the Lords institution: seeing the wicked regarde nothing but present necessitie. For prophane mē, if they might well spare and want their wiues, would cōtemne the whole sexe: not considering that they stand bound vnto them by Gods holy decree and ordinaunce. But the godly do knowe and acknowledge, that the humane sexe is but one halfe part of mankind. They consider what this meaneth, God made man, male and female created he them. Thus willingly they acknowledge themselues detters to the weake sexe: and godly women in like manner consider of their duetifull obedience. Thus the man consisteth not wythout the woman, bycause otherwyse he should be as a head cut of from the body: neither dooth the woman stande wythout the man, bycause then shee would be a deade body. Therefore let the man shewe the duetie of a head in gouerning her that is hys wife: and let the woman shewe the duetie of a body to her husband in helping him: and that not onely in wedlocke, but also when they are single persons. For I speake not here of the nuptiall bedde onely, but also of those ciuill dueties, the whiche take place wythout Matrimonie. If any man lyke better to referre this to all mankynde, I doo not gayneſaye him: Howbeit Paule, as he directeth his speache to euery one, so he seemeth to note specially the duetie of euery one. Genes. 5. 2

12. For as the woman is of the man. If this be one of the causes, why the rule is cōmitted to the man, namely bycause the womā was takē out of him: so also thys shalbe the reason of frēdly cōiunctiō, bicause the mā cānot defend & preserue himself without ỹ woman. For this stādeth alwayes sure, It is not good for mā to be alone. This saying of Paul may be referred to propagation, bicause mē are not begottē of mē alone, but also of womē: but I cō-

pzehend this also, that a woman is a necessary helpe of the man: bycause a solitarie life is not expedient foz man. This decree of God dooth exhozt vs to imbzace mutuall felowship. But all is of God. God is the beginning of both sexe. Therefoze they both ought with humilitie to imbzace and holde the lot which the Lozd hath appoynted to them. Let the man moderatly gouern, and not oppzesse his wyfe, which is geuen to hym foz a helpe. Let the woman be contented with subiection, and let her not thinke scoyne to be inferioz to the moze excellent sexe. Otherwyse they both shall cast of the yoke of God, who hath appoynted these degrees: And this is wooyse, that the man and the woman in foysaking their duetie, are rebellious agaynst the oydinance of God, than if Paule had sayd, that the one dooth iniurie to the other.

14. Or els dooth not nature teach you? Agayne he setteth nature befoze them as a schoole mistres of comlynes. And that which was then receiued by the consent and custome of al men, and euen among the Gentiles also, he calleth naturall: foz the time was, that it was not counted vnseemely foz a man to weare long heare. The Histozies make mention, that in olde tyme it was the common guise of men to weare the same so. Of late tyme also they began to vse Barbars at *Rome*, about the tyme of *Aphrican* the first. And at such tyme as Paule wzote this, the vse of polling was not as yet knowen in *Gaulle* & in *Germany*, but rather it was counted a thing no lesse vnseemely and defozmed foz men than foz women to be polled oz shauen. But bycause in *Greece* it was counted not manlyke to weare long heare, but rather effeminate: he accounteth the vsuall maner and custome foz nature it selfe.

16. If there be any man among you that seemeth to be contentious.

Contentious persons rightly described a spectacle foz some in our tyme.

He is contentious which of lust is styzred vp to moue stryfes, and careth not whether the truth take place oz no. Such are they which pull away by no necessitie good and profitable zytes, which moue controuersies about matters ambiguous and doubtful, which yeelde to no reason, & which wil be vnder no oyder. Such are light & singuler felowes which through folish affectatiõ are caried to new & vnwonted things. These Paule vouchsafeth not to answear: bicause contention is a pernicious thing, and that therefoze it ought to be

expulsed

expulsed out of all Churches: whereby he teacheth that peeuish frowarde persons and such as are desyrous of braule, ought rather by authoritie to be scooled and pacified, than with long disputations to be confuted. For there shall neuer be an ende of contentions, if by contending thou go about to ouercome one that loueth and lusteth to contend: bycause though he be ouercome a hundered times, yet he will not bee wearye nor geeue ouer. Therefore let vs diligently note this place, that we suffer not our selues to be caryed away with superfluous disputations: notwithstanding so that we know how to fynd out them that are contentious. For he is not alway to be counted contentious, which lyketh not as we doo, or which dare gaynsaye vs. But when we see lust and peeuish frowardnes, then let vs say with Paule, that contentions are not meete for the Church of Christ.

17. This I warne you of and commend not, that ye come together, not after a better manner, but after a woorse.

18. Fyrst of all when ye come together in the congregation, I heare that there is dissention among you: and I partly beleeue it.

19. For there must be sectes among you, that they which are perfect among you, myght be knowne.

20. Therefore when ye come together, it is not to eare the Lordes supper.

21. For euery man beginneth afore to eate his owne supper. And one is hungry, another is drunken.

22. Haue ye not houses to eate and drinke in? Or els despyse ye the Congregation of God, and shame them that haue not? What shall I say vnto you? Shall I prayse you? In this I prayse you not.

The reprehension of the former vice, was only a gentle and calme admonition, bycause the Corinthians had offended of ignorance: for the which cause it was meete they should be the more easely forgeuen. And Paule had praysed them in the beginning, bycause they faythfully kept his ordinaunces: nowe he beginneth more sharply to rebuke them, bycause in certayne things they had more greeuously sinned, and that wittingly.

This I warne you of and commend not. There is a com-

parison betwene this part and the beginning of this chapter: as if he should saye: Whereas I haue prayed you, thinke not that the same is without exception: for I haue somewhat in store which deserueth reprehension. But this doth not appertayne only to the Lords Supper (in my iudgement) but other synnes also which he reckeneth vp. Let this therefore be a generall sentence, that the Corinthians are noted bycause they came not together after a better manner, but after a woorse. Afterwarde shall followe the particular effectes of this euill. Fyrst he accuseth them, for that they came not together after a better sorte: secondly, bycause they came together woorse than they were woont to doo before: This second is the greater offence, and yet the first not tollerable. For if we respect what ought to be done in the Church, no assembly ought to be without fruit. There the doctrine of God is heard, prayers are made, the Sacramentes are ministred. The fruit of the woorde is, that the trust and feare of God be increased in vs, that we proceede and go forward in holynes of lyfe, that we put of the old man more and more, and that we proceede in newnes of lyfe: and that the rest of the misteries tende to this end, to exercise vs in godlynes and loue: and prayers ought to be made for all these things. To this may be added also the Lordes effectuall woorking by his holy spirit, bycause he will not haue his holy institutions to be in vayne. Therefore, if so be holy assemblyes doo profit vs nothing at all, and if we be by thē made neuer a whyt the better, our vnthankfulnes is in faulte: and therefore we are iustly to be accused. For we bring to passe that they departe without profit, which by theyr owne nature, and by the ordinance of God, ought to be wholsome. The other followeth, But after a woorse. This is farre more haynous than the other, notwithstanding it alway succeedeth the former. For if so be we profite nothing in the benefites of God, he doth after this sorte punish our negligence, bicause we are made woorse. And this most commonly happeneth, that negligence bringeth forth many corruptions: and bycause they do not regard the true, ble they fal eftsoone into hurtfull imaginations.

The frutes of a Christian congregation.

19. When ye come together in the congregation, I heare that there are dissentions. Some referre these dissentions & sects to that abuse that he addeth anon. But I exted thē further. And it is

not

vnlikly that he vsed such improper & impertinent names to note that cõfusion. For whereas they say that he spake the more sharply, the better to expresse the greatnes of the sin, I would gladly cõdescẽd vnto it, if so be the significatiõ would agree. It is therfore a generall reprehẽsion, for that they were not of one minde as it became Christians: but euery one being too much addicted to thẽ selues, did les apply them selues to others. Herehence came that abuse which we shal see anon: herof came that ambitiõ & disdaine, that euery one exalted them selues & dispised others: herof came the negligence of edification: & hereof came the prophanatiõ of Gods gifts. He saith, that he doth partly beleue it: that is to say, concerning some of thẽ: lest they all should think, that this so great a fait was laid to their charge, & so might complain that they were accused without a cause. In the meane time notwithstãding he sheweth that this was not brought vnto him only by doubtful report, but also by more certain relation, wherunto he gaue some credit.

19. For there must be sects among you. Before he spake of Schismes, & now he speaketh of heresies. It is knowẽ wel ynough in what sense the auncient fathers haue vsed both these names: & how they haue put a difference betwene heretiques and schismatiques. They placed heresie in the dissentiõ of doctrine: & Schisme in the alienatiõ of minds: whẽ as any mã made a departure frõ the church through enuie or hatred of the pastors, or els through waiwardnes. And although it cãnot be but that the church must needs be rente & diuided through euil opinions, and so heresie is the roote and the beginning of Schisme: and although enuie or pride is the mother almost of al heresies, yet notwithstanding it is profitable thus to put a difference betweene these two. But nowe that I haue already disproued those whiche expounde heresie to be a separation of the table (bycause the ryche men did not communicate their supper with the poore) let vs see howe Paule vnderstandeth Heresie and Schisme. For his purpose was to set fooyth some thing a great deale more odious. But leauing all other opinions I take heresie and Schisme in this place (to speake as the Schoolemen doo) as the lesse and the more. Therefore Schismes are eyther obscure and priuie Hatredes, when that consente is not seene whiche ought to be among the Godly. Or els

Heresie and Schisme, and their differẽce.

affections contrary and repugnant within them selues, when euery man lyketh of his owne opinion, and reiecteth all other mens. Heresies are those, when the mischiefe commeth to thys issue, that there appeareth open warre, and when men of set purpose diuide them selues into contrary sectes. Therfore least the faithful should be discouraged, bicause they sawe the Corinthians to be at warre among them selues, the Apostle turneth away this offence into the contrary part: bicause the Lord rather by such experimentes tryeth their constancie. A notable consolation: It is not meete, saith he, that we shoulde be troubled or discouraged, when we see not a perfect vnitie in the Church, but rather certaine signes of diuision, which agree not well with our myndes: in so much that if sects do openly burst foorth, we must stand firme and constant: for so hypocrites are bewrayed. And so on the contrary part the sincerities of the faythfull is tryed. For as by this occasion their lightnes bewrayeth it self, which had not taken roote in the woord of the Lord, and their dishonestie in like case, which by dissimulation bare the shewe of good men. So in like maner the good euidently declare their constancie and sinceritie. And note also that the Apostle sayth, There must, for by this woord he declareth that diuision cõmeth not by chaunce, but by the prouidence of God, bicause he will trye those that are his, as gold is tryed in the Furnace. Wherefore if it please God, than is it expedient. Notwithstanding we must not therfore enter into troublesome disputations, or rather into labyrinthes, of fatall necessitie, that is, bicause God hath appointed that such shalbe. We know that there shall neuer come any tyme, which shalbe without many Reprobates: We knowe that they are led by the spirit of Satan, and that they are effectually carryed to euyll: We know that Satan busily occupyeth hym selfe to breake the vnitie of the Church. Hereof commeth that necessitie wherof Paule speaketh, and not of destinie. We knowe also that the Lord dooth turne the most pestilent practises of Satan, by his woonderfull wisedome, to the health and profite of the faythfull. Hereof commeth that end, namely, that the good may the better appeare. Neyther ought we to referre the receyuyng of such a benefite to Heresies, which as they are euyll, so they cannot but bring foorth that which is euyll: but vnto God, who by his in-

Dissentions in the Church come by Gods prouidence, sometyme.

finite

finite goodnes transformeth the nature of thynges, that those thinges whiche Satan had deuised for the destruction of the elect, might turne to their saluation.

20. It is not to eate the Lords supper. Nowe he reprehendeth the abuse which was crept into the supper of the Lord among the Corinthians: in that they ioyned with the holy and spirituall banquet, prophane feastes, and the same with the disdayne and contempt of the poore. Paule sayth, that the supper of the Lord is not eaten after this manner: not bycause one abuse did vtterly abolish and frustrate the holy institution of Christ: but bycause they misusing the mysterie, polluted the same. For we haue a common prouerbe among vs, It is not doone at al, which is not well doone. And, A thing wel doone, is twise doone. This was no small corruption, as we shall see hereafter. If in steede of, It is not to eate the Lordes Supper, we reade, A man cannot eate the Lordes supper: the sense is all one: as that the Corinthians were not prepared to eate the Lordes supper, seeing they so diuided themselues. Neuertheles the sense before set downe is more simple, how that the same prophane mixture is condemned, which had no affinitie with the supper of Christ.

21. For euery man beginneth afore to eate his own supper. It is wonderfull and almost monsterous, that Satan could bring so much to passe in so short a tyme. But by this example we are taught what antiquitie can doo without reason: that is to say, how little authoritie long custome hath, which is not approued by any Testimonie of the woorde of God. Bycause this had preuayled it was counted lawfull: but Paule was then present to withstande the same. What happened after the deathe of the Apostles? With what lycence may we thinke that Satan raunged? And yet this the Papistes account of, as of a sure foundation. It is olde, it was doone a great while ago: therefore it ought to be of no lesse weight than a heauenly Oracle, or the woorde of God. But it is doubtfull from whence or by what occasion this abuse sprang vp so quickely. *Chrisostome* thinketh that it came from the charitable feastes of loue: that whereas the rich men were wont to bring with them from home wherwith they myght banquet in common with the poore, regarding no mans person: afterwards the poore being

Antiquitie without reason is nothing.

shutte

thinke out, they began to stuffe the selues with their delicate dishes all alone. And it may appere out of *Tertullian*, that this was their accustomed maner. Also they called those common suppers, which they had among them selues, *Agapai*, bicause they were signes of brotherly loue, and consisted of almes. And I doubt not but that the rites of the ceremonies which were cõmon as wel to the Iewes as to the Gentiles, gaue some cause. For I see that Christians haue so imperfectly reformed the corruptions of rites, that they retayne some similitude. Therfore it is likely that when they perceyued both that Iewes and Gentiles ioyned their feast to the holy supper, as an appendix of the same, & that they both offended in ambition, excesse, & intemperancie: that then I say, they ordained a forme of fasting, which might be rather an exercise of sobrietie & intemperancie, & also which should be meete for the spirituall supper for communion & participation. For the poore were there fed at the cost & charge of the riche: & they had al one table. But whether by & by after the beginning they fel into this prophane corruption: or whether the institution, of it selfe not euyl, had in processe of time thus degenerated: Paule would not in any wise haue this spiritual banquet to be ioyned with any common feast. This hath an honest & godly shewe: for the poore and riche to eate their meate together: for the riche to participate their goods with the poore: but yet nothing is of such weyght, that the holy misterie should be prophaned therby. And one is hungrie: another is drũken. This one thing was euyl, that when as the riche men did cheere vp & welcome one another, they seemed after a sort to cast the poore in the teeth with their pouertie. He dooth Hyperbolically note the inequalitie, when he sayth, that some were drunken, and some were hungry. For some had ynough to stuffe their bellyes full: other some had but thinne and slender fare. Thus the poore were made a froyne to the riche, or at least they were made ashamed. It was therefore a filthie spectacle, and vnmeete for the supper of the Lord.

These feastes which the Christians had after the communion were called agapai.

22. Haue ye not houses to eat in? Hereby we see that the Apostle vtterly misliked of their maner of fasting, although it was free from the former abuse. For although it seemeth more tollerable for the whole congregation to suppe at one hand: yet

notwyth-

notwithstanding this one thing is amisse, to conuert the holy assembly to other vses. We know for what actions the congregation ought to come together: namely to heare doctrine: to make their prayers: to sing Himnes vnto God: to celebrate the holy Communion: to confesse their faith: and to do all the exercises of godlines. If any other thing be done there, it is disordered, and not agreeing with the time & place. Euery mā hath his house appointed hym to eate & drinke in: therefore the same is vncomely to be done in the holy assembly. What shall I say vnto you? The matter being concluded, he referreth it to their consideration whether they are to be praysed or no: for they were not able to defende so manifest an abuse. And he doth vrge them the more wyth an interrogation: As if he should say, what should I do els? will ye deny that of right ye ought not to be reprehended? Moreouer some translations ioyne these woords (In this) to the verbe following, in this order, Shal I prayse you? in this I prayse you not. But among the Grecians, that which I haue here set downe, is better allowed of.

23. That which I deliuered vnto you, I receiued it of the Lord. For the Lord Iesus the same night in the which he was betrayed, tooke bread:

24. And whē had geuē thākes, he brake it, & said, Take yee, eate ye, this is my body which is broken for you. This do ye in the remembrance of me.

25. After the same manner he toke the cuppe, when supper was done, saying, This cup is the newe Testament in my bloud. This do so often as ye drinke it in the remembrance of me.

26. For so often as ye shal eate this breade, and drinke this cuppe, ye shal shewe the Lords death til he come.

27. Wherfore, whosoeuer shal eat this bread, & drinke this cup of the Lord vnworthily, shal be giltie of the body and bloud of the Lord.

28. But let a man examin himselfe, and so let him eate of the bread, and drinke of the cuppe.

29. For he that eateth or drinketh vnworthely, eateth and drinketh iudgement to hymselfe, making no difference of the Lords body.

Hytherto he hath shewed the vyce: now he beginneth to teach which is the true way to correct and reforme the same. For the Institution of Christ is a certayne rule, from the which if thou declyne but a little, thou holdest no longer the ryght way. Therefore when the Corinthians had swarued from this rule, he calleth them backe to the same agayne. This place is diligently to be noted, That there is no other remedy to heale and reforme corruptions, but to returne to the pure ordinance of God. So the Lord hymselfe when he spake of wedlocke, and when the Scribes also obiected custome, and the permission of Moses, answeared them with no other thing than with the Institution of his father: bycause the same is a lawe not to be broken. And bycause we doo the lyke at this day, the Papistes crye, that we leaue nothing vnperuerted and in good order. We openly proove, that not in one thing only they haue degenerated from the first institution of the Lord, but also haue corrupted the same a thousand wayes. There is nothing more euident than that their Masse is quyte repugnant with the holy supper of the Lord. I proceede further, we poynt out with the fingar that their Masse is full fraught with wicked abhominatiõs. It needeth therefore correction and reformation: and we require no other than the same which Paule vsed, as may playnly appeare by this place: that the Lords institution may be vnto vs both a common rule for our direction: but they with all myght and mayn refuse it. Behold this is our contention at this day about the supper of the Lord.

The waye to reforme corruptions, is to come to Gods ordinance.

23. That which I delyuered vnto you, I receyued. By these woordes he geueth to vnderstand, that no other authoritie ought to take place in the Church than the authoritie of the Lord. For his woordes are thus much in effect, I haue not delyuered vnto you my owne imagination: I had not deuised a new supper after my owne will when I came vnto you, but I haue Christ my author, of whom I receyued that which I delyuered vnto you, as it were from hand to hand: returne therefore to this first beginning. Thus the authoritie of Christ alone, all deuises of men set apart, shall stand fast and firme. The same night in the which he was betrayed. This circumstance of tyme dooth not admonish vs concerning the ende of the Misterie: namely that the benefite of Chri-

stes

ſtes death myght be eſtabliſhed and confyrmed vnto vs: For the Lord myght a little before this tyme commend this couenant to his Apoſtles, but he looked for the tyme of his offering vp, that the Apoſtles myght ſee in very deede, that to be fulfilled ſoone after in his body, which he had prefigured vnto them in the breade and wyne. If any man gather hereof, that the Supper is therefore to be celebrated in the myght, and that after corporall repaſt: I anſweare, that we muſt conſider in the action of the Lord, what hee would haue vs to doo. It is certayne that his purpoſe was not to ordayne certayne nyghtly ſacrifices to be offered to the Goddeſſe *Ceres*: neyther was it his will to inuite his diſciples to a ſpirituall banquet, when their bellyes were filled. Such deedes of Chriſt as pertayne not to imitation, ought not to be followed in his Inſtitution. Thus the cauillation of the Papiſtes is eaſely confuted, with the which they but dally, as I ſayd euen now, with the obſeruing and keping ſymply of the Inſtitution of Chriſt. Therefore ſay they, we ſhall receyue the Supper of the Lord but in the night onely: Therefore not faſting, but when we haue filled our bellyes. This I ſay, is altogether friuolous and vayne: bycauſe we may eaſely perceyue what the Lord did to haue vs followe hym in, yea and what he did that he myght alſo commaund to be done.

Ceres is the Goddeſſe of corne.

24. And when he had geuen thankes. The Apoſtle ſayth in another place, that what benefits ſoeuer we receyue at the hands of God, they are ſanctified to vs by the woorde and by prayer. We ſhall neuer reade, that the Lord did eate breade with his diſciples, but that there was mention made of thankes geuing. By which his example he taught vs to doo the lyke. But this thanks geuing hath a farther relation: for Chriſt geueth thankes vnto his Father, for his mercie towardes mankinde, and for the ineſtimable benefite of redemption: and inuiteth by his example that ſo often as we come to the holy table, we ſhould lyft vp our hartes to acknowledge the exceding loue of God toward vs, & alſo to geue vnto hym for the ſame true and harty thankes. Take ye, eate ye, this is my bodye. Seeing it is the purpoſe of Paule in this place breefly to teach vs concerning the ryght vſe of the myſterie: it is our parte to attend and marke diligently thoſe things which he ſetteth downe; and lyghtly to ouerpaſſe nothing: ſeeing he ſpeaketh

1. Tim. 4. 5.

The ſupper of the Lord.

nothing

nothing which is not necessarye to be knowen, and woorthy to be depely considered. In the first place we must note, that Christ doth here distribute the breade vnto his apostles, to the ende they might al eate of the same: and that euery one of them might so take his portion, that there might be an equall participation among them all. Therefore where the godly haue not one table prepared for them in generall, where they are not inuited to the common breaking of breade, and to be short, where the faythfull doo not participate among themselues: there the name of the Lords supper is boasted of in vaine. And to what end are the people called vnto the Masse, but onely that they may depart awaye fruitles from a cold sight. Therefore it hath no agreement or part with the Lords supper. Wherby also we may gather, that the promise of Christ dooth no more belong to the Masse, than to the banquet of the Priests of *Mars*. For where as Christ promiseth that he wyll geue vnto vs his body, he commaundeth vs also to take and eate the breade. Wherfore except we obeye this commandement, we boast in vayne of the promise. The which I wil more playnely proue by other woords. A promise is added to a commaundement as conditionall: then it hath not his effect, vnles the condition be performed. As for example, it is written, Call vppon mee, and I will heare thee. It is our part to obeye God the commaunder, that he may performe that vnto vs which he promiseth: otherwise we barre our selues from the effect. But what doo the Papists? They leauing participation, consecrate the breade to a quite contrary vse: and yet neuertheles boast that they haue the Lords body. But seeing they make a wicked diuorse, and doo separate asunder those things which Christ hath knit together, it is euident, that they boast in vayne. Therefore so often as they obiect vnto vs these woords, This is my body, we must cast in their teeth that which in order goeth before, Take ye, eate yee: For the sense of the woords is this, ye in communicating in the fraction of breade, according to the order and rite which I haue commaunded, shalbe partakers also of my body. Therefore, where one deuoureth the same a part, there the promise standeth voyde.

The Priestes of Mars, when they offered sacrifice, helde also a feast.

Furthermore we are taught by these woords, what the Lord would

would haue vs to doo. Take yee, sayth hee. Then they which make a sacrifice of the breade, and offer it to God, followe another author then Christ: for these woords teache vs not to offer any sacrifice. But what saye the Papists of their Masse? In the beginning they were so impudent, that they stoutly defended their Masse to be truely and properly called a sacrifice: Now they graunt that it is but a memoriall sacrifice: but so, that by the same their continuall oblation, the benefite of redemption is applied to the quicke and the deade. Whatsoeuer it is they would haue, they make a shewe of a sacrifice: but first rashly, bycause it is not warranted by any cõmaundement from Christ: but yet they do in this more greuously offend, that wheras Christ hath ordained the supper to this end, that we might receiue & eate in the same, they peruert it to a quite contrary vse. This is my body. I wil not reckẽ vp the bitter cõtentions which haue troubled the Church in our time, about the sense of these woords: I would to God rather we might bury the remembrance of thẽ in a perpetual obliuion. First of al I will shewe sincerely and faithfully: then freely (according to my manner) what my iudgement is. Christ calleth the bread his body: for I reiect that foolishe & vnsauory imagination without any disputation, that the Lord did not shewe the breade vnto the Apostles, but his body which they beheld wyth their eies: for it followeth strayte after, This cuppe is the newe Testament in my bloud. Therfore let it be without all controuersie, that Christ speaketh here of the breade. Now it may be demaunded in what sense. To drawe out the true sense wee must note, that it is a figuratiue speache: for to denye that, is too much wickednes. Why then is the appellation of the body attributed too the breade? All men, I thinke wyll graunt, that it is attributed to the breade in the same sense, and after the same manner, that Iohn calleth the holy Ghost a Doue.

Thus farre wee agree. Then in the spirit, this was the reason why it was called a Doue, bycause it had appeared vnder the likenes of a Doue. Therefore the name of the spirit is geuẽ to the visible signe. Why thẽ do we deny, that the like *Metonymia* is here, and that the name of the body is attributed to the bread, bicause it is

Metonymia or Denomination is a figure, wh-

is

ed when we geue vnto the signe the name of the thing signifyed.

is a signe or token of the same: They which lyke not of this, shall pardon me: it seemeth to me contentious, to stryue more than needeth about this matter. I take this therfore here to be a sacramentall maner of speach: where the Lord geueth to the signe the name of the thing signified. Nowe let vs proceedee further to seeke and finde out the order and reason of the *Metonimi*. Here I answeare, that not therefore alone the name of the thing signified is geuen to the signe, bycause it is a figure: but rather bycause it is a signe wherby the thing is offered. For I admit not the similitudes which some borrowe from prophane or earthly things, bicause they dyffer somewhat from the Sacramentes of the Lord. The Image of *Hercules*, is called *Hercules* hym selfe: but what is there in the Image, but onely a naked and bare figure? But the Doue is called the holy Ghost bycause it is a certayne signe and pledge of the inuisible presence of the holy Ghost. Therefore the breade is the body of Christ: bycause it doth for certayntie testifie, that the same bodye is offered vnto vs, whiche it figureth: or else bycause the Lorde in reaching to vs that visible signe, dooth also geue vnto vs his body with the same: for Christ is not deceytfull, as if he should mocke vs with bare and voyd signes. Wherefore I thinke this to be without all controuersie, that the truth is here ioyned with the signe, that is to say, that as touching the spirituall force, we are made partakers of the body of Christ, no lesse truely, than we eate the breade. Now, we must discusse the manner how. The Papists thrust vnto vs their Transubstãtiation: they deny that the substance of bread remayneth when consecration is ended: but that the Accidents do only remayne. Agaynst this imagination we do not only set the manifest words of scripture, but also the very nature of Sacramentes. For what signification shall there be of the Supper, if so be there be no proportion betweene the visible signe and the spirituall thing? They would make the false colorable shew of breade the signe: what other thing then shall the thing signified be, but a mere imagination? Then if so be the signe must haue an agreement with the truth thereof, it must needes be true breade, and not fantasticall, whiche maye figure the true bodye of Christ.

Furthermore, the bodye of Christe is not geuen vnto vs sim-

ply

ply, but it is geuen to vs for meate: and the colour of the breade doth not nourish, but the substance. To be short, as in the thing consisteth truth, so in the signe there is no deceyuablenes ne frustrate object. Wherefore reiecting the doting error of the Papistes, let vs se how the body of Christ is geuen vnto vs. Some saye it is geuen vnto vs when we are made partakers of all the benefits which Christ hath brought vnto vs in his body: when by faith we imbrace Christ crucified for vs and rayled from death to lyfe: by which meanes we are made participants of all his graces effectually. They which so thinke, let them vse their sense a Gods name. But I affyrme that then we are made partakers of the graces of Christ, when we haue obtayned Christ hym selfe. I saye obtayned, not only when we beleue that he was made a sacrifice for vs: but also when he dwelleth in vs, when he is one with vs, when we are members of his flesh, and when we growe together with hym into one lyfe and substance. Moreouer I heare what the wordes sounde: for Christ doth not offer vnto vs the benefite of his death and resurrection only, but also his very body in the which he suffered and rose againe. I conclude, that really (to speake as they doo) that is saye, truely, the body of Christ is geuen to vs in the Supper, to be vnto our soules wholesome foode. I speake after the common manner: but I meane that our soules are fed with the substance of his body, that we may truely be made one with Christ: ye which is all one in effect, that the quickening power is poured into vs by the holy ghost out of the flesh of Christ, although the same be far distant from vs, and is not mingled with vs. Now there remayneth behynde only one knot to be vnfolded: namely, how it can be, that the body which is in heauen, should be geuen to vs here in earth. Some fayne the body of Christ to be infinit, and not to be comprehended within the compas of space, but to fulfill heauen and earth, euen lyke vnto his diuine essence. The which imagination is so absurde, that it needeth no refutation. The scoolemen doo very curiously dispute about a glorified body: notwithstanding their whole doctrine commeth to this effect, that Christ is to be sought in the breade, euen as if he were included in the same.

Thus it commeth to passe that mens myndes are astonyed

and amazed at the breade, and doo worship the same in steede of Christ. If any man demaunde of them whether they worship the breade or the forme of breade: they will stoutly deny both: yet neuertheles they turne thē selues to the bread, when they worship Christ by intent: they turne them selues, I saye, not only with their eyes, and with their whole body, but also with the whole cogitation of their mynde. And what is this els but mere Idolatrie? But this communion and participation of the Lordes body which I say is offered vnto vs in the supper, requireth neyther a local presence, nor the comming downe of Christ, nor any infinit extension, nor yet any such matter: for seing the supper is a heauenly action, it is no absurditie that Christ should be receyued of vs, though he abyde in heauen. For where as he doth communicate hym selfe vnto vs, that is done by the secret worcking and power of the holy ghost, which doth not only ioyne thinges together, which are deuided and separated far of by distance of places, but can also ioyne them together in one. But to the ende we may be eaheable of this Communion, we must lyfte vp our selues to heauen. Here therefore faith helpeth vs, when all the senses of flesh doo fayle. When I saye faith, I meane not euery opinion grounded vpon the imaginations of men: as many boasting ostentymes of faith, doo runne very far wyde in this poynt. What then? Thou seest the breade, and beyde the same nothing: but thou doest heare that it is a pledge of the body of Christ. Doubt not but the Lord fulfilleth that which his woords import, how that the body which thou seest not, is to thee spirituall foode. This seemeth incredible that we should be fed with the flesh of Christ which is so far distant frō vs. Thou must remēber that the worck of the holy ghost is secret & wonderful, which thou mayest not go about to cōprehend within the measure of thy vnderstanding: neuertheles in the meane tyme put away frō thee al grosse imaginations, which do detayne thee in the breade. Leaue vnto Christ the true nature of flesh, and stretch not his body by a false opinion throughout heauen & earth: deuide hym not after thy owne imaginations, and worship hym not after thy owne carnall sense in this place or that place: suffer hym to abyde in his heauenly glorie, & aspyre thou thyther, that from thence he may communicate hym selfe vnto thee.

These

These fewe woords will satisfy those that be modest and of a sounde iudgement: as for the curious, let them go seeke els where to satisfy their greedynes. Which is broken for you. Some expounde this of the distribution of the breade: because it is meete that the body of Christ should remayne whole, as the Lord had shewed before, A bone shall not be broken of hym: but I, as I confesse that Paule alluded to the breaking of the breade, so I interpret that this woord (broken) is put for (offered:) improperly, but not absurdly. For although no one bone of his was broken, yet notwithstanding his body was so tormented and vexed, and afterward so cruelly put to death, that it cannot be sayd to be without hurt. This Paule calleth breaking. Moreouer this is the second part of the promis, which is not lightly to be ouerpassed. For the Lord doth not offer vnto vs his body symply, and without addition: but in that it was offered vp for vs. The first part therefore geueth vs to vnderstande, that the body of Christ is offered vnto vs: and this second part expresseth, what fruite commeth to vs of the same: namely, that we are partakers of redemption, and the benefit of the sacrifice is applyed vnto vs. Wherefore the Supper is as a looking glasse, setting Christ crucified before our eyes, insomuch that no man can profitably and with fruite be partaker of the supper, except he imbrace Christ crucified. Do this in the remembrance of me. Therfore the Supper is instituted to helpe our infirmitie: for if so be we were otherwyse sufficiently myndefull of the death of Christ, this lytle helpe, which is common to all sacraments, were superfluous: for they are helpes of our firmitie. But what memorie Christ would haue celebrated in his supper, we shall heare anon. And whereas some gather hereof, that Christ is therefore absent from the supper, because a remembrance serueth for nothing but for the thing absent: the aunsweare is easie to be made, that according to this reason by the which the supper is a remembrance, Christ is absent from the same: for Christ is not visibly present, neyther is he beholde with the eyes, as are the signes which doo styre vp our memorie by figuring hym. Also he chaungeth not his place to come to vs: but sendeth downe the power of his flesh from heauen into vs. Exo. 12. 46.

25. After the same manner he tooke the cuppe when they had supped. The Apostle seemeth to note some space of tyme, betwene the geuing of the breade, and the Cuppe: neyther doth it euidently inough appeare in any of the Euangelists, whether they both were geuen at one instãt without the interposition of any other action. But this is a matter of no greate weight: for it may be that the Lord made some sermon betwene the geuing of the breade, and the delyuering of the cuppe. But bycause he neyther did nor sayd ayy thing dyfferent from the mysterie: we may not saye that the administration was eyther broken of or lame. And I thought it not good to turne this with *Erasmus* thus, When supper was done: bycause all ambiguitie ought to shunned in a matter of so great weight. This cuppe is the newe testament in my bloud. That which is spoken of the cuppe, doth also belong to the breade: and thus by this speach, that is now expressed, which was more briefly spoken before, that is to say, that the breade was his body. For therefore the breade is his body vnto vs, that it may be the testament in his body: that is to say, the couenant which was once established by the offering vp of his body: is now also confirmed by eating, when as the faithfull do eate of the sacrifice. Therefore in stede of that which Paule and Luke saye, The testament in my bloud, Mathew & Marke haue, The bloud of the Testament: the which commeth to all one purpose. For his bloud was shed to reconcile vs vnto God: & now it is spiritually dronk of vs, that we might be partakers of the reconciliation. Wherefore in the supper we haue both the couenant, and also a confirmatorie pledge of the couenant. Concerning the word, Testament, if the Lord graunt so much tyme, I will saye somewhat in the Epistle to the Hebrues. But it is a common thing for the sacraments to be called by this name: bycause they are testimonies vnto vs of Gods will, which cõfirme the same in our myndes. For as a couenant is made among men by some solemne ceremony: euen so the Lord dealeth with vs. Neyther is this spoken improperly: bycause for the knitting together of the woord & the signe, the couenant of the Lord is truly included in the sacraments: and the name of couenant hath relation or respect vnto vs.

This shalbe no smal helpe to vnderstand the nature of sacraments:

craments: for if so be they be couenants, then they contayne promises, with the which the consciences of men are lyfted vp to the assured truste of saluation. Whereuppon it followeth that they are not only externall signes of profession among men, but also that they are internal helpes of fayth. This do ye so ofte as ye drinke. Chist therfore ordayned a double signe in the supper. And that which God hath ioyned together let no mā separate. Thē to delyuer the breade without the cuppe, is to mayme the ordinance of Chist. For we haue the words of Chist: as he commaundeth to eate the bread, so he cōmaūdeth to drinke the Cup. To obserue one part, & to omit the other halfe: what is it els, but to deryde his commaundement: And to depryue and debarre the people of the Cuppe, of the which Chist begynneth to all men, which is vsed vnder the tyranny of the Pope, who will deny it to be deuelish presumption: And whereas they cauill that Chist spake to his Apostles, and not to the common people, it is to toote a childish, and is easely refelled by this place. For Paule speaketh here to men and women without exception, and to the whole body of the Church: he protesteth that he had delyuered vnto them this according to the commaundement of the Lord. They which dare go about to abrogate this tradition, with what spirit can they say they are led: And yet notwithstanding at this daye also, this so grosse a corruption is obstinately defended: and what marueyle is it, if with woordes and writings they go about to excuse that, which so cruelly with fyre and swoorde they defende:

For so often as ye eate this breade. Now Paule addeth what remembrance ought to be celebrated: namely such, as should be ioyned with thankes geuing, not bycause the whole remembrance consisteth in the confession of the mouth: for this is the principall, that the vertue of the death of Chist might be sealed in our consciences. But this knowledge ought to moue vs to the confession of prayse: that we may preache and publish that among men, which we thinke inwardly before God. Therefore the Supper is a certaine memorial which ought alway to abide in the Church euē vntil the last comming of Chist: being ordayned to this end, that Chist might put vs in mynde of the remembrance of his deathe, and that we might reknowledge

the same before men: whereuppon also it is called the *Eucharist*. Wherefore that thou mayest rightly celebrate the supper, remember that the profession of thy fayth is required of thee. Hereby it appereth how impudently they mocke with God, which boast that they haue the Supper in the Masse. For what is the Masse? They confesse (I speake not of the Papistes, but of the false *Nicodemites*) that the Masse is replenished with execrable superstitions: they fayne that they proue them by externall institure. What manner of preaching of the death of Christ is this? Do they not rather refuse and renounce the same? Vntill he come. Bycause we alwayes wante such a helpe, Paule telleth vs, that so long as we are in this worlde, this remembrance is commended vnto vs, euen vntill Christ appere to iudgement. For bycause he is not present with vs in any visible forme, it is necessarie that we haue some token of his spirituall presence, in the which our myndes may exercise them selues.

27. He therefore which eateth this breade vnworthely. If so be the Lord requireth thankefulnes at our handes in the receyuing of this mystery: If so be he would haue his grace acknowledged with the hart, and preached with the mouth: he shall not escape vnpunished, which hath rather brought the same into obliqui and reproche than to honor: For the Lorde will not suffer his commaundement to be contemned. But to the ende we may remember the sense of this proposition, we must knowe what it is to eate vnwoorthely. Some restrayne it to the Corinthians, and to the corruption which preuayled among them. But I rather thinke that Paule according to his manner is dygressed from the particular vnto a generall doctrine. There was one falte or corruption among them: by this occasion he speaketh of all manner corrupte administration or receyning of the Supper. God, saith he, will not suffer this mysterie to be prophaned, but will seuerely punish the prophanation of the same. Therefore to eate vnwoorthely, is by our abuse to peruert the pure and right vse. And therefore there are dyuers degrees of vnwoorthines, that I may so spake: and some tyme more and some lesse. Some fornicator, or periured person, or drunkard, or deceyuer, thrusteth in hym self without repētāce: seeing such negligēt cōtempte is a signe of cruel contempt against Christ,

Chriſt, there is no doubte but that he ſhall receyue the ſupper to his owne deſtruction, that is ſuch a one. There commeth another which is infected with no notable cryme, but yet not ſo furniſhed in mynde as he ought to be: ſeeing this ſecuritie or negligence is a ſigne of irreuerence, it deſerueth alſo Gods correction. As there are then ſundry degrees of vnwoorthy eating, ſo the Lord doth puniſh this more lightly, and ſcourgeth others more ſharpely. But this place hath geuen occaſion to a queſtion which ſome afterward too preciſely vrged, as, whether the vnwoorthy receyuers doo eate in very deede the body of the the Lord. To this ſome are brought by contention, to ſaye that the ſame is indyfferently receyued both of the good, and alſo of the euill, and many at this daye do obſtinatly defend that Peter receyued no more in the firſt ſupper than did Judas: I would be very loth to contende with any man about a matter (in my iudgement) nothing neceſſarie: but as others do geue them ſelues libertie commaundingly to pronounce without reaſon whatſoeuer them ſelues lyke of, and do thunder, if any man do but mutter to the contrary, ſo they ſhall geue vs leaue, if we quyetly defende with reaſons that which we iudge to be true. I hold this *Axioma* or Maxime, neyther will I at any tyme forſake the ſame, That Chriſt cannot be ſundered from his ſpirit. Whereuppon I inferre, that his deade body is not receyued, neyther yet that he is idle, or diuided from the grace and power of his ſpirit. I will ſtande no longer in proning this ſentence. Now he which hath not a lyuely fayth, and which is quyte voyde of repentance, hauing alſo no parte of the ſpirit of Chriſt, how ſhould he receyue Chriſt: yea ſeeing he is wholy poſſeſſed with Satan and ſinne, how ſhal he be capeable of Chriſt: Therefore as I confeſſe that there are ſome, which do truely in the ſupper, and yet vnwoorthely receyue Chriſt, as do many that are weake: ſo I graunt not that they receyue any other thing than the ſigne, which bring with them a hiſtoricall faith only, without the lyuely ſenſe of repentance and faith. For I cannot abyde that Chriſt ſhuld be maymed, and I feare that abſurditie, that he delyuereth hym ſelf to the wicked to be eaten, as one without a ſoule. Neyther doth Auguſtine deeme any other thing, when he ſayth, that the wicked do receyue Chriſt in the Supper, vnto the Sa-

crament. The which more playnly he expresseth in another place, when he sayth, that the reste of the Apostles did eate the breade the Lord, but *Iudas*, only the breade of the Lord. But here it may be obiected, that the efficacie of the Sacraments doth not depende vppon the woorthines of men, neyther that any part of the promises of God is diminished through the mallice of men. I confesse, and doo therefore playnly set it downe, that the body of Christ is offered no lesse to the wicked than to the godly: the which is sufficient for the force of the sacrament, and for the faith of God. For God doth not in the Supper forgedly figure to the wicked the body of his sonne, but doth in very dede offer the same: neyther is the breade a bare signe vnto them, but a faythfull seale and pledge: in that they reiecte it, the nature of the sacrament is thereby nothing at all diminished or chaunged. It resteth now that we make aunsweare to this place of Paule. Paule maketh the vnworthy receyuers gyltie, bycause they doo not discerne the Lords body: therfore here they receyue the body. I deny the consequence. For although they reiect it, yet notwithstanding bycause they prophane and dishonor the same being offered vnto them, they are iustly gyltie. For they doo euen as if they should treade it vnder their feete: is this smal sacrilege? Thus I see no difficultie in the woordes of Paule: so that thou consider what God doth offer and reach to the wicked, and not what they receyue.

biection.

Insweare

biection.

Insweare.

28. But let a man examine hym selfe. This is an exhortatiõ taken from the commination going before. If so be they be gyltie of the body & bloud of the Lord which eate the same vnworthely: thẽ let no mã come vnto the same without he be wel & rightly prepared for the same. Therefore let euery man beware lest he fall into this sacrilege, through negligence or securitie. But now it may be demaunded, what manner of examination this ought to be whereinto Paule exhorteth vs. The Papistes place the same in auricular cõfessiõ: they cõmaũde al which intẽde to receyue the supper, diligẽtly & carefully to consider their life, that they may tel al their sinnes in the eares of the preist: this is their preparatiõ. I say, that the holy examinatiõ, of the which the Apostle speaketh, is far frõ tormẽt. They after they haue vexed & disquieted thẽselues with cogitation for certaine howers, & haue made the popish cõfessor privy to their filthines,

selfhines, thinke that they are discharged. But it is another maner of examiniation which Paule requireth here: namely such as may be correspondent to the lawfull vse of the holy Supper. Thou seest here a very exquisite and ready method, if thou wilt rightly vse the benefite of Christ, bring faith with thee and repentance: for in these two the trial consisteth, that thou mayest come wel prepared. Under repentance I conclude charitie: for he which hath learned to renounce hym selfe, that he may geue him selfe to Christ and to his obedience, the same also no doubt doth imbrace with his whole hart the vnitie which Christ hath commended. But neither perfect faith nor repentance is required: as some too much vrging that perfection which can be found in none, do driue al mortal men for euer frō the Supper. But if so be thou aspyre to the righteousnes of God with an earnest affection of thy mind: and being humbled with the knowledge of thy miserie, doost wholy rest and stay thy selfe vpon the grace of Christ: assure thy selfe that thou art a worthy gest to come to this table. I accoūt hym worthy whom the Lord excludeth not, although very much be wanting in thee. For faith, though it be imperfect, maketh of the vnworthy, worthy receiuers.

29. He which eateth vnworthely, eateth iudgement to him selfe. Before he hath declared the hainousnes of the fact, whē he saith that they should be giltie of the body & bloud of the Lord, which should eate vnwoorthely: now he terrifieth thē by the denunciation of the punishmente. For there are many which are not moued with sinne it selfe, except they be stricken with the iudgemē of God: this therfore he doeth, when he saith, that this meate, which of it selfe is wholsome, shal turne to their destruction, & into poyson which vnworthely eate the same. He addeth the reason, because, They discerne not the Lords body. That is to say, as a holy thing from a prophane. As if he should say, they touch the body of the Lord with vnwashē hands: yea euē as if it were a thing of no weight, they cōsider not how great the price therof is. Therfore thei shalbe punished for so great profanation. But let the reader cal to mind my former admonition, how that the body is offered vnto them, although their own vnworthines depriue them of the participation of the same.

30. For this cause many are weake, and sicke among you, and many sleepe.

31. Yf

31. Yf we had truly iudged our selues, we should not haue bene iudged.

32. But when we are iudged of the Lord, we are chastened, bycause we should not be damned with the world.

33. Wherfore my brethren, when ye come together to eate, tarry one for another.

34. If any man hunger, let him eate at home, that ye eate not to condemnation. Other things I wil set in order when I come.

After the Apostle had spoken generally of vnworthy eating, and had shewed what punishment remayneth for those which polluce the mysterie: now agayne he admonisheth the Corinthians, of the present chastisment which they suffered. It is not knowen whether any pestilence was at that tyme among them, or any other kynde of disease. Whatsoeuer it was, we may gather by the woordes of Paule, that the scourge of the Lord was sent among them, to chastise them. Neyther dooth Paule suppose that they were therefore plagued, but affyrmeth that it is a thing wel knowen vnto hym. He sayth therefore that many were sycke, and many languyshed, and many also dyed, bycause of that abuse of the Supper, for that they had offended God. Whereby he geueth vs to vnderstand, that diseases, and other scourges of the Lord are sent vnto vs to admonishe vs of our sinnes. For God dooth not afflict vs in vayne, bycause he is not delyghted with our euyls. A copious and large argument, but let it suffice that we haue briefly touched the same: Wherfore, if so be in Paules tyme a meane corruption of the supper, could prouoke the wrath of God against the Corinthians, to punish them so seuerely: what shall we thinke of our present state? We see in the whole Papacie, not only horrible prophanations of the Supper, but also sacrilegious abhominacion set vp in the place thereof. Fyrst they make of it fylthy gaine and a common Market: Then they mayme it, taking from the same the vse of the Cuppe: Thyrdly, they translate it into another forme, in receyuing the same priuately aparte, without any communion. Fourthly, they expound not the misterie, but vse rather a muttering incantation of Magicke, belonging to sorcerers, and to

Sycknesses are Gods scourges for synne.

A liuely description of the Popishe Masse.

the

the wicked sacrifyces of the Gentyles, than the Lordes Institution. Fyftly, they ioyne therewith infinite Ceremonies, partly toyish, and partly mere superstitious, and therfore manifest pollutions: sixtly their Masse is a dyuelishe imagination of a Sacrifyce, which containeth in it wicked blasphemy against the death of Christ: Seuenthly it is vsed to bewitch and beslo miserable men with carnal confidence: when as they appose the same against God as a satisfaction, and thinke that they are able to repell all hurtfull things with this preseruatiue: and that without fayth and repentance. Moreouer whyle they thinke them selues armed agaynst the deuill and death, and agaynst God, with a sure buckler, they dare with more licentiousnesse aduenture to sinne, and are made more obstinate reyghtly, an Idol is woorshipped in the same in steede of Christ: to conclude, it floweth with al manner of abhomination. And amongest vs, which haue the true and pure administration of the same restored vnto vs, as it were by a new recouery, how great irreuerence is there? How much hypocrysie in many? What fylthy confusion, when the wicked without choyse doo impudently rush in them selues, being such notorious euill liuers, as no honest man can admit to their societie? And yet doo we woonder, from whence so many warres, so many pestilences, so many dearthes, and so manyfold miseries, as oftentimes we abide, haue their cause? as though the cause were not euident. But let vs neuer looke to haue an end of these euils, vntil we take away the occasion by mending our faultes.

31. For if we had iudged our selues. Here is a notable sentence: teaching vs, that God is not sodaynly angry with vs, to punish vs so soone as we offend: but that oftentymes it commeth to passe through our negligence, that he constrayned to punish vs, when he seeth vs careles, and flattering our selues in our sinnes. Therefore we eyther turne awaye or mittigate the imminent punishmentes, if so be we call our selues to an account before hande, and being touched with repentance, doo turne away the wrath of God, requyring of vs voluntary punishment. To be short, the faythfull by repentance to preuent the iudgment of God: neyther haue they any other remedy to obtayne absolution at the handes of God, than by condemning them selues of their owne accord. Neuertheles

uertheles vnderstande not here (as the Papistes commonly doo) a certayne parlaing or agreement vppon talke betweene vs and God, as though by yelding punishment to our selues we may satisfie hym, & after a sort redeeme our selues out of his hand. Therfore we preuent not the iudgement of God, bycause we bring some recompence to pacefye hym. But this is the reason, bycause God purposeth to rest of our negligence, and styrre vs vp to repentance, he chastiseth vs: but if we doo the same of our selues, there is no more any cause why he should proceede to exercise his iudgement agaynste vs. But if any man after he hath begun to mislyke of hym selfe, and to meditate repentance, be notwithstanding vnged still with Gods correction, let vs knowe that his repentance is not so sownd and fyrme, but that it needeth some chastisment and reproofe, whereby it may be holpen to more full effect. Behold here what a fyt remedy, and not a recompence repentance is, to preuent the iudgement of God.

Repentance turneth the wrath of God from vs.

32. But when we are iudged of the Lord. This is a very necessarie consolation: For if any man in affliction thinke that God is angry with hym, he will rather be discouraged than styrred vp to repentance. Paule therefore sayth, that God is so angry with the faythfull, that in the meane tyme he forgetteth not his mercie: yea and that for this cause he dooth properly punish them, that he myght woorke their saluation. An inestimable consolation, that the punishmentes with the which our sinnes are chastised, are Testimonies, not of the wrath of God to our destruction, but rather of his fatherly loue: and also that they are a helpe vnto vs to saluation. For God is angry with vs as with his sonnes whom he would not haue lost. When he sayth, Lest we should be condemned with this world. He geueth vs to vnderstand two things, that the children of this world when they sleepe quyetly and securely in their pleasures, are made as fat as Brawne against the day of slaughter. For although the Lord dooth sometymes call the wicked also by his punishmentes to repentance: yet neuertheles he oftentymes ouerpasseth them as straungers, and suffreth them to runne on headlong vnpunished, vntyl they haue filled vp the full measure of their extreme damnation. Therefore this grace belongeth onely to the faythfull, in that by punishments they

Chastismente is a token of Gods fauour.

they are called from destruction. The other is, that chastisments are necessarie remedies for the faythfull: for if they were not restrayned with temporall punishmentes, they would runne into eternall destruction. These cogitations, ought not onely to arme vs with pacience to suffer gladly such sorrowes as are sent vnto vs of God: but also to leade vs to thankefulnesse, that we geuing thankes vnto God the father, may offer our selues by voluntarie obedience vnder his discipline. They profit vs also verye much, for they make punishmentes wholsome vnto vs, in bringing vs to the mortification of our flesh, and to godly humilitie: they accustome vs to the obedience of God: they conuince vs of our owne infyrmitie: they kindle in our myndes a feruent desyre to pray: and they exercise hope, that whatsoeuer sharpnesse or bitternesse is in them, the same is wholy swallowed vp with spirituall ioy.

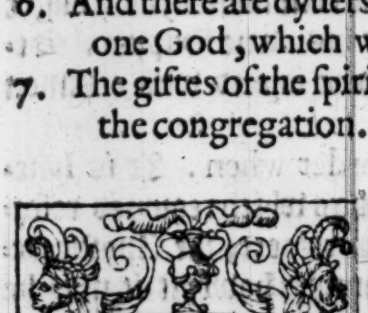
33. Wherefore my brethren. From the treatise of generall doctrine, he returneth to a particular, with the which he began: and concludeth, that an equalitie is to be obserued in the Supper of the Lorde, that the same may be a true communion, as it ought to be, and not euerye man to celebrate his owne Supper. Secondly, that this misterie ought not to be ioyned with common feastes.

34. Other things I will set in order when. It is lykely that there were beside these other things which requyred reformation: but bycause they were tryfles in respect, the Apostle deferreth theyr reformation tyll his comming: howbeit it may be that there was no such thing: but bycause it is more certaynly knowen by the present aspect and deme what maye be expedient, Paule retayneth this libertie to hymselfe, that in his owne person he myght dispose things according as neede should requyre. The Papistes also hold this as a Target before them to defende their Masse. They affyrme the same to be the disposition whereof Paule speaketh here: as though he gaue libertie to hym selfe, to ouerthrowe the euerlasting ordinance of Christ, which he proueth here hym selfe most playnly. For what similitude hath the Masse with the ordinance of Christ: But away with such tryfles: seeing it is certayne that Paule speaketh

keth onely of externall comlinesse: the which as it is left to the libertie of the Church, so also it ought to be ordered according to the condition of tymes, places, and of men.

The twelfth Chapter.

1. Concerning spirituall things brethren, I would not haue you ignorant.
2. Ye know that ye were Gentiles, and went your wayes vnto dumb Idols, euen as ye were ledde.
3. Wherefore I declare vnto you, that no man speaking in the spirit of God, defyeth Iesus. Also no man can say, that Iesus is the Lord: but by the holy Ghost.
4. There are deuersities of giftes: yet but one spirit.
5. And there are dyfferences of administrations: and yet but one Lord.
6. And there are dyuers manners of operations: and yet but one God, which woorketh al in all.
7. The giftes of the spirit are geuen to euery man to profite the congregation.



Oncerning spirituall things. The Apostle now commeth to the correcting of another vice: namely, bycause the Corinthians abusing the giftes of God to ostentation, and vaine glorye, regarded little or nothing at all charitie. He teacheth to what end God hath endued the faythfull with spirituall graces, namely, to the edification and profyt of thir brethren. But he deuydeth this proposition into two partes: For first he teacheth that God is the author of al giftes, then he teacheth to what end he geueth them. And he proueth by theyr owne experiment, that those giftes of the which they were proude, were geuen vnto men by the grace

grace of God, for he putteth them in mynde, how rude, dull, and cleane voyde of all spirituall light they were, before they were called of God. Therefore it is euident that they had not these giftes by nature, but by the free goodnesse of God. As touching the woordes, when he sayth, I would not haue you ignorant. It is as much as if he had sayd, I would haue you knowe what is ryght, and what is your duetie. And by spirituall things, he meaneth spirituall graces, concerning the which we shal heare more anon.

2. Ye knowe that ye were Gentyles. By this place we may learne how great the blyndnesse of mans mynde is, when the same wanteth the illumination of the holy Ghost, in that it seeketh after dumbe Idoles, and proceedeth not in searching after the true God: yea it is caryed of Satan lyke a brute beast. He calleth them Gentyles here in the same sense, as he dooth in the Epistle to the *Ephesians*, Ye were sometyme, sayth he, Gentyles, being without God, and the hope of saluation. &c. It may also be that the Apostle bringeth here an argument of the contraries, thus, Ye shewe your selues more obstinate towardes God, now that he hath taken you vnder the gouernment of his woord and spirit, than ye were prompt and ready in tyme past to followe the motions of Satan. Ephe. 2. 11.

3 Wherefore I declare vnto you. After he had taught them by theyr owne experiment, he setteth before them a generall doctrine, which he bringeth from the same. For the same which the Corinthians had felt in them selues, is common to all mortall men: to be in error before they be brought to the truth by the goodnesse of God. Therfore we must of necessitie be gouerned by the spirit of God, or els we shall continually erre and go astraye. Hereuppon also it followeth, that al those things which pertayne to the true knowledge of God, are the giftes of the holy Ghoste. And withall he bringeth an argument from the contraries to the contrarye effectes. No man can defye Christ speaking by the spirit of God: euen so no man can preach Christ, but by the spirit of God. To defye Jesus, is to vtter blasphemy against hym.

And to saye, that Jesus is the Lorde, is to speake reuerendly

and

and honorably of hym, and to preach his maiestie. Here it may
Question. be demaunded, whether the wicked haue the spirit of God which
Answeare. sometyme talke reuerently and well of Christ. I answeare, that they haue the same without all doubt, as touching the effect: but the gifte of regeneration is one, and the gifte of bare vnderstanding is another, with the which also Judas was endued when he preached the Gospell. Hereby also we perceyue, how great our weaknesse is, when that we cannot so much as moue our tongue to set foorth the prayse of God, except we be gouerned by his spirit. The which also the Scripture in dyuers places teacheth, and the saints of God euery where confesse: how that, except the Lord open the mouth, they are vnmeete to set foorth his glorye. Amongest others
Esay. 6. 5. the Prophet *Esay* sayth. My lyppes are polluted, and so foorth.

4. There are diuersities of giftes. The proporcion and conuenient agrement of the Church, dooth consist of a manifold vnitie: that is, when the diuersitie of giftes dooth tende in one scope: euen as there are diuers notes in a symphony, but tuned together with such a proporcion and tune, that they make one consent: therfore it is meete that as well the giftes as the duties, be distinct: and yet neuertheless that they be all brought into one. Therefore Paule commendeth that varietie in the twelfth to the Romans: lest any man rashly intruding hym selfe into another mans place, doo confound the distinction which God hath ordayned: therefore he willeth all men to be contented with their giftes: he forbiddeth them to go beyond their boundes by inportunate affectation.

To be short, he exhorteth euery man to consider how much is geuen vntohym, what measure he hath, and whereunto he is called: but here he commaundeth euery man to put all that they haue into one measure: not to suppresse the giftes of God, and that no man kepe his gift apart to hym selfe, but to set foorth the same to the common profite of all men. In both places he vseth the similitude of mans body, but yet not after one maner, as we may see. The effect is this, that the graces of God are not so diuersly distributed to the faythfull, that they myght be distracted and set apart: but that there is a vnitie in the distinction,

bycause

bycause one spirit is the fountayne of all gifts, one God is the Lord of all administrations: and the author of all faculties. And God which is the beginning, ought also to be the end. And yet but one spirit. This place ought diligently to be noted, agaynst those fanatical persons, who by the name of the spirit, vnderstand nothing that is essential, but only the gifts and actions of the diuine power. But Paul euidently affirmeth here, that there is one essential power of God, frō whence al his woorkes doo spring. And sometyme the name of the Spirit is *denominatiuely* geuen to the gifts themselues: therefore we reade, The Spirit of vnderstanding, The Spirit of iudgement, of fortitude, of modestie: but Paule plainly affyrmeth here, that vnderstanding, iudgement, modestie, and whatsoeuer els doo come from one beginning. For it is the office of the holy Ghost, in geuing these things vnto men, to shewe foorth and to exercise the power of God.

5. One Lorde. The Fathers haue vsed this Testimony against the *Arrians*, to proue the Trinitie of persons. For first, the Spirit, secondly, the Lord, and thirdly, God, are named here: to the which three, one and the selfe same operation is attributed: so by the name of the Lord they vnderstood Christ. But I, although I am well contented that he vnderstoode so, doo see notwithstanding that it is a very weake argument, if any man would go about to stoppe the mouth of the *Arrians*: for there is a relation betweene the woordes, Administrations, and Lord. There are sayth Paule, diuers administrations: but God is one, or there is but one God, whom we must serue, of what office or calling soeuer we be of. Therefore this *Antitheſis* or comparison dooth set forth the simple sense, and dooth declare the restrayning of the woorde Lord vnto Christ, to be too much wrested and coacted.

6. And yet but one God. The meaning of Paule here is, that although the faythfull haue diuers vertues, yet they all doo come from the power of God alone. Wherefore in this place these woordes, which woorketh all in all, are not extended to the vniuersall prouidence of God: but to his liberall goodnes, whereby he voucheth safe to geue to euery man one gift or other. The summe is, that there is nothing in man that is good, or woorthy of prayse, but that which commeth from God alone. Wherefore this

question is here moued out of tyme, how God worketh in Satan and in the reprobate.

7. The gyftes of the spirit are geuen to euery man. Now he sheweth the ende, whereunto God hath ordayned his gyfts, for God dooth not geue vnto vs in vayne, neyther will he haue them to serue to ostentation, but to profit the congregation.

8. To one is geuen through the spirit, the vtterance of wisdome. To another is geuen the vtterance of knowledge by the same spirit.

9. To another is geuen fayth by the same spirit. To another the gyftes of healing by the same spirit.

10. To another, power to doo myracles: To another, Prophesie: To another, iudgement of spirits: To another diuerse tongues: To another the interpretation of tongues.

11. And these all woorketh euen the selfe same spirit, diuiding to euery man seuerall gyfts euen as he will.

12. For as the body is one, and hath many members, and al the members of one body though they be many, yet are but one body: euen so is Christ.

13. For in one spirit are we all baptised to make one body, whether we be Iewes or Gentiles, whether we be bōd or free: and haue all drunke of one spirit.

8. To one is geuen. Now he addeth the distribution, that is, he reckeneth vp the gyftes particularly: not all in generall, but so many as serued for his present purpose. The faithfull, saith he, haue many gyftes: but let euery man acknowledge whatsoeuer he hath, to come from the spirit of God: for he poureth out his gyftes euen as the Sunne sendeth out his beames into euerye place. As touching the difference of these giftes, Knowledge and Wisedome are diuersly taken in the Scriptures: but I take it here as it is vnderstoode in the Epistle to the *Colossians*, where also they are ioyned together, when Paule affyrmeth that all the treasures of wisedome and knowledge are layd vp in Christ. Therfore in my iudgement, Knowledge signifyeth the vnderstandyng of holy and sacred things: and Wisedome the consummation and perfityng of the same. Sometyme Prudence is put betweene them as a meane:

Coloss. 2. 3.

Knowledge & wisedome with their differēce.

and

and then it signifieth a cunnyng or knowledge of applying vnderstanding to some vse. They are very like, and yet thou seest some difference in the coniunction or couplyng of them together. Let vs say then, that Science is an indyfferent or myddle knowledge: and that wisedome contayneth reuelations more secret and hye. The name of Fayth, is taken here for a particular Fayth, as shall appeare afterwarde by the text. A particular fayth is that which doth not apprehend and take hold of whole Christ for redemption, ryghtuousnes, & sanctification: but so farre forth only as myracles are doone in his name. Such a fayth had Iudas, and by the same also he wrought myracles. *Chrisostom* doth distinguish this faith after another sort, calling it fayth of signes, and not of opinions: the which notwithstanding dooth not dyffer much from the former sense. What the Gyft of healing is, no man is ignorant. By power to doo myracles, he meaneth that power which is exercised agaynst Deuels and agaynst hypocrites also. Therefore when Christ or the Apostles by commaundement and authoritie restrayned diuels and cast them out, it was by this power. Also when Paule blynded *Simon Magus*, and whē Peter ouerthrew *Ananias* and *Saphira* for deade, by his woord only, it was doone by thys power. Therefore the gyft of healing and of myracles serue to set forth the goodnesse of God: but this latter power to doo myracles, serueth to declare the iudgement and seueritie of God against Satan, to destroy his kingdome. By the name of Prophesie, I vnderstand a singuler and notable gyft of explicating the secrete will of God: whereby the Prophet becommeth as a messenger betweene God and men: And why I am of this iudgement I will shew the reason more at large hereafter. Iudgement of spirits, is a certayne quicke sight or discretion in discerning men, which professed them selues to be somewhat. I speake not of naturall prudence, which we follow in iudging, but of that peculiar and speciall lyght whereby many (as by gyft of God) did excell. The vse of the which gyft was, to auoyd deceyt by paynted Tilors and hipocrisie, and by that spirituall iudgement, as by a Touchstone to discerne the true ministers of Christ from the false. There was a difference betweene the Knowledge and the Interpretation of tongues: because they which had the knowledge of tongues,

A particuler Fauth.

Power of myracles.

Prophesie.

Iudgement of Spirites.

Interpretation of tongues.

oftentymes could not speake the Language of that Nation with whom they had to doo. The Interpreters turned straunge and forreyne languages into the common speach. These gifts they attayned not then by their labor and study, but they had them by the woonderfull reuelation of the spirit.

11. And these all woorketh euen the selfe same spirit. Whereuppon it followeth that they doo amisse whiche hauing no care of participation, diuide that holy harmonie, which aptly standeth vppon all her numbers, when by the guidance of the same spirit, they agree al together in one. Agayne he calleth the Corinthians backe to vnitie, when he telleth them that they all haue drawen from one well whatsoeuer they haue: but withall he teacheth that no man hath so much that he may be sufficient for hym selfe, and cannot neede the helpe of others. For that he declareth by these woordes: Diuiding to euery man seuerall gifts euen as he will. Then the holy Ghost dooth geue vs seuerall gifts, that we myght vse them in common: he geueth no man all, lest any man contenting himselfe with his state, should separate hymselfe from others, & lyue by hymselfe alone. And thus much this word, seueral, dooth denote vnto vs, bycause it maketh very much to the matter to note the difference whereby God dooth knyt vs together in one. Also we are to consider here, that seeing a will is attributed to the Spirit, and the same will ioyned with authoritie: we may hereby gather, that the Spirit is truly and properly God.

12. For as the body is one, and hath many members. Now he bringeth a similitude of mans body, the which also he vseth in his Epistle to the Romanes, but to another ende, as I haue sayd already. There he commaundeth euery man to be contented with his calling, and not to passe beyond their boundes: as ambition, curiositie, and euery other desyre dryueth many to imbrace more than is meete and expedient: but here he exhorteth the faythfull to agree together by mutuall collation and helping one another with their gifts, for that God hath not geuen his gifts vnto them, that they might vse them aparte, but to the end they might help one another. Moreouer this is very vsuall and common, to call euery societie and fellowshippe of men, a body: euen as one cittie maketh a body, the senate and common people in lyke manner also.

And

And *Menenius Agrippa*, of old tyme, going about to reconcile the the common people disagreeing from the Senate, vsed a similitude not much vnlike this doctrine of Paule. But there is an other maner of consideration to be had among Christians: For they doo not onely make a politicall body, but they are also the spirituall and mysticall body of Christ: as Paule also addeth afterward. Therfore the sense is this, Although the members of the body are diuers, and doo differ in their dueties, yet neuertheless they are linked and ioyned among them selues, that they grow together in one. Therefore we which are the members of Christ, though we haue diuers gifts, yet notwithstanding we ought to consider that coniunction which we haue in Christ. Euen so is Christ. The name of Christ is put here in steede of the Church: bicause the similitude was not to be applied to the only begotten Sonne of God, but vnto vs. This place is full of notable consolation, in that he calleth the Church Christ: for Christ vouchsafeth to geue vnto vs this honor, that he will not only be accounted and reknowledged in hym selfe, but also in his members. Therefore the same Apostle sayth in another place, that the Church is the fulfilling or furnishing of Christ, euen as if he being diuided from his members, should be after a sort maymed and lame. And (as *Augustine* sayth notably in another place) seeing we are a fruitfull vine in Christ: being without hym, what are we but rotten and withered braunches? Also in this our saluation consisteth, that as he and his father are all one, euen so also are we one with hym. Whereuppon this name of Christ is geuen vnto the Church.

13. For in one spirit are we all baptized. The proofe which the Apostle bringeth, is from the effect of Baptisme. We are grafted, sayth he, by Baptisme, into the body of Christ, that by a mutuall knotte, as members, we may be knyt together, and may liue into one life: Therefore he which will abyde in the Church of Christ, must of necessitie imbrace this societie. And he speaketh of the baptisme of the faythful, which is effectuall by the grace of the Spirit. For to many, literal Baptisme is a signe without the effect: but the faythfull receyue the thing it selfe with the Sacrament: and so in respect of Baptisme this is alwayes true, that baptisme is an ingrafting into the body of Christ: bycause God figu- Baptisme.

reth nothing therin, but that which he is ready to performe, so that we be capeable of the same. And the Apostle vseth here a notable moderation, when he teacheth that this is the nature of Baptisme, to ioyne vs into the body of Christ: neuertheles lest any man should thinke this to be doone by the externall signe, he addeth, that it is the woorke of the holy Ghost. Whether we be Iewes or Gentiles, he expresseth these particulers, to shewe that no difference of contention dooth hynder the holy vnitie which he commendeth. And he addeth this very aptly and conueniently, bycause emulation might spring from those originals, bicause the Iewes would neuer agree that the Gentiles should be equall with them: and as euery man excelled one another, so by keeping their degree, they withdrew themselues farre from their brethren.

And haue all drunke of one Spirit. It is vncertayne, whether he speake of Baptisme, or of the supper. I thinke it best that we vnderstand hym of the Supper, bycause he maketh mention of drinke: for I doubt not but that his purpose was to allude vnto the proportion of the signe. But there is no agreement betweene drinke and Baptisme. And although the Cuppe be but one halfe of the Supper, the same maketh no matter: bycause the Scriptures oftentimes speaketh of the Sacraments *Synecdochally:* that is to say, by vsing parte for the whole. In the tenth Chapter going before, omitting the Cuppe, he nameth onely the bread. Therefore the sense shalbe, The participation of the Cup belongeth to this ende, that we may all drinke of one spirituall drinke. For therein we drink the quickening bloud of Christ: that we may haue lyfe together with him: the which cõmeth to passe whē he liueth in vs by his Spirit. Therefore he teacheth the faithfull, that so soone as they are entered into the Church by the Baptisme of Christ, they ought by and by to haue a care to imbrace mutuall vnitie: then when they come to tast of the holy Supper, they are brought also by degrees to the same vnitie, bycause they drynk altogether of one cup.

14. For the body is not one member, but many.
15. If the foote say, I am not the hande, therefore I am not of the body: is he therfore not of the body?
16. And if the eare say, I am not the eye: therefore I am not of the body: Is he not therfore of the body?

17. If

17. If all the body were an eye: where were then the eare? If all were hearyng, where were the ſmellyng?
18. But nowe God hath diſpoſed the members, euery one of them in the body, at his owne pleaſure.
19. If they were all one member: where were the body?
20. Now there are many members, yet but one body.
21. And the eye cannot ſay vnto the hand, I haue no neede of thee: nor the head alſo to the feete, I haue no neede of you.
22. Yea rather a greate deale thoſe members of the bodye which ſeeme to be moſt feeble, are moſt neceſſary.
23. And vpon thoſe members of the body which we thinke leaſt honeſt, put we moſt honeſtie on. And our vnhoneſt partes haue moſt beautie on.
24. For thoſe partes whiche are comely in vs, neede it not. But God hath ſo diſpoſed the bodye, and hath geuen moſt honor to that part which lacked.
25. Leſt there ſhould be any ſtrife in the body: but that the members ſhould indifferently care one for another.
26. And if one member ſuffer, all ſuffer with hym: if one member be had in honour, all members be glad alſo.
27. Yee are the body of Chriſte, and members one of another.

15. If the foote ſay. This is a garniſhed amplification of the former ſentence, which briefely ſetteth forth the matter ſpoken before. And all theſe thyngs agree with the parable or ſimilitude of *Menenius Agrippa*. If ſo be there ariſe any ſtrife in the body, ſo that the feete, the handes, the eyes, and the belly refuſe to doo their office one towardes another, and to the body, what wyll befall at the laſt: Wyll there not followe deſtruction to the whole body: Howbeit Paule vrgeth one thing properly in this place, namely, that euery member ought to content hym ſelfe with hys place and degree, and not to enuie others: for he compareth the moſt excellent members with thoſe of baſer ſort. For the eye hath more high degree of honour in the bodye, than the hande: alſo the hand in dignitie excelleth the foote. But if ſo be the hands through enuie refuſe to doo their duetie, will nature ſuffer it: Shall the

hand haue libertie to be cut of frō the rest of the body: Not to be of the body, in this place signifieth not to haue any participatiō with the rest of the members, but to lyue to it selfe, and to serue his owne commoditie. Shal it therfore, sayth Paule, be lawful for the hand to deny his duetie to the rest of the members, because he enuieth the eye: These things are spokē of the natwall body: but they ought to be applyed to the members of the Church, lest ambition, or wicked emulation, and enuie, be the cause of contention among vs, lest he which is of base estate, thinke scorne to serue his betters.

17. If all the body were an eye. He confuteth by an argument of impossibilitie, that foolish emulation or desire of equalitie: If al the the members, sayth he, desire the honor of the eye, it wil so come to passe, that the whole body shall perish. For it is impossible that the whole body should abide safe & sound, except the members haue seuerall offices, and a mutual action from the one to the other. Equalitie then is an enemie to the safetie of the bodye, because it begetteth confusion, which bryngeth present destruction. What madnes then shall it be for one member, rather than he will geue place to another, to conspyre both his owne, and also the destruction of the whole body?

Equalitie cannot be in the members.

18. But now God hath disposed. He bringeth here another argument from the ordinance of God. It pleased God to haue the body consist of diuers members, and euery member to haue his seuerall office and gift. Therefore that member which shall not be contented with his station and state, is rebellious against God. Let vs then obey the order which God himselfe hath appoynted, lest we resist his will in vayne.

19. If they were al one member. His meaning is, that God hath not without cause geuen dyuers gifts to the members, for that the body could not stande without the same. For if so be such proportion should be taken away, there would ensue great confusion. Wherefore we ought the more carefully to submit our selues to the prouidence of God, who hath so aptly disposed all things to our common profit. One member is taken for the masse of one forme, and which is not distinct by any varietie. For if so be the Lord should haue made our body into such a masse, it had bene an vnprofitable lumpe.

20. For

20. For there are many membeers, yet but one body. He oftentymes repeateth this, bycause herein the state of the whole question consisteth: namely that the vnitie of the body is such, that it cannot be kept without the diuersitie of the members: and that the members doo so differ one from another in theyr offices and powers, that they are mutually knyt together for the preseruation of one body. Therefore he teacheth that no body retayneth his state without the manifold proportion of the members, to the end we myght know that as well the publique, as the priuate health and safetie is sought for, when euerye man dooth his dutie.

21. And the eye cannot say vnto the hande. Hytherto he hath taught what is the office of the inferior members: namely, to labour for the body, and not to enuye the more excellent members: now on the contrary part he speaketh of the more excellent partes, willing them not to contemne the inferior members, which they cannot want. The eye excelleth the hand, yet notwithstanding it cannot despyse the same, nor boast it selfe agaynst it as vnprofitable: and he proueth by an argument of profite, that this ought to be. Those things which are lesse esteemed, are more necessarye. Therefore that the body may be safe, we must not despyse them. He hath put this woord Feble, here for contemned: euen as in another place, when he sayth that he dooth glorye in his infyrmities, meaning thereby those things which made him contemptible and abiect. 1. Cor. 12. 9.

23. And vppon the members of the body. The second argument is, that the shame of one member, dooth redounde to the common reproche of al the body, which may appeare by that carefulnes which we vse in couering those parts which are lesse honest. Those parts, sayth he, which are comly, neede not to haue any beautifull garment: but those partes which are vngodly, or lesse honest, are of vs much more cared for. And why so? but onely bycause the shame of them should turne to the generall ignominie of the whole body? To put honor on, is to couer for comlines sake, that those members which in open shew would appeare filthy, might be honestly hid.

24. But God hath so disposed the body. Agayne, he repeateth that which he had spoken once already, but more expressly: how

how that God hath ordayned this proportion, and that for the vtilitie of the whole body, bycause otherwyse it cannot abyde in his state. For whereof commeth this, that all the members are willingly carefull for that which hath most shame belonging vnto it, and doo agree together for the couering of the filthinesse thereof: This inclination no doubt is geuen vnto them of God: bycause without this moderation, contention by and by aryseth in the body. Whereby it dooth appeare, that not onely the body is destroyed, and the order of nature peruerted, but also Gods authoritie openly contemned, so soone as any man vsurpeth more to himselfe than is geuen vnto him.

26. And if one member suffer. Such commiseration or compassion, sayth he, is to be seene in mans body, that all the members bewayleth that member that is hurte or greeued: and contrarywyse reioyseth with that member that is benefyted. So that in the same neyther enuie nor contempt hath any place. To be had in honour in this place signifieth, to prosper, and to be in good estate. And there is nothing more meete to maintaine this cōmon consent and agrement, than when a man thinketh himself to be inriched by other mens wealth, and acknowledgeth also him selfe to be impouerished by other mens pouertie.

27. ye are the body of Christ. Therefore those things which haue bene spoken concerning the nature of mans body, ought to be applyed vnto vs: for we are not onely a ciuill societie, but we are also graffed into the body of Christ, we are truly one anothers members. Therefore whatsoeuer any of vs hath, let vs knowe that the same is geuen vnto vs for the common profyte of our brethren: therefore let vs openly vse the same, and let vs not bury it, and vse it as our owne. Let hym not which excelleth with greater giftes be proude and despyse others: but let hym consider that there is nothing so smal, that serueth not for one vse or another. Euē as in very deede the lowest and least of the godly according to his state dooth fructify, that there myght be no vnprofitable member in the Church. They which haue not so great honor, let them not enuy theyr superiors, nor refuse to obey them, but let them kepe thyr roome wherein they are placed: let there be a mutuall loue, a mutuall suffering together, and a mutuall care: let vs haue regard

to

to common vtilitie, lest we destroy the Church through malice, or enuy, or pryde, or through any contention: but rather let euery man according to his power endeuour hym selfe to consecrate the same. A large and notable argument: but it sufficeth me to haue shewed howe the former similitude must be applyed to the Churche. And members in part. *Chrysostom* thinketh that this was added, bycause the Corinthians were not an vniuersal Church, the which sense seemeth to me to be too far fetcht. For in steede of these wordes (In part) some translations haue, And members one of another, which in effect is all one.

28. And God hath also ordeyned in the congregrtion, first Apostles, secondarily Prophets, thirdly teachers, then powers, after that the gifts of healing, helpers, gouernours, dyuersitie of tongues.

29. Are all Apostles? Are al Prophets? Are al Teachers? Are all powers?

30. Haue al the gifts of healings? do al speake with tongues? Doo all interpret?

31. Couet after the best giftes.

In the begynning of the Chapter he spake of gyftes, and now he begynneth to intreate of offices, the which order it shal be good for vs to note diligently. For the Lord appoynted not ministers before he furnished them with necessary giftes, & had made them apt to execute theyr office. Whereby we may gather that they are fantasticall heades, and are led with an ill spirit, which hauing no gift rush into the Church: euen as many doo boast of the impulsion of the spirit, and doo glory of the secret calling of God, whereas neuertheles they are vnlearned and rude. But this is the naturall order, that giftes go before the ministerie. Therefore as he taught before, that what soeuer is geuen to any man of God, ought to be openly published, euen so now he sayth, that offices ought to be so distributed, that all men with theyr whole indeuours may build ioyntly together the church, euery man according to his measure.

28. Fyrst Apostles. As it was not needefull, so he reckeneth not vp all sortes: for his purpose was only to propound examples. In the fourth Chapter of his Epistle to the Ephesians, we haue a more

more full repetition of the offices which are requyred to the perpetuall gouernment of the Church. I will there shewe the reason, if the Lord permit me to come so far: howbeit he doth not there name all offices. As touching the present place, we must note, that of the offices which Paule speaketh of here, some were perpetuall, and some temporall. The perpetuall offices are they which are necessarie for the gouernment of the Church, and they are temporal, whiche being at the first appointed to buylde the Churche & to erecte the kingdome of Christ, afterwarde ceassed and had theyr ende.

Offices perpetuall and temporall.

Of the former sort is the office of a teacher: and of the second sort, the office of an Apostle. For the Lord created Apostles to preach the Gospell throughout the whole world: and appointeth to none of them any certaine boundes or parishes, but would haue them whyther soeuer they came, to discharge their ambassage among all nations and people. Wherein Pastors dyffer from them who are after a sort tyed to their Churches. For the Pastor is not commaunded to preach the Gospell throughout the whole world, but to gouerne and to care for the Congregation committed to his charge. In his Epistle to the *Ephesians*, strayt after Euangelistes, he ioyneth Apostles: but in this place he omitteth them. For he passeth dyrectly from the first degree to Prophets: by which name (in my iudgement) he vnderstandeth not those which had the gyft of prophesying or foreshewing what should come to passe many yeres afterward: but those which were endued with a notable grace, not only in interpreting, but also in prudent applying the Scriptures to the present vse. Why I thus think, this is the cause, namely, because he preferreth Prophesie before all other gyftes, because it edifieth more: the which gyfte could not belong to the prediction of things to come. Furthermore when he defineth the office of a Prophet, he sheweth what he ought specially to doo, he sayth, that he ought to endeuour hym selfe to comfort to exhort, and to teache: but these thinges are not belonging to prophesying. Let vs then in this place account those for Prophets, first which are singuler Interpreters of the Scriptures: secondly which are indued with excellent prudence and dexteritie, to behold and consider the present necessitie of the Church, that they

Pastors and their office.

Prophetes.

may

may speake wysely and to the purpose: and for this consideration they are as it were messengers of the will of God. Betwene them and teachers, this difference may be noted: The office of teachers consisteth in this, to see that wholesome opinions be mayntayned, whereby the puritie of Religion may abyde in the Church. Howbeit also this name is dyuersly taken: and peraduenture here it signifieth rather the name of a Pastor, except thou haddest rather generally vnderstand it for all those which haue the office of teaching: as in the thyrtene of the Actes of the Apostles, where Luke also ioyneth them with Prophets. And why I doo not agree with others, which include the whole office of a Prophet in the Interpretation of the Scripture, this is the reason: bycause Paule prescribeth the number of two or three which ought to speake, and that in order: the which would not agree with the bare Interpretation of the Scripture. To be short, I thinke that Prophets are so called, which cunningly and aptly applying predictions, threatninges, promises, and the whole doctrine of the Scriptures, to the present vse of the Church, doo reuealе the will of God. If any man thinke otherwyse, I am well contented: neyther will I contende about the same. For it is a hard matter to iudge of those gyftes and offices, of the which the Church hath bene so long tyme depryued: were it not that some pryntes & shadowes of the same are as yet remayning. Concerning powers and the gyft of healing, I haue spoken before, sauing that we must note, that mention is made here, not so much of the gyftes, as of the administration. Bycause the Apostle reckeneth vp offices here, I allow not that which *Chrysostom* sayth, how that there are among these, helpes and releefes in sustayning the weake. What then? verely, eyther there was as well an office as a gyft in old tyme, which at this day is vnknowen vnto vs: or els it pertayneth to the Deaconship, that is to saye, to the care for the poore. And this second lyketh me best. For Paule setteth downe two sorts of Deacons in the twelfth chapter of his Epistle to the Romanes, of the which I haue intreated here. Gouernours I interpret to be the seniors, which were executors of discipline. For the primatiue Church had a Senate, which might kepe the common people in honestie of manners: the which Paule sheweth in an-

Teachers.

Gouernours.

other

other place, when he speaketh of two sortes of Elders. Therefore the gouernment consisted of Elders, which excelled the rest in grauitie, in experience, and in authoritie. Under the diuersitie of tongues he comprehendeth as wel the knowledg of tongues, as the the grace of interpreting. For they were two distinct or seuerall gyftes: because sometyme some man spake diuers languages, who notwithstanding vnderstoode not the proper forme of speach of that Church where he was conuersant: this defect the Interpreters supplyed. 1. Tim. 5. 17.

29. Are all Apostles? It may be that some man may be endued with diuers gyftes, and may haue two of those functions which the Apostle hath reckened: In the which there is no absurditie. But the drift of Paule is, First to shewe that no man dooth so abounde with all thinges, that he is sufficient for hym selfe, and needeth not the helpe of others: secondly that both functions and gyftes are so distributed, that no member can be the whole body: but euery member imploying his portion in common, dooth make a whole and perfect body. For Paule goeth about here to take away the occasion of pryde, wicked emulations, disdayne and contempt of the brethren, mallice, ambition, and all such vngodlynes.

30. Couet after the best gyftes. Paule here exhorteth the Corinthians, that they haue those gyftes in greatest estimation, and to seke most after them, which serue most to edification. For this vice raigned amõg them, in that they sought more after ostentation than they did after profit. Therfore prophesying was neglected, and tongues vttered them selues with great pompe and glorie, but to smal profit.

Notwithstanding he spake not to all, as though he would haue euery man to aspyre to prophesying, or to the office of a teacher: but he only commendeth vnto them the studye and care of edifying, that they might with greatest diligence seeke for those things which would be most necessarie.

The

The thirtenth Chapter.

1. And yet ſhewe I vnto you a more excellent way: though I ſpeake with the tongues of men and of Angels, & yet haue no loue, I am euen as a ſounding braſſe, or as a tincking cymball.
2. And though I could propheſie, and vnderſtoode all ſecretes, and all knowledge: yea if I had all faith, ſo that I could moue mountaines out of their places, and yet haue no loue, I am nothing.
3. And though I beſtowed al my goods to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing.

Eeing the Chapter was verye fondly diuided, I could not but alter the ſame, ſpecially ſeeing I cannot otherwiſe aptly interprete it. For to what purpoſe was a lame ſentẽce ioyned to that which wẽt before, which ſo fytly agreeth with the matter following, & perfiteth the ſame. And it is credible that this was committed through the errour of the Regiſter writers out of the ſame. But howſoeuer it was, after he had commaunded them to haue a ſpeciall regarde to edifying: now hee profeſſeth that hee wyll ſhewe them ſome greater matter, as, that all things are to be framed by the rule of charitie. This therefore is the moſt excellent waye, if charitie be the moderatrix, and director of all our actions. And firſt of all hee affirmeth that all vertues are nothing worth wythout charitie: for that there is nothing ſo excellent, which is not defiled before God, if charitie be wanting. Neither dooth hee teache any thing here contrary to that which he ſetteth downe in another place, when he teacheth that Charitie is the end of the lawe, and the bonde of perfection: in like maner when he placed al holines of the godly therin. For what other thing dooth God require at our hands in the ſecond table of the lawe? It is no marueyle then if all our workes

1 Tim. 1. 5. Coloſſ. 3. 14.

are

are esteemed thereby, that is to say, by the lawe of God, seeing the same lawe appeareth to proceede from Charitie. Also it is no maruayle if notable and singuler gifts be then counted precious, when they are referred to Charitie.

1. Though I speake with the tongues of men. He beginneth wyth Eloquence, which gift of it selfe is a noble thing, but yet it commendeth not a man vnto God, if Charitie be wanting. He sayth (The tongues of Angels) speaking Hiperbolically, as if hee should haue said, though I speake after the most eloquent & excellent manner. Howbeit I rather interprete it concerning the diuersitie of tongues: which the Corinthiãs greatly esteemed, measuring all things by ambition, and not by profite. Admit, sayth hee, that thou haue not onely all the languages of all men, but also of Angels: yet notwythstanding there is no cause why thou shouldest thinke that thou art euer a whit better regarded before God, than a tinckling Cymball, except thou haue Charitie.

2. And though I could prophesie. He maketh the dignitie of this also nothing worth which notwythstanding hee had preferred before all the rest, except the same tended to Charitie. Yea if I had all fayth. This fayth of the which he speaketh, is a particuler Fayth, as may appeare by this addition, So that I could remoue mountaynes out of their places. Wherefore the Papists preuayle nothing, whē they abuse this place, to diminishe the force of Faith. Seeing therfore this word Faith, is in the Greeke Text, *Polisemon*, it behoueth the discrete reader to take heede in what signification he take same. But Paule is his owne interpreter, who in this place restrayneth Fayth to miracles. This Fayth is that which *Chrisostome* calleth the Fayth of signes, and we a particular Fayth, bycause it dooth not apprehende whole Christ, but onely the power in shewing miracles. And therefore sometimes it may be in a man wythout the spirit of sanctification, as it was in *Iudas*.

Fayth particuler may be in a man without the spirit of sanctification.

3. And thongh I bestowe all my goods. This vertue deserueth great praise, if we consider of it in it selfe. But bicause liberalitie proceedeth oftentimes of ambition, and not of true deuotion: or els bycause hee which is liberall is wythout the other partes of Charitie (for the internall liberalitie is but one part of charitie)

it may

it may be that a woorke which is of it sefe so laudable, and so excellent in the sight of men, may be in the sight of God nothing woorthe. And though I gaue my body. He speaketh no doubt of Martirdome, the which is an act most excellent. For what is more wonderfull than this inuincible fortitude of the mynd, whereby a man is not afrayd to geue his life for the testimonie of the Gospell: And yet notwythstanding God maketh no account of this, if so be the mynd be voyde of charitie. The kind of torment which the Apostle nameth, was not at that time so commonly layd vpon the Christians. All vertues without charitie are nothing.

For we reade that tyrannts sought to destroye the Churche the rather by the swoorde, than with fire: sauing that *Nero* vsed also to burne some. But the spirit seemeth here to prophesie by the mouth of Paule, of the persecutions to come. But this is by the waye. The principall poynt of this place is, bycause Charitie is the onely rule of woorks, and the onely moderatrix in the right vse of Gods gifts: nothing without the same is allowed of God, seme it neuer so excellent in the sight of men. For the shewe of all vertues wythout it is but a counterfayt thing, a vaine blast, not woorth one heare, to be short, it stinketh and displeaseth. And as for that which the Papists inferre vpon this place, how that Charitie is of more force than Fayth to iustifie vs, we wyll confute it anon: now let vs go forward in the text.

4. Charitie suffereth long, and is curteous, Charitie enuieth not, Charitie dooth not frowardly, swelleth not.
5. Dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh not euill.
6. Reioyseth not in iniquitie, but reioyseth in the truth.
7. Suffereth all things, beleeueth all things, hopeth all things, indureth all things.
8. Though that prophesying fayle, eyther tongues shall cease, or knowledge vanishe away, yet Charitie neuer falleth away.

4. Charitie suffereth long. Now he commendeth Charitie of the effects or frutes. Howbeit these titles doo not onely belong to the commendation of the same, but also to geue the Corinthians to vnderstand what their duelties are, and what manner of thing

Charitie is: Neuertheles the principall scope is, to shewe howe necessarie loue is to preserue the vnitie of the Church. And I doubt not, but that his purpose was priuily to nippe the Corinthians, when he setteth before them the comparison, wherin on the contrary parte they may reknowledge their vices.

The first tytle is of Charitie, bycause the same pacientlie suffering many things, nourisheth peace and concorde in the Church. The next and second vertue to this, is gentlenes and lenitie. The third vertue is that which correcteth emulation, the seede of al contentions. Under emulation he comprehendeth enuie, the which is a vice very nere allyed to the same: or rather he vnderstandeth that emulation which is ioyned with enuie, and springeth oftentymes from the same. Therefore where enuie raygneth, where euery man desireth to be chiefe, or so to appeare, there Charitie hath no place. Also when the Apostle sayth, that Charitie dooth not frowardly, he attributeth vnto her modestie, and yeeldeth vnto her a bridle to hold men backe from crueltie: that they may rather behaue them selues peaceably and freendly one towardes another: then he addeth that shee is far from pryde. Therefore he which is ruled by Charitie, is not puffed vp with pryde, to despyse others, and to prayse hym selfe.

5. Dealeth not vncomly. That is to say, Charitie dooth not tryumph or swell with foolish ostentation, but keepeth a decent and comly order. And thus agayne he nyppeth the Corinthians priuily, in that they did all things vndecently through vncomly disdayne. Seeketh not her owne. Hereby we may gather that Charitie is not naturally ingrafted in vs: for we are all by nature, to loue and care for our selues and to seeke our owne profit, nay, to speake more truely, we bend all our force thereunto. Charitie is a remedy for such a peruerse inclination, and bringeth to passe that we letting passe the consideration of our selues, are carefull for our neyghbours, loue them, and care for them. For to seeke our owne, is to be addicted to our selues, and to be wholy occupyed in caring for our owne commodities. By which definition that question is answeared, whether it be not lawfull for a Christian to care for his profit. For Paule dooth not reprehend here all care of our selues: but excessiue care, which cōmeth of immoderate and blynde loue of

our selues. And the excelle consisteth in this, if we thinking of our selues, neglect others: or if the care of our own commodicie do pull vs away frō that care, which God commaundeth vs to haue for our neyghbours. He addeth, that Charitie also is a bridle to restrayn braules, which ensueth of the two first. For where there is gentlenesse and sufferance, there men are not sodeinly angry, they are not easly stirred vp to contentions and braules.

7. Suffereth all things. By all these thinges he geueth to vnderstand, that Charitie is neither impacient nor malicious. For it belongeth to sufferance to beare and indure al things: to beleeue and to hope all things is great curtesie and humanitie. Bycause we are by nature too much addicted to our selues: this vice maketh vs frowarde and quarrelling. And thus it commeth to passe that euery man would be borne on other mens shoulders, and refuseth to ease others any thing at all. Charitie is a remedy for this disease, which maketh vs subiect to the brethren, and teacheth vs to put our shoulders vnder their burthens. Moreouer bycause we are wicked by nature, therefore also we are suspicious, & take almost all things in euill parte. But Charitie reuoketh vs to humanitie to iudge well of our neyghbours. When he sayth (All things,) vnderstand all those things which are to be suffered, and in such order as is meete and conuenient. For we must not beare with vices, eyther to allow them with flattering, or by winking at thē to defend them: Furthermore this sufferance dooth not exclude corrections and iust punishments: so also it requireth humanitie in iudgement. Charitie beleeueth al things: not that a Christiā should be made to like of all things, not that he should depriue himselfe of prudence and iudgement, whereby he may be the more easely circumuented: not that he should not learne to discerne blacke from white. What then? He requireth the simplicitie and humanitie in iudging, that I haue spoken of already: and affirmeth that they are the continuall handmaydes of Charitie. So it shall come to passe, that a Christian man shall count it better to be deceyued though his gentlenes and softnesse, than to presse his brother with sinister suspition.

8. Charitie neuer falleth away. Here is another excellencie of Charitie, that it lasteth for euer. That vertue is worthy to

Charitie abyeth for euer.

be desired which neuer hath an end: therefore Charitie is to be preferred before temporall and transitorie gifts. Prophesies haue an ende, Tongues fayle, Knowledge reasseth: Charitie then is thus far forth more excellent than they, because when they ceasse, the same remayneth. This place the Papistes wrest to establish their opinion, which they haue diuised without any authoritie of Scripture: That the soules of the deade doo pray vnto God for vs: For thus they reason: Prayer is an euerlasting duetie of Charitie: Charitie abydeth in the soules of the Saynts which are deade: therefore they pray for vs. I, although I would not vehemently contend about this question, yet notwithstanding lest they should thinke they haue gayned much by hauing the same graunted vnto them, I will briefly answeare their obiection. First, although Charitie abydeth euer, it dooth not by and by follow, that it is a cõtinuall action. For what dooth let, that the Sayntes enioying now quiet rest, should not exercise Charitie in those dueties that are present: What absurditie, I pray ye, can the Papists fynde in that: Secondly, if I should deny that it is a perpetual duetie of Charitie to make intercession for the brethren: how will they proove the contrary: To intercession the knowledge of necessitie is required. If it be lawfull to diuine of the state of deade men, it is a more likely coniecture, that the deade Saynts are ignorant what is doone here, than that they are pryuy to our necessities. The Papistes thinke that the Sayntes being deade, do see the whole worlde in the rebounding light which they haue from the beholding of God: but it is a prophane imagination, and sauoring altogether of Gentilitie, tending rather to *Ægiptical* diuinitie, than to Christian Philosophie. What thē if I deny the Saynts to be carefull for vs, seeing that they are ignorant of our condition: With what argument then will the Papistes wrge me, that they may wrest the same out of my mouth: What if I say that they are so helde, and as it were swallowed vp with the beholding of God, that they thinke of no other thing beside: how will they proove that this is not agreeing to reason: What if I say that the perpetuitie of Charitie, of the which the Apostle maketh mention here, shall be after the day of iudgement, and that it pertayneth nothing to the middle tyme: What if I affirme, that the duetie of mutuall intercession, is com-

Saintes that are dead heare not our prayers.

maunded

maunded onely to the lyuing and abyding in this woꝛld, and therefoꝛe is in no wise to be extended vnto the deade: But this may suffice: foꝛ that I leaue that thing to the iudgement of all men, foꝛ the which the Papists doo contend: lest I moue contentions about a superfluous matter. Notwithstanding it was needefull to shew by the way, what little helpe they haue by this place, in the which they thinke they haue so strong a piller. Let it suffice vs that their assertion is mayntayned by no testimonie of Scripture: and that therefoꝛe they doo rashly and vnaduisedly mayntayne the same. Or knowledge vanish away. Here aryseth no light quesꝛtiō, whether they which haue excelled in this woꝛld eyther in learning, oꝛ in other gyfts, shal be lyke vnto Idiots in the kingdome of God: First I would haue the godly readers admonished, that they do not vexe and disquiet them selues moꝛe than is meete in the searching out of these matters. Let them seeke rather the way wherby men come to the kingdome of God, than to enquyꝛe what manneꝛ of condition they shalbe in when they come there: foꝛ the Lord hath foꝛbiddē vs such curiositie. Now I answer to the question: So far as I may coniecture, & partely also somuch as I can gather out of this place: seeing that learning, the knowledge of tongues, and such lyke gyftes, serue foꝛ the necessitie of this lyfe, it semeth not vnto me that they shall continue any longer than the same: and yet notwithstanding the learned shal haue no losse by the decaye of them, bycause they shall reape the fruite of them, which is far to be pꝛeferred. *Question.* *Answeare*

9. For our knowledge is vnperfect, and our propheſying is vnperfect.
10. But when that which is perfect is come, then that which is vnperfect ſhall be done away.
11. When I was a childe, I ſpake as a chyld, I vnderſtoode as a chyld, I imagined as a childe. But as ſoone as I was a man, I put away childiſhnes.
12. Now we ſee through a glaſſe in darke ſpeaking: but then ſhall we ſee face to face. Now know I vnperfectly: but then ſhall I know euen as I am knowen.
14. Now abydeth Faith, Hope, and Loue, euen theſe three: but the cheefe of theſe is loue.

Now he proueth that Prophesie and other gyftes lyke vnto the same, are abolished: bycause they are geuen vnto vs for a helpe of our infirmitie. And imperfection shall haue once an ende: Let then an ende also come to the vse of those gyftes. Bycause it is absurde that they should abyde, and be superfluous, therefore they shall perish. This argument he prosecuteth euen to the ende of the Chapter.

9. Our knowledge is vnperfect. This place is expounded amisse of some, that as yet we haue no perfect knowledge, nor prophesying: but that we do dayly profit in them. But the meaning of Paule is, that we haue knowledge and prophesying now, bycause of our imperfection: therefore he meaneth that we haue the same imperfectly, bicause we are not as yet perfect. So that knowledge and prophesie haue place in vs so long as imperfection cleaueth vnto vs, of the which they are helpes. It is true that we must profit and go forward all the dayes of our lyfe, and what soeuer we haue is vnperfect. But let vs see what Paule goeth about to proue: namely that the gyftes which are in question, are only temporall. And he proueth the same bycause their profit lasteth only for a tyme, that is, so long as by dayly profit we tende to the marke.

10. But when that which is perfect is come. This is as much as if he should say, when men are come the marke, then shall helpes ceasse & haue an end. But he retayneth the manner of speaking which he had vsed before, when he opposeth perfection against imperfection. When perfection commeth, sayth he, it shall abolish whatsoeuer serueth for imperfection. But when shall that perfection be? It begynneth at death: bycause then as from the body, so also we are dissolued from many infirmities: but the same shall not be absolute and full before the daye of Judgement, as we shall heare anon. Whereby we gather that this whole disputation is ignorauntly drawen to the tyme that commeth betwene.

Deathe cutteth away all infirmitie from vs.

11. When I was a childe. He maketh that which he hath spoken before, manifest by a similitude. For many thinges belonge to childehood, which afterward with age vanish away. As for example, To childhoode, instruction, tutorship, and correction is

on is necessarie: the which belong not to mans state. And yet we so longe as we lyue in this woꝛld haue nede of them after a soꝛte: foꝛ as yet we are far of frō perfect wysedome. Therfoꝛe the perfection which shalbe a certaine spirituall maturitie and ryppenes of age, shall ende tutoꝛship, and the appendixes of the same. He exhoꝛteth vs in his Epistle to the *Ephesians*, that we be no longer childꝛen: but there followeth there another reason, of the which we will speake then. Ephes. 4. 14.

12. Now we see through a glasse. This is the application of the similitude, The manner of knowledge which we haue nowe, dooth belonge to imperfection, and as it were to childehoode: bycause as yet we do not at the full behold the mysteries of the heauenly kingdome, neyther as yet doo we inioye the clere and perfect sight of them. To note the which, he vseth another similitude, namely that we see not now, but as it were in a glasse, and therefoꝛe obscurely: the which obscuritie he noteth by the name of a darke speaking. Fyrst, there is no doubt but that the ministerie of the woꝛd, and those Instruments which are required to exercise the same, are cōpared here by the Apostle to a glasse. Foꝛ God which is otherwyse inuisible, hath oꝛdayned these meanes, to make hym selfe knowen vnto vs: howbeit this also may be extended to the woꝛkemanship of the whole woꝛld, wherein the gloꝛy of God doth shine vnto vs: as we may reade in other places: Wher the Apostle nameth the creatures glasses, in whom the inuisible maiestie of God appereth: but bycause he specially intreateth here of spirituall gyftes, which serue foꝛ the mynisterie of the Church and are the appendixes thereof, we will not wander any farther. the ministerie of the wooꝛde, I saye, is lyke vnto a looking glasse. Foꝛ the Angels haue no nede neyther of preaching, neyther of the sacraments, neyther of any other inferioꝛ helpes: foꝛ they behold God after another soꝛt: foꝛ God doth not set his face befoꝛe them only in a glasse, but also offereth his presence vnto them openly. We which as yet reach not so hye, behold the Image of God accoꝛding as the same is offered vnto vs in his woꝛd, in the sacraments, and in the whole mynisterie of the Church. This vision Paule calleth here enigmaticall oꝛ mistical: not bycause the same is doubtfull oꝛ deceyueable, but bycause the same is not Rom. 1. 20. Hebr. 11. 13.

2. Cor. 5. 6. so euident, as it shalbe in the latter daye of iudgement. He teacheth the very same in other woordes in the latter Epistle, saying, We know well that so long as we are at home in the body, we are absent from God: for we walk in faith and see not. Therefore let our faith now behold God as absent. How? Bycause it seeth not his face, but the image only in the glasse: but whē we leauing the woorld, depart vnto hym it seeth with the eyes, as euident & present to behold. Wherefore thus we must vnderstand that, The knowledge of God which we haue now out of his woorde, is certaine and true, and nothing is confused, intricate, or darke in the same: but yet in respect of that which shalbe hereafter, it is darke and vnperfect, bicause it is far from that euident manifestation which we looke for, for that we shall then see face to face. Euen so this place is nothing contrary to others, where the lawe, the whole scripture, and specially the Gospell is sayd to be playne and euident. For there is the open & bare reuelation of God in the woord (so far forth as is expedient for vs) neyther hath it any intricate thing in it (as the wicked imagin) whereby it may hold vs in suspence. But how greate is that portion of sight whereunto we tende? So that only in comparison thereof it is sayd to be dark. The *Aduerbe* (Then) doth rather note the latter daye, than the tyme immediatly after death. And although the full and perfect sight be referred vnto the day of Christ, yet notwithstanding the more perfect beholding of God shal begyn by and by after death, when our soules being dissolued from the bodies, shall haue no more neede, neyther of the externall ministerie, neyther yet of any other inferior helpes. But Paule (as I admonished before) doth not carefully dispute concerning the state of deade men, bycause the knowledge thereof is not very necessarie to godlynes. Now I know vnperfectly. That
1. Iohn. 3. 2. is to say, the manner of present knowledge is vnperfect. Euen as Saint Jhon sayth in his Epistle, how that we know that we are the sonnes of God, but that it hath not as yet appered, vntill we shall see God as he is: then shall we see God, not in his Image, but in hym selfe: euen as it were face to face, after a certaine mutuall sight.

13. And now abydeth fayth, hope, and charitie. This

is

is the conclusion of the premisses, that charitie is more excellent than other giftes: but in steede of the Catalogue of giftes whiche he had reckened vp before, he placeth now fayth and hope with charitie, euen as all things are referred to this summe. For to what end serueth the whole ministerye, but that we may be instructed in these? Therefore the name of faith here, is more large than before. For it is as much as if he should say, there are many and sundry giftes, but they all tend to this end. To abyde or remaine therefore signifieth, that this booth rest as the totall summe, when all things are subtracted, the account being made. For fayth abydeth not after death, which the Apostle in another place opposeth agaynst fayth, and sayth, that the same booth abyde onely during that tyme, in the which we are absent from the Lord. Now let vs consider what faith is in this place, namely the knowledge of God, and of his diuine will, which we attayne through the ministerie of the Church: or els if thou wilt, it is an vniuersal faith, and properly taken. Hope is no other thing than the perseuerance of fayth. For after we haue once beleeued the woord of God, it resteth then that we abide vntil the full accomplishment and consummation of all things. Wherefore as fayth is the mother of hope, so also it stayeth vp the same from falling. But the greatest of these is Charitie. It is so in verye deede, if so be we iudge the excellencie by the effectes which he reckened vp before: also if we consider the perpetuitie of the same. For euery man receyueth profite by his owne fayth: Charitie extendeth it selfe towardes others. 2. Cor. 5. Faith the mother of hope.

Fayth and hope belong to imperfection: but Charitie shall abyde also in the state of perfection. For if so be we discusse euery effect of fayth, and compare the same, fayth shall be found in many things more excellent. Moreouer Charitie it selfe, as the Apostle testifyeth, is the effect of fayth: and the effect no doubte is lesse of weyght than the cause. Furthermore to fayth is geuen singuler prayse, which belongeth not to charitie, when Iohn preacheth the same to be our victorie which ouercommeth the worlde. By fayth we are borne agayne, we are made the sonnes of God, we obtayne eternall lyfe, and by the same Christ dwelleth in vs. I omit innumerable other commendations of the same, but these 1. Iohn. 5. 4.

few

fewe may serue to proue my purpose: that fayth in many effectes is greater than Charitie. Whereby it is euident that Charitie in this place is called the greater, not in all things, but in respect that the same is perpetual, and hath the preheminence here in preseruing the Church.

It is maruel that the papists please themselues so much in thsidying out this place, If fayth iustifie, say they, much more charitie, which is called the greater. But this obiection is sufficiently answeared by that which I haue already spoken. Yet admit that Charitie dooth by all manner of meanes excell: what manner of reasoning is this: bycause it is greater, therefore of more force to iustifie men? Therefore the king shall till the feeld better than the Plowman: he shall make a Shoo better than the shoomaker: bycause he is more noble than they both. Therefore a man shall run more swyft than a Horsse: he shall carry more than an Elephant: bycause in dignitie he excelleth them. Therefore the Angels shall geue more shining lyght to the earth, than the Sunne and Moone, bycause they are hygher in degree. If so be the force of iustifying should depend vppon the woorthines of fayth, or merit, then peraduenture we would geue some eare vnto them: but we doo not teach that fayth dooth iustifie, bycause it is more excellent, or in the more hygh degree of honor, but bycause it receyueth ryghteousnes freely offered in the Gospell. To the which purpose neyther magnitude, nor dignitie serueth any whit at all: wherefore this place serueth the Papists turne no more than if he had preferred fayth before all the Apostles.

The fourteenth Chapter.

1 Labor for loue, and couet spiritual giftes, and most cheefly to propheſie.

2. For he that speaketh with tongues, speaketh not vnto men, but vnto God: for no man heareth hym. Howbeit in the spirit he speaketh mysteries.

3. But

3. But he that propheſieth, ſpeaketh vnto men, to edifying, to exhortation, and to comfort.
4. He that ſpeaketh with tongues, profyteth hym ſelfe: he that propheſieth, edifyeth the Congregation.
5. I woulde that yee all ſpake with tongues: but rather that yee propheſied. For greater is he that propheſieth, than he that ſpeaketh with tongues, except he expound it alſo, that the Congregation may haue edifying.
6. Nowe brethren, if I come vnto you ſpeaking with tongs: what ſhall I profite you, except I ſpeake vnto you, eyther by reuelation, or knowledge, or propheſying, or doctrine?

She had commaunded them before to ſeeke after the beſt gyftes, euen ſo nowe he commaundeth them nowe to labour for charitie. For that was the greateſt vertue whiche he had begunne to ſhew. Therefore they ſhall moderate themſelues well in the vſe of gyftes, if ſo be charitie haue place among them. For he dooth priuily reprehende the defecte of charitie in this, that they had hitherto abuſed their gyftes. And gathering of the premiſſes, that where they do not geue the preheminence to charitie, there they ſeeke not the right way to come to true excellencie: he ſheweth alſo how fooliſhe their ambition is, whiche fruſtrateth their hope and deſire.

1. Couet ſpirituall gyftes. Leſt the Corinthians ſhould obiect, that they ſhould be iniurious vnto God, if ſo be they ſhould contemne his gifts, the Apoſtle preuenteth them, and teſtifieth that his meaning is not, to withdrawe them from thoſe gifts, which they had abuſed: but he rather commendeth their care, and would haue the ſame to take place in the Churche. And bycauſe they were geuen for the profite of the Churche, the corruption of men ought not to bring to paſſe, that they ſhould be reiected as ſuperfluous and hurtfull: but neuertheles he commendeth propheſie aboue them all, euen as it was moſt profitable. Therefore he v-

ſeth

seth here a notable moderation, disallowing nothing that might serue for any vse: but yet notwythstanding exhorting that they doo not thrugh a preposterous zeale, preferre the smallest gifts before the chiefe and principall. For he placeth prophesie in the highest roome. Couet therefore spirituall gifts: that is to saye, neglecte no gift. For I commaund you to regarde them all: so that prophesie haue the first place.

2. For he that speaketh wyth tongues. Now he sheweth the cause why he preferreth prophesie before other giftes. And hee compareth the same wyth the gift of tongues, which it is likely that the Corinthians most exercised, because it serued most for vayneglory: for to heare a man speaking in a straunge language, maketh men commonly to wonder. Therefore vppon the premisses he inferreth how disordered a thing that is, seeing it dooth nothing at all edifie the Churche. First he sayth, he that speaketh wyth the tongue, speaketh vnto God, and not vnto men: that is (according to the common prouerbe) he singeth to himself, and to the tongue. In this woord (Tongue) there is no superfluitie, or vayne addition of woords, as there is in these speaches, thee spake thus with her mouth: Also I heard the voyce wyth these eares: but the nature of the woord signifieth forreyne or outlandishe. The reason why he speaketh not to men, is, because no man heareth wyth vnderstanding. For all men heare a voyce and sounde, but they vnderstand not what is spoken. In the spirit he speaketh misteries. In the spirit, that is to saye, in the spirituall gift (for so I interprete it wyth *Chrisostome*) hee speaketh misteries, that is, secrete matters, and therefore of no profite. *Chrisostome* taketh this woorde (Misteries) here in the good part, for the singuler reuelations of God: but I vnderstand it in the euill part, for obscure, intricate, and darke speaches: as if he should say, he speaketh that which no man vnderstandeth.

3. He which propheseth, speaketh vnto men. prophesie, sayth he, is profitable and fruiteful to al mē, whereas the tongue is a treasure digged and hidden vnder the earth. What foolishnes is it then, to spend the time in an vnprofitable matter, & to pretermit that which appeareth to be most fruiteful. To speake vnto edification, is to speake that which contayneth apte doctrine to edi-

fie

ſe withall. For I take this name for doctrine, whereby we are inſtructed in godlines, in Fayth, in the woorſhippe and feare of God, and in the dueties of holines and righteouſnes. But becauſe we haue neede oftentimes of pryckes and prouocations, and otherſome are afflicted and are weake, he addeth to doctrine, Exhortation and conſolation. By this place and by that which went before it appeareth, that Prophelying is not the gifte of prediction, or foreſhewing what ſhall come to paſſe afterward: but bycauſe I haue once ſpoken of the ſame, I meane not to repeate it.

4. He which ſpeaketh wyth tongues, profiteth himſelfe. In ſteade of that which he had ſayd before, He ſpeaketh vnto God, hee ſayth nowe, He ſpeaketh to himſelfe. But whatſoeuer is done in the Church, ought to profite all generally. Away then wyth this peeuiſhe ambition, which is a let to the common profite of the whole congregation. Moreouer Paule ſpeaketh here by way of conceſſion: For where ambition vttereth ſuche proude and ſwelling ſpeaches, there is no care in the hart to profite and to do good: but this is euen as if Paul ſhould commaund theſe proud boaſters which haue ſo great regard to themſelues, to departe out of the congregation.

5. I would that ye all ſpake wyth tongues. Agayne he teſtifieth that he dooth not ſo preferre Prophelie, but that he leaueth a place for tongues. The which is diligently to be noted: for God hath geuen nothing to his Churche in vayne: and the tongues ſerued to ſome vſe. Therefore although the Corinthians through a peruerſe deſire of oſtentation, had made the ſame partly ſuperfluous, and partly hurtfull: yet notwythſtanding Paule correcting this corruption, commendeth neuertheles tongues, ſo farre hee is from ſeeking to aboliſhe or reiect them. Seeing at this day the knowledge of tongues is more than neceſſarie, and ſeeing God at this time hath by his wonderful goodnes brought them out of darknes into light, there are now ſtart vp great Diuines, which furiouſly exclaime againſt theſe tongues: When as it is certayne that the holy Ghoſt hath geuen an euerlaſting title here to tongues. Whereby we may gather by what ſpirit thoſe teachers are led, which ſpeake all the euill they can deuiſe of the ſtudie and payne taken to attayne them. Howbeit the conſideration of both

The knowledge of tongues is neceſſarie.

times

tymes is farre vnlike: for Paul comprehendeth all those tongues, which serued onely for the preaching of the gospell throughout al nations. But these condemne those tongues, from whence as frō fountaynes the pure truth of the Scripture is to be drawen. The exception followeth, that we must not so stand vppon tongues, that Prophesying which is the more principall shalbe the more neglected. Except hee expound it also. For if interpretation be ioyned therewith, then shall it be Prophesie. Notwithstanding vnderstand not Paul here to graunt libertie to any man to detayne the congregation wythout fruite by muttering woords in an vnknowen tongue. For how fonde a thing should it be to pronounce one and the selfe same thing in many languages, wythout any cause. But oftentymes it commeth to passe, that the vse of a strāge tongue is conuenient: onely let vs behold the end, namely, that the Churche may be edified.

6. Now brethren if I come vnto you. He propoundeth himselfe for an example, bycause the same in his owne person was more liuely. The Corinthians had receyued plentifull fruite by his doctrine, he demaundeth therefore what the same should profite them, if he should vtter it among them in vnknowen speaches. By this experiment, he putteth them in mynd how much better it is for them to endeuour themselues to Prophesie: also it was lesse odious to reprehende this foolishenes in hys owne person, than in the person of another man. And he setteth downe foure kynds of edification, Reuelation, Knowledge, Prophesie and Doctrine.

Bycause there are dyuers opinions of Interpreters concerning these: it is also lawfull for me to geue my coniecture: And bicause it is only a coniecture, I leaue the iudgement to the discretion of the readers. I place Reuelation and Prophesie vnder one yoke, and I thinke that the first is the ministerie of the second: In lyke manner I iudge of knowledg and doctrine. Let therefore hym whatsoeuer he be which hath gotten any thing by reuelation, dispose the same by Prophesie. Doctrine is the meane to participate knowledge. So the Prophet shalbe an Interpreter and minister of the reuelation: the which rather helpeth than impugneth the definition which we haue put downe before. For we say, that Prophesie consisteth not of a bare and simple interpretation of the

Scripture:

Scripture: but contayneth also knowledge to apply the same to the present vse: which commeth not but by the reuelation and speciall motion of God.

7. Moreouer when things without lyfe geue sound, whether it be a Pype or a Harpe: except they make a distinction in the soundes: how shal it be knowen what is Pyped or Harped?

8. And also if the Trumpe geue an vncertaine voyce, who shal prepare hym selfe to fyght?

9. Euen so lykewyse when ye speake with tongues, except ye speake woordes that haue signification, howe shall it be vnderstoode what is spoken: for ye shal but speake in the ayre.

10. Many kindes of voyces are in the world, and none of them are without signification.

11. If I know not what the voyce meaneth, I shalbe to him that speaketh an aliant, & he that speaketh, shalbe an aliant vnto me.

12. Euen so ye, forasmuch as ye couet spirituall gyfts, seeke that ye may haue plenty vnto the edifying of the congregation.

13. Wherefore let hym that speaketh with tongues, praye that he may interprete also.

14. If I pray with tongues, my spirit prayeth: but my mind is without fruite.

15. What is it then? I will pray with the spirit, and wil pray with the mynd also. I will sing with the spirit, and wil sing with the mind also.

16. For els when thou doest blesse with the spirit, how shall he that occupyeth the roome of the vnlearned, say Amen, at thy geuing of thankes: seeing he vnderstandeth not what thou sayest?

17. Thou verely geuest thankes well, but the other is not edified.

He bringeth similitudes, first from musicall instruments: and then from the general nature of things: for there is no voyce in the which there is not some temperature meete for distinction. Euen those

those things, sayth he, which haue no lyfe doo teach vs. There are many soundes and cryes rashly made without any measure: but Paule speaketh here of such voyces wherunto is ioyned some art. As if he should say, A man cannot geue lyfe vnto a Harpe or Pype: notwithstanding he maketh them yeelde such a sounde as may be discerned. How absurde a thing is it then for mē which are endued with reason and vnderstanding, to sound forth a confused noyse? But concerning musicall measures, we will not curiously dispute: bicause Paule tooke onely that which was commonly vnderstoode: as the sound of the Trumpet, of the which he speaketh afterward. For it is so framed to inflame mens myndes, that it geueth courage not only to men but also to horses. Wherefore histories report that the *Lacedemonians* in ioyning battaile, vsed rather Pypes, lest the army at the first charge should assayle the enemie with too feruent and violent force. To be short, we al haue experience, how great musicall force is to moue the senses of men: euen as *Plato* teacheth, not without cause that Musicke is of great force to frame and make tractable the manners of a ciuitie. To speake in the ayre. Is to beate the ayre in vayne: as if he should say, thy voyce neyther reacheth to God nor to men, but vanisheth in the ayre.

10. And none of them are without signification. He speaketh now more generally: for now he comprehendeth the naturall voyces of lyuing creatures, all which may be discerned: for the barking of Dogges, differeth from the neying of Horses: the roaring of Lyons, from the braying of Asses. Also byrdes of euery Fether, haue theyr certayne forme of singing, chattering, or making a noyse: therefore the whole order of nature which the Lord hath ordayned, inuiteth vs to distinction.

11. I shall be to hym that speaketh, an aliant. The tongue ought to be the caracter or expresser of the mynde, not only as the prouerbe teacheth, but also as *Aristotle* teacheth in the beginning of his booke concerning interpretation. How fond and disordered a thing is it then, for a man to vtter a voyce in a congregation, by which the hearer vnderstandeth nothing, wherein he marketh and perceyueth no signe, whereby he may be taught what the other meaneth? It is not then without cause that Paule

taketh

taketh this for a moſt abſurd thing, that an aliant ſhould cry to the hearers in an vnknowen tongue: and withall he dooth notably deryde the fooliſhe ambition of the Corinthians, who ſought to get prayſe and eſtimation thereby. This, ſayth he, ſhalbe thy reward, that thou ſhalt be an aliant: the which name is taken here in euill part. Whereuppon the Grecians who thought themſelues to haue the moſt fyne and perfect ſpeach, called all others, bycauſe of their rude and barbarous language, barbarous, or aliantes. But there is no tongue ſo fyne, which is not counted barbarous, where vnderſtanding is wanting. The hearer, ſaith Saint Paul, ſhalbe an aliant vnto me, and I in lyke manner vnto hym. By which woordes he geueth to vnderſtand, that this is not a partaking and communion with the Churche, but rather an alienation and diuiſion: and that he which thus behaueth hymſelfe, is iuſtly contemned of the reſt, bycauſe he fyrſt contemneth them.

12. For as much as ye couet ſpirituall gyftes. Paule concludeth that the gift of tongues is not geuē to this end, that it may ſerue for the boaſting of a fewe without profite to the Church. If ſo be, ſayth he, ſpirituall giftes pleaſe you, let the end of them be edifycation. This ſhalbe true and commendable excellencie, if ſo be the Church receyue fruite by you. But Paul dooth not therefore permit the deſyre of excelling, bycauſe it ſhould be ioyned with the profit of the Church: but correcting the vice, he ſheweth how farre they were from that which they ſought for: and ſheweth withall who they be which are to be had in greateſt honor: namely, they which ſeeke moſt diligently and carefully to edifye the Churche. Neuertheleſſe it is our part, to haue this alwayes before our eyes that the Lord may haue the preheminence, and that his kingdome maye be aduaunced dayly more and more. He calleth the ſpirit here, denominatiuely ſpirituall gyftes: euen as the ſpirit of doctrine, or of vnderſtanding, or of iudgement, is taken for the ſpirituall doctrine it ſelfe, for the vnderſtanding, or for iudgement. Otherwyſe we muſt remember that which we taught before, that it is one and the ſelfe ſame ſpirite, which at his will geueth dyuers gifts to euery one.

13. Wherefore let him that ſpeaketh with tongues. Theſe woordes are preuenting anſweare of that queſtion which myght

haue bene demaunded thus: If any man then vnderstande a forreine language, shall the same gift be vnprofitable in him: and why should that be suppressed which may be vttered to the glorye of God: he sheweth the remedy, Let him craue, sayth he, of God the gyft of interpretation also: the which if he haue not, let him abstaine in the meane time from ostentation.

14. For if I pray with the tongue. Although this example also serue to confirme those things which he hath vttered hytherto: yet notwithstanding in my iudgement it is another part. For it is lykely that the Corinthians offended in this poynt also, that as they did teache, so also they did pray in straunge tongues. Howbeit both abuses came from one fountaine, euen as they were one cõtained vnder one kynd. What it is to pray with the tongue, it is euident by that which went before, namely to conceyue a forme of prayer in an vnknowen speache. But what the spirit is, it is not so easie to be expounded. In that *Ambrose* referreth it to the spirit which we haue receyued in Baptisme, it wanteth not onely all reason, but also all shewe of reason. *Augustine* more curiously taketh it for a certaine apprehension, which conceyueth the figures and signes of things which consist in imagination, as if it were a substance perpetuall: that the facultie of the soule might be inferiour to the mynde. Their opinion is more probable, which interprete it to be the spirit or breath of mã which passeth through the throte. But the perpetuall signification of the woorde in this disputation of Paule, is repugnant and contrary to this interpretation. Also it seemeth to be oftentymes repeated by concession. For they were proude of this honorable tytle, which Paule permitteth vnto them: but againe he sheweth how preposterous the abuse of a good and notable thing was, as if he should say, Thou braggest to me of the spirit: to what ende doest thou so, if the same be vnprofitable? For this consideration I am led to agree with *Chrisostome* in the sense and vnderstanding of this woord, who expoundeth it as before of the spirituall gyft. So these woordes, My spirit, shall signifie so much as, The gyft geuen vnto me. But here ariseth a new question: for it is not credible, (at the least we neuer reade of it) that none haue spoken by the impulsion of the spirit, in a tongue to them vnknowen. For the gift of tongues was geuen, not to make a

Question.

ſound onely, but rather to communicate. For how fooliſh a thing were it to ſay, that the tongue of ſome *Romaniſt* is framed by the ſpirit of God, to ſpeake the Greeke language, of the which the ſpeaker is vtterly ignorant: euen as Parrats, Pyes, and other foules are taught to counterfeyt mens voyces. But and if he being endued with the gyft of tongues, ſpake not without ſenſe and vnderſtanding, Paule hath ſayd in vayne, that The ſpirit prayeth, and the mynde is without fruite. For the mynde muſt needes be ioyned with the ſpirit. I anſwer, that Paule vſeth an Argument here for inſtructions ſake called *Hipotheſis*, after this ſort, If ſo be the gyft of tongues be ſeparated from vnderſtanding, inſomuch that he that ſpeaketh is an aliant to hym ſelfe as well as to others, what ſhall he profit thereby: Therefore let vs knowe that matters ioyned together are ſeparated for inſtructiõs ſake: not bycauſe the ſame eyther could or was woont to come to paſſe. Now the ſenſe is playne. If then I praye in a tongue which I vnderſtand not, and my ſpirit teache my tongue what it ſhall vtter, the ſpirit which guideth my tongue, ſhall praye: but my mynde eyther ſhalbe otherwyſe occupyed, or els ſhall not be partaker of the prayer. Let vs note that Paule counteth it a great falte, If the mynde be vnoccupyed in prayer. And no marueyle. *Answeare*

For in praying what doo we els, but poure out our cogitations and deſyres before God: Furthermore, ſeeing prayer is a ſpirituall wooꝛſhip of God, what is more contrary to the nature thereof, than for the ſame to come from the lyppes only, and not from the very bottome of the hart: And this ought to be commonly knowen vnto all men: except the deuill had ſo bewytched the woꝛld, that men beleued that they do pray aright in mouing their lyppes only. And the Papiſtes are ſo obſtinate in their mattes, that they doo not only excuſe ignoꝛant prayers: but alſo had rather that the ignoꝛant ſhould mutter certaine vnknowen whiſperings. In the meane tyme they play the ſubtill Sophiſters with God, affyrming that ſinall Intention doth ſuffice, that is, that the wooꝛſhip is acceptable vnto God, if a Spaniard doo curſe God in the hye Duitch tongue, his mynde being occupyed about other cares or buſines of the woꝛld: ſo that when he taketh a forme of

prayinge in hande, he indent with God by any momentany cogitation.

15. I will pray with the spirit. Leste any man should obiect and say, Shall the Spirit then be vnprofitable in prayinge? he teacheth that it is lawfull to pray with the spirit, so that the mynd be also ioyned therewith, that is to say, the vnderstanding: therfore he graunteth and proueth the vse of the spirituall gyft in prayers: but that which is speciall, he requireth that the mynde be not idle. When he sayth. I will sing. He putteth the particuler for that which is generall. For, because the argumentes of the Psalmes were the prayses of God, he vseth this woord (Sing) for blessing of God, or geuing of thankes. For in our supplications we eyther craue somewhat at the handes of God, or els we acknowledge the benefit alredy receyued. Notwithstanding out of this place we also gather, that it was a common vse and custome among the faythfull at that tyme to sing: the which also appereth by *Plinie*, who lyuing forty yeares after the deathe of Paule, or there aboutes, writeth that the Christians were woont to sing Hymnes vnto Christe in the morning before daye. And I for my parte doubte not but that euen at the firste begynning they imitated the custome and manner of the Iewish Church in singing Psalmes.

Singyng hath bene in vse a long tyme.

16. For els when thou dooste blesse with the spirit. Hytherto he hath shewed that all prayers shall be vayne and vnfruitfull, except the mynde and the voyce be ioyned together: And now he commeth to the publique prayers also. If he which maketh or pronounceth prayers in the name of people, be not vnderstoode of the congregation: how shall the common people adde their petitions in the ende of the same, that they may be partakers thereof: For there is no communion of prayers, but when all men with one minde and consent, make their petitions together: the lyke also is in thankes geuing to God for his benefites. And the speach of Paule teacheth that some one Minister with a loude and intelligible voyce made and vttered prayers, and that the whole congregation sayd the same after hym to them selues secretly, vntill they came to the end: and then they altogether sayd, Amen: thereby to shewe that the prayer which was made by one, was common to them

The vse of publique prayer in olde tyme.

them al. It is welynough knowen that Amen is an Hebrue woꝛd, being deriued from the ſame Uerbe, from whence fayth and truth. It is thereforꝛe a note of confirmation, as well in affirming as in wiſhing. And bycauſe it was a common and vſuall voyce among the Iewes of long continuance, it came thereof to paſſe, that it was taken from them to the Gentiles: and that the Greekes vſed the ſame no otherwyſe than accoꝛding to the pꝛopertie of the tongue. It was therefoꝛe a foꝛme common to all people. Now ſayth Paule, if thou vſe an vnknowen tongue in publique pꝛayer, which the vnlearned and commō people, among whom thou ſpeakeſt vnderſtand not, euen nowe thy pꝛayer oꝛ thankes geuing ceaſſeth to be publique. Wherefoꝛe: No man, ſayth he, can ſay, Amen, to thy pꝛayer oꝛ Pſalme, but he which vnderſtandeth the ſame. And yet the Papiſts account that foꝛ a holy and lawfull oꝛdinance, which Paule ſo earneſtly reiecteth. Wherein their woonderfull impudencie appeareth: yea this one thing is an euident argument, wherby we may learne with what vnbꝛideled libertie Satan hath raunged and raged in the Papacie. Foꝛ what can be moꝛe playne than theſe woꝛdes of Paule, when he ſayth, that an Idiot oꝛ vnlearned perſon cannot be partaker of publique pꝛayers, except he percepue what is ſpoken: What can be moꝛe playne than this pꝛohibition, that no thankes geuing oꝛ pꝛayers be made publiquely, otherwiſe than in the mother and common tongue: But ſeeing they doo that thing dayly, which Paul ſayth, ought not to be done, doo they not account him foꝛ an Idiot: And ſeeing they doo religiouſly obſerue that which he foꝛbiddeth, doo they not of ſet purpoſe contemne God hymſelfe: We ſee then how Satan deludeth them at his owne will and pleaſure. Alſo in this, their deuiliſh obſtinacie bewꝛayeth it ſelfe, that they being admoniſhed, are ſo far from repentance, that with fyꝛe and ſwoꝛd they defend ſo groſſe coꝛruption.

Pꝛayer ought not to be in an vnknowen tongue.

18. I thanke my God, I ſpeake with tongues more than ye all.

19. Yet had I leauer in the congregation, to ſpeake fyue wordes with my mynde to the information of others, rather then ten thouſand woordes with the tongues.

20. Brethren be not children in witte, howbeit as concer-

ning maliciousnes be children: but in wit be perfect.

21. In the lawe it is written, with other tongues and with other lyppes will I speake vnto thys people, and yet for all that they wil not heare me, sayth the Lord.

22. Wherefore tongues are for a signe, not to them that beleeue, but to them that beleeue not: Contrarywise propheſying serueth not for them that beleeue not, but for them which beleeue.

23. If therefore when all the congregation is come together, and all speake with tongues, there come in they that are vnlearned, or they which beleeue not, wil they not say, that ye are out of your wittes?

24. But and if all propheſie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is iudged of euery man.

25. And so are the secrets of his hart opened, & so he falleth downe on his face, and woorshippeth God, and sayeth that God is among you in deede.

18. I thanke my God. Bycause many men grudge & disdayne at other mens vertues, with the which they them selues cannot excel: Paule, lest he myght seeme to extenuate the gyft of tongues through malice or enuie, preuenteth that suspicion, in making hym selfe to excell all men. Behold sayth he, what small cause ye haue to suspect my speach, as though I made little account of that which is wanting in my selfe: for if so be the controuersie should be about tongues, there is none of you that is to be compared vnto me. And although I may herein boaste my selfe, yet I make more account of edification. Herein no small authoritie is geuen to the doctrine of Paule, in that he hath no respect to hymselfe. But lest he should seeme proude in preferring hym selfe before all others, he acknowledgeth all to proceede from God. And thus he tempereth his boasting with modestie.

19. Yet had I leauer speake fiue woordes. This is spoken Hiperbolically, except by fiue woordes thou wilt vnderstand fiue sentences. But seeing Paule who had good cause to boast hymselfe of his knowledge in the tongues, willingly abstained, & vayne glory set aside, followed and sought after nothing but edification:

what

what shall be thought of their ambition, which with suche vayne iangling seeke to set out themselues? Surely the authoritie of the Apostle ought to preuayle much to bring them from such vanitie.

20. Brethren be not children in witte. He proceedeth further: for he sheweth that the Corinthians did so dote, that they did willingly pull vnto themselues, and desire, as some notable benefite, the very same which the Lord threateneth to send, when he will afflict his people with any greeuous punishment. What great madnes is this, greedily and with earnest affection to seeke after that, which God accounteth for a curse? But to the end the meaning of Paule may be the better vnderstoode, we must note that this sentence dooth depend vppon the Testimonie of *Esay*, which he strayt way addeth: And bycause the same deceyued the Interters, bycause they considered not the order of the text: to the end all error may be taken away, we will first expound the place of *Esay*: and then we will come to the woordes of Paule. In that Chapter the Prophet sharply inueieth against the tenue Tribes, which had geuen themselues to all manner of wickednes. The whole consolation is, that the Lord had a perfect people left vnto hym in the tribe of *Iuda*: but by and by he bewayleth the corruption of this people also: and so much the more sharply, bycause there was no hope of reformation. For thus he speaketh in the person of God: Whom shall I teach knowledge? The Infants that haue bene nourished of their mother, and are weaned from their brestes? Whereby he geueth to vnderstand that they are no more capeable of doctrine than are yong sucking Infants. Esay. 28. 18.

It followeth, Precept vppon precept, Instruction vppon instruction, Commaundement vppon commaundement Direction vpon direction, a little in one place, and a little in another. In these woords he expresseth by imitatation the dulnes and negligence which was in them, as if hee should saye, I loose my labour in teaching them: for there is no profite, bycause they are both rude aboue measure, and also in one moment they forget whatsoeuer hath bene taught them wyth long labour. Agayne it followeth, He which speaketh vnto this people, is like vnto a stammering person, and to one that speaketh in a straunge language. This is the place which Paule citeth: and the mea-

ning of it is, that the people were striken wyth so great madnes and blyndenes, that they vnderstoode God when hee spake, no more, than if hee had bene some barbarous straunger, which stammered in an vnknowen tongue: which is a horrible curse. But he hath not alleaged the Text of the Prophet woord for woord, bycause hee thought it sufficient to note the place wyth hys finger, that the Corinthians being the better admonished thereof, myght the better weigh it. And whereas hee sayth, that it is written in the lawe, it is agreeing to the common vse. For the Prophets had not their ministerie separated from the lawe, but were interpreters of the lawe: and theyr whole doctrine is, as it were a certayne appendix of the same. Wherefore the lawe is the body of the whole Scripture vnto the comming of Christ. Hereof Paule concludeth now in this sort, brethren beware of childishnes, which is so seuerely reprehended by the Prophet, that the voyce of God may not sounde in the your eares wythout the fruite. But when ye reiect the Prophesie which is offered into your hande, & had rather stande as men senseles at a vayne sounde, is not this willingly to incurre the malediction of God? But lest the Corinthians should obiect and saye, that spirituall childhood is praysed in another place: Paule preuenteth them, and exhorteth them to be children in malice, but to beware of childhood in vnderstanding. Wherebye we gather howe impudent they are, which place the simplicitie of Christians in ignorance. Paule would haue all the faythfull to be as perfect as may be in vnderstanding: The Pope, bycause it is an easier matter to leade asses then men, vnder the pretence of simplicitie, commaundeth all those of his dioceese to abide in ignorance. Here let there be a comparison made, betwene the Popes gouernment, and the ordinances of Christ, and you shal see how they agree together.

Ignorance is to be eschewed.

22. Wherefore tongues are for a signe. This place may be two wayes expounded: as that the illatiue particle answeareth the sentence going before only: or els that it belongeth generally to the whole former disputation. If the illation be particuler, the sense shalbe, ye see brethrē that the thing which ye so earnestly couet & desyre, is not the benefit of God toward the faithful, but a punishmēt wherby he punisheth the vnbeleuers. If it be thus vnderstood, then

then Paule comprehendeth not the perpetuall vse of tongues: but only toucheth that which once happened. Notwithstanding if any man lyke better to extende it to the whole disputation, I gaynsay it not: howbeit I doo not mislyke of that former interpretation. In taking it generally this shalbe the sense, Tongues in that they are geuen for a signe, that is to say, for a myracle, they are not properly appoynted to the faithfull, but vnto the vnfaithfull. Manifold was the vse of tongues: they serued for necessitie, lest the diuersitie of tongues might hynder the Apostles from preaching the Gospell throughout the whole world: therefore there was no nation with the which they could not communicate. They serued also to moue or to terrefie the vnfaithfull with the sight of the myracle: for as other myracles, so this also had his ende, which was to prepare those which as yet were aliants vnto Christ, vnto his obedience. The faithfull which had alredy imbraced his doctrine, had no neede of such preparation. Therfore the Corinthians disordered that gyfte, in neglecting and despysing prophesie, which is properly and spectally appointed to the faithful, and therfore it ought to be familiar vnto them: for in tongues they regarded nothing but the myracle.

23. If therefore when all the congregation is come. Bycause the Corinthians beyng blynded with a wicked and foolishe desire, did not behold their fault, he telleth them that they shal make themselues a scorne to the wicked and vnlearned, if any such come into their assembly, and heare them sounding, and not speaking. For what ignorant person will not iudge that those men doo deceyue, who in steede of speache, vtter a bayne sounde, and are occupyed in that vanitie, when as notwithstanding they congregated themselues together to heare the woord of God? This is a stinging sentence, in your owne conceyte ye haue great lyking of your selues: but the wicked and vnlearned deryde your folly. Therefore ye see not which is euident to the ignorant and faythlesse. Here *Chrysostome* moueth a question: Seeing tongues are geuen to the vnfaythfull for a signe, why doth he now say, that they will deryde them? He answeareth, that they are for a signe, that they may be made astonyed: and not that they may be taught, or brought to a better passe. And yet notwithstanding he addeth, that it shal come

Question.

Answeare.

he

ning of it is, that the people were striken wyth so great madnes and blyndenes, that they vnderstoode God when hee spake, no more, than if hee had bene some barbarous straunger, which stammered in an vnknowen tongue: which is a horrible curse. But he hath not alleaged the Text of the Prophet woord for woord, bycause hee thought it sufficient to note the place wyth hys finger, that the Corinthians being the better admonished thereof, myght the better weigh it. And whereas hee sayth, that it is written in the lawe, it is agreeing to the common vse. For the Prophets had not their ministerie separated from the lawe, but were interpreters of the lawe: and theyr whole doctrine is, as it were a certayne appendix of the same. Wherefore the lawe is the body of the whole Scripture vnto the comming of Christ. Hereof Paule concludeth now in this sort, brethren beware of childishnes, which is so seuerely reprehended by the Prophet, that the voyce of God may not sounde in the your eares wythout the fruite. But when ye reiect the Prophesie which is offered into your hande, & had rather stande as men senseles at a vayne sounde, is not this willingly to incurre the malediction of God? But lest the Corinthians should obiect and saye, that spirituall childhood is praysed in another place: Paule preuenteth them, and exhorteth them to be children in malice, but to beware of childhood in vnderstanding. Wherebye we gather howe impudent they are, which place the simplicitie of Christians in ignorance. Paule would haue all the faythfull to be as perfect as may be in vnderstanding: The Pope, bycause it is an easier matter to leade asses then men, vnder the pretence of simplicitie, commaundeth all those of his dioceese to abide in ignorance. Here let there be a comparison made, betwene the Popes gouernment, and the ordinances of Christ, and you shal see how they agree together.

Ignorance is to be eschewed.

22. Wherefore tongues are for a signe. This place may be two wayes expounded: as that the illatiue particle answeareth the sentence going before only: or els that it belongeth generally to the whole former disputation. If the illation be particuler, the sense shalbe, ye see brethrē that the thing which ye so earnestly couet & desyre, is not the benefit of God toward the faithful, but a punishmēt wherby he punisheth the vnbeleuers. If it be thus vnderstood,

then

then Paule comprehendeth not the perpetuall vse of tongues: but only toucheth that which once happened. Notwithstanding if any man lyke better to extende it to the whole disputation, I gaynsay it not: howbeit I doo not mislyke of that former interpretation. In taking it generally this shalbe the sense, Tongues in that they are geuen for a signe, that is to say, for a myracle, they are not properly appoynted to the faithfull, but vnto the vnfaithfull. Manifold was the vse of tongues: they serued for necessitie, lest the vnyuersitie of tongues might hynder the Apostles from preaching the Gospell throughout the whole world: therefore there was no nation with the which they could not communicate. They serued also to moue or to terrefie the vnfaithfull with the sight of the myracle: for as other myracles, so this also had his ende, which was to prepare those which as yet were aliants vnto Christ, vnto his obedience. The faithfull which had alredy imbraced his doctrine, had no neede of such preparation. Therfore the Corinthians disordered that gyfte, in neglecting and despysing prophesie, which is properly and specially appointed to the faithfull, and therfore it ought to be familiar vnto them: for in tongues they regarded nothing but the myracle.

23. If therefore when all the congregation is come. Bycause the Corinthians beyng blynded with a wicked and foolishe desire, did not behold their fault, he telleth them that they shal make themselues a scorne to the wicked and vnlearned, if any such come into their assembly, and heare them sounding, and not speaking. For what ignorant person will not iudge that those men doo deceyue, who in steede of speache, vtter a vayne sounde, and are occupyed in that vanitie, when as notwithstanding they congregated themselues together to heare the woord of God? This is a stinging sentence, in your owne conceyte ye haue great lyking of your selues: but the wicked and vnlearned deryde your folly. Therefore ye see not which is euident to the ignorant and faythlesse. Here *Chrysostome* moueth a question: Seeing tongues are geuen to the vnfaythfull for a signe, why doth he now say, that they will deryde them? He answeareth, that they are for a signe, that they may be made astonyed: and not that they may be taught, or brought to a better passe. And yet notwithstanding he addeth, that it shal come

Question.

Answeare.

to passe through their vngodlynes, that they shall account the signe for madnes. But I lyke not of this answeare, for howsoeuer the Infidell or Idiot is moued by the myracle, and reuerenceth the gift of God: yet notwithstãding he doth not therfore ceasse to deryde and to contemne the disordered and vntymely abuse of the gyft, and to thinke thus within hym selfe: What meane these men, to weary themselues and others in vaine? To what ende speake they much, and yet say nothing? Therefore Paule geueth to vnderstand, that the Corinthiãs shalbe iustly condemned of madnes by the faithles and ignorant, how soeuer they lyked of them selues.

24. But and if all prophesie. As he had taught before, how much more fruitefull prophesie was to the houshold of faith than tongues, euen so now also he teacheth that the same shalbe profitable to straungers: the whiche is a verye strong reason to reproue and conuince the Corinthians. For what greate wickednesse is it, to contemne a gyft, which both within and without is most profitable: and to be holde faste bounde in another thing, which is vnprofitable to them at home, and an offence to straungers that are without? He setteth before them this fruit of prophesie, because he citeth the consciences of the wicked to the tribunall seate of God, and so stryketh them with the lyuely feeling of Gods iudgement, that he which before despysed wholesome doctrine, is constrayned to geue glory vnto God. But the vnderstanding of this place shalbe much more easie, if it be compared with that which is written in the fourth chapter to the Hebrues: where it is thus written: The woord of God is effectuall and more sharpe than any two edged sword, entering in to the diuiding asunder of the soule and the spirit, and of the ioyntes and the marow: and iudgeth the thoughts and the intents of the hart. For in both places al one efficacie is geuen to the word of God: but there more fully and playnly. As touching this present place, it is not now hard to vnderstand what it is to be rebuked, and iudged. The consciences of men are careles, & are not touched with the misliking of their sinnes, so long as they are ouerwhelmed with the darkues of ignorance: to be short, infidelitie is like vnto the sickness called the Letharge, which taketh away the

sense,

sense, bringing forgetfulnes of all thinges. But the woord of God pearceth euen into the inward thoughts of the mynde, and bringing as it were light with it, it dryueth away al darknes, and deadly sleepe.

Therfore the vnfaithful are so rebuked, bycause when they vnderstand that they haue to do with God, they are seriously touched, and are made afeard. In lyke maner they are iudged, bycause whereas before they were hyd in darkenesse, they did not behold theyr miserie and filthinesse: but now beyng drawen into the lyght, they are constrayned to geue testimonie against themselues. Whereas he sayth, they are rebuked and iudged of all men: vnderstand here those which prophesie: For a lyttle before he had sayde, If ye all prophesie, he spake vniuersally, to take away the contempt of prophesie. The vnfaithfull I say, is rebuked, not in that he is a Prophet, or bycause he geueth his iudgement eyther secretly by opinion, or openly by mouth, but bycause the conscience of the hearer conceyueth of the doctrine his owne iudgement: he is iudged, bycause he descending into himselfe and making tryall, begynneth to know himselfe who before had forgotten himselfe. To the which effect also pertaineth this sentence of Christ, when the spirit commeth, he shall rebuke the world of synne. And this is that which the Apostle addeth in these woordes. The secretes of his hart are made manifest. For he meaneth not (in my iudgement) that it is reuealed to others what he is: but rather that his conscience is touched, that now he knoweth those euils which before laye hyd. Here also *Chrysostome* demaundeth how it can be that the prophesie should be so effectuall to moue the faythlesse, which Paul sayd a lyttle before, was not geuen vnto them. He answereth, that it is not geuen vnto them as an vnprofitable signe, but for erudition sake. But I thinke it to be more simple, and therefore more apt, if we say that it is not geuen to the vnfaythfull which perish, whose hartes Satan hath blynded, least they should see the lyght which shyneth vnto them: and this shall better agree, if so be this sentence be applyable to the prophesie of *Esay*: bycause the Prophet speaketh of the vnfaythfull, with whom prophesie hath no vse or profite.

Iohn. 16. 8

Question.

Answeare.

25. And so he falleth downe on his face and worshippeth God

God. For it is the onely knowledge of God which can beate down the pryde of flesh. To this, prophesie bringeth vs, therefore the proper nature and force of the same is, to cast downe men from aloft, that prostrating themselues they may worship God. But to many, prophesie is also vnprofitable: insomuch that by hearing they are made woorse. But Paule intended not to attribute this force vnto prophesie, as though it did alwayes shewe foorth the same: but purposed onely to shew what great profit commeth therof, and what is the office of the same. Therefore this is a notable praise, that it wrested from the faithlesse this confession, that God is present with those that are his, and that his maiestie doth shyne in the middest of their assembly.

26. How is it then brethren? When ye come together euery man hath his song, hath his doctrine, hath his tongue, hath his reuelation, hath his interpretation. Let all things be done to edifying.

27. If any man speake with tongues, let it be two at once, or at the most three, and that by course: and let another interpret it.

28. But if there be no Interpreter, let him keepe sylence in the congregation, and let hym speake to himself and to God:

29. Let the Prophetes speake two at once, and let other Iudge.

30. If any reuelation be made to another that sytteth by, let the first holde his peace.

31. For ye may al prophesie one by one, that al may learne, and all may haue comfort.

32. For the spirites of the Prophetes are in the power of the Prophetes.

33. For God is not the causer of strife, but of peace, as he is in all other congregrtions of the sayntes.

26. How is it then brethren? Now he sheweth a way whereby these euils are remedyed: Fyrste, that euery gyft may haue his place, but in order and in a meane: secondly that the Church be not occupyed in vaine and vnprofitable exercises, but that whatsoeuer is done maye edifie: Notwithstanding he speaketh firste of edification,

edification, after this manner: As euery man is endued with any gift, so let hym endeuour hym selfe to vse the same to the profit of al men. For so this particle Euery man, must be resolued, least some vnderstand the same vniuersally, as if all men were at once endued with all these gyftes.

27. Yf any man speake with tongues. Now he describeth the order, and sheweth the manner: If it lyke them to speake with tongues, let two onely speake, or at the least not aboue three at the most, and let the Interpreter also be present. Without an Interpreter there is no vse of the tongues: then let them geue place. And it is to be noted that he doth not commaunde, but doth onely permit. For the Churche may want tongues without any incommoditie, sauing onely that they are helpes to prophesying: as are the *Hebrew* and *Greeke* tongues at this day: but Paule graunteth vnto them the vse of tongues, least he might seeme to depriue the congregation of the faithfull of any gifte. Howbeit this also seemeth not agreeing to reason, seeing he sayd before, that tongues as they are a signe, doo belong to the vnfaithfull. I answeare, howe properly soeuer a myracle be shewed for the vnfaithfuls sake, yet neuertheless it dooth not follow, but that it doth in some poynt also belong to the faithfull. If thou deeme that the vnknowen tongue serueth for a signe to the faithlesse, as the woordes of *Esay* import: than the reason which Paule prescribeth here is contrary. For he so admitteth tongues, that interpretation beyng ioyned therewith, he leaueth nothing obscure. Therefore he correcteth the vice which was among the Corinthians with a notable temperature or moderation, when as he both reiecteth not any gifte of God, that all his benefytes may appeare among the faithfull: and also sheweth the manner, least ambition creepe into the seate of Gods glory, and least a gifte of lesse pryce doo hynder those which are most excellent: and he addeth the sauce, least it be mere ostentation without fruite.

28. And let hym speake to hymselfe and to God. Let hym, sayth he, vse his gift in his owne conscience, and geue thanks vnto God. For so I interpret these woordes, Let hym speake to hymselfe and to God: Let hym reknowledge in hymselfe the gift receyued, and geue thankes vnto God for the same: and let hym

vse

vse it as a priuate gift, when tyme & place serueth not to vtter the same. For he opposeth agaynst this secrete speach, the publique speach which he forbiddeth to be in the Church.

29. Let the Prophets speake two at once. In prophesying also he prescribeth a course and manner how the same should be vsed, bycause the multitude causeth confusion, according to the common Prouerb, the which is true: for dayly experience teacheth the same. Notwithstanding he dooth not so precisely restrayne the number, as he did when he spake of the tongues: for there is lesse daunger if they be the longer without prophesyings: howbeit the dayly vse thereof is best: but Paule considered what the weakenes of men could beare. Notwithstanding there remayneth yet a question, why he appoynteth all one number to prophesyings and to tongues, but only bycause he expressly addeth in these this restraint, At the most. For if tongues be lesse profitable, the vse of them ought to be the lesse. I answeare, that in tongues also, Prophesying is contayned, as the Apostle here taketh them. For tongues are eyther vsed to teache, or els to praye. In the former kynde, the Interpreter was in steade and place of the Prophet: so was the principall and more vsuall exercise. He onely defineth the manner, lest through disdayne it myght be nothing regarded, and lest they which had lesse knowledge should steppe into the place before theyr betters to speake. For he would haue those to whom hee assigneth the roume of speaking, to be chosen out of the better number by free election of the rest. For none aree more ready to intrude themselues and to steppe foorth, than they which haue lest knowledge and learning, according to the Prouerbe, who is so bold as blynde bayard. Paule sought to reforme this disorder, when he permitteth two or three onely to haue libertie to speake. And let the rest iudge. Lest he should geue occasion to the other to complayne, as though he would haue the gift of God among them to be suppressed and buried: he sheweth how it is lawfull to vse the same to the benefite of the Church, euen by silence: that is to say, if they weigh & marke that which is spoken by others. For this is no common or small profite, to haue some that are skilfull in iudging, which wyl not suffer wholesome doctrine to be peruerted wyth the collusions of Satan, or to be defiled wyth their vayne

Question.

Answeare

toyes.

to yes. Paule therefore teacheth that the rest of the Prophets shalbe profitable to the Churche euen by silence keeping. But it seemeth absurde, that men should haue libertie geuen vnto them to iudge of the doctrine of God, which ought to stand wythout al controuersie. I answeare, that the doctrine of God is not made subiect to the censure of men: but this onely is graunted, that they way by the spirit of God, whether that be hys woorde which they heare taught and preached: whether mans imaginations are not falsely couered vnder this pretence: as it shalbe sayd anon.

30. If any reuelation be made to another. This is the other vtilitie, that when it shalbe needefull, they also shall haue place geuen them: wherfore there is no cause why they should complayne any more that the spirit is tyed, or that theyr mouth is stopt. For all men haue libertie and leaue to speake when neede shall require: prouided that no man breake foorth out of time, rather seeking to please himself, thã seruing necessitie. And this modestie he requireth of al men, that euery man for himselfe geue place to another bringing some better matter. For this is the true libertie of the spirit, not that it should be lawful for euery one to speake rashly what him liketh: but that al men frõ the highest to the lowest suffer themselues wyllingly to be brought vnder order, and that one spirit may be heard out of what mouth so euer it speaketh. We shal see more anon concerning the certaintie of the reuelation.

31 For yee may all Prophesie one by one. First when hee sayth (all) he dooth not comprehende all the Faythfull, but onely those which were of abilitie: then he meaneth not that all mens turnes should be alyke, but according as the people myght be best profited, euery man to speake often or seeldome. As if he should saye, no man shall lye for euer vnprofitable: but opportunitie offereth it selfe to speake one whyle to these, another whyle to them. Hee addeth, That al may learne, the which although it appertain to all the common people, yet notwythstanding it belongeth also to the Prophets: and Paule properly noteth them. For no man shall at any tyme be a good teacher, which is not apt and readye to be taught, and alwayes prepared to speake. For neuer shall any man be found, which so alone aboundeth wyth perfection of doctrine, but he shall profite by hearing of others. Let al men then

so take vppon them the office of teaching, that they do not refu'e or disdaine to be disciples one of another, so often as it is geuen to others, wherby the Churche may be edifyed. Secondly hee sayth, And all may receyue comfort. Wherby we gather, that the ministers of Chryst must be so farre from enuie, that they should reioyce from their harte, that they doo not excell alone, but haue fellowes with them of the same grace. The which affection the sacred historie setteth downe to be in Moses: for when his minister or seruant being moued with foolish zeale, disdayned that the grace of prophesying was geuen to others also, reprehending hym he sayd, I would to God that all the Lordes people were partta-
Numer. 11. 28. kers with me of the same excellencie. And this is a notable consolation to godly ministers, that the spirit of God whose instrumentes they are, is beholde of them to worke in others: whereby they are not a lyttle confyrmed. It is a consolation, bycause the same serueth greatly to spreade abrode the woord of God, when he hath many witnesses and ministers. But bycause the Greeke woord (*Paracleithai*) which Paule vseth here, is of doubtfull signification, it may also be turned, May receyue exhortation, the which should not misagree: for sometyme it profyteth to heare others, whereby we may be styrred vp the more earnestly to doo our duetie.

32. For the spirit of the Prophetes. This also is one reason why turnes are necessarie, bycause sometime it may come to passe that other Prophetes may haue somewhat to reprehend in another mans doctrine. It is not meete, sayth he, that any man should be out of the libertie of censure. So it shall come to passe that the turnes of speaking may come to him oftentymes by consent which sate styll and sayd nothing. This place was vnderstoode amisse of some: as if Paule should saye, the Lordes Prophets are not lyke to such as conuay themselues in by stealth, who being once rauished with the spirit of fury, were out of their wittes. It is true, that the Prophetes of God were not out of their witte, but this appertayneth nothing to the present place of Paule: for he meaneth, as I said before, that no man is exempted frō the censure and iudgement of others: but that all men are to be heard, prouided notwithstanding that their doctrine be examined.

But this wanteth not difficultie. For the Apostle affyrmeth that the spirit is subiect or in the power of the Prophetes. And albeit he speaketh of giftes, yet notwithstanding how can it be that the prophesie geuen by the holy Ghost should be iudged of men, but that the spirit hym selfe should be iudged also? By this reason the woord of God also which is reuealed by the spirit, shalbe subiect to tryall: for the which so to be, how vnmeete a thing it is, it hath no neede of any demonstration: for it is euident ynough of it selfe. And I deny that eyther the spirit or the woord of God is tyed to any such censure or iudgement. For the holy Ghost hath his maiestie most free, in so much that it iudgeth all thinges, and is iudged of none: the woord of God also hath his reuerence, that it may be receyued without controuersie, so soone as it is vttered. Why then, thou wilt say, is it made subiect to examination? I answeare, If any man haue a full & perfect reuelation, the same mã with his gift should be free from all examination. I say, there is no subiection, where there is the fulnesse of reuelation: but bycause God dooth geue his spirit to euery one by such a certayne measure, that euen in the greatest plenty, somewhat is alwayes wanting, it is no maruayle if no man be extolled so hye, that he may behold all men from aloft, and may haue no man to behold or iudge hym. Now we see that without any contumely of the holy Ghost, mẽ may suffer his giftes to be examined: and although when all things are discussed, nothing shalbe founde woorthy of reprehension, yet notwithstanding it may in some poynt want garnishing. The summe therefore is this, that the gyfte is so subiect to examination, that the Prophets may weigh and consider whether all that is spoken proceede from the spirit of God: for if it be euident that the spirit of God be the author, there is no more doubting. Notwithstanding it may yet be demaunded what manner of rule in examining is to be vsed. This question may be answered partly out of the mouth of Paule, who in his Epistle to the Romans, ruleth pro- Rom. 12. 6.
phesie by the proportion of fayth: but as touching censure or iudgment, there is no doubt but that it ought to be ruled by the woord and spirit of God: that nothing might be approued but that which is found to proceede from God: and that nothing myght be disproued, but by his woord. To be short, let God haue the preemi-

nence in this iudgement: let men be onely his proclaymers and instrumentes. By this place of Paule we may coniecture with what notable plentie and varietie of spirituall gyftes that Churche florisheth. There were Colledges and assemblyes of Prophetes so plentifull, that it was a labor to appoynt tournes. There was so great dyuersitie of gyftes, that it exceeded. Now we see our bareneſſe and want: but this iuſt punishment is layed vppon vs for our ingratitude. For the ryches of God are not spent and consumed, neyther is his goodneſſe diminished: but both we are vnworthy: to whom it should be geuen, and also are not capeable of his liberalitie. Howbeit we haue sufficient light of doctrine, so that we wanted not the care of godlines, and the fruit that should spring thereof.

33. For God is not the causer of stryfe. This is a most profitable sentence, wherby we are taught, that we serue not God, except we be louers and seekers of peace. Where there then is a desyre of braule and contention, there God dooth not raigne for a suretie. How easie a thing is this to be spoken? And how common is it in all mens mouthes? And yet neuertheles a great number contende about nothing: or els whyle they seeke by al meanes to excell, and to be counted some body, they trouble the Churche. Let vs therefore so obserue this note in iudging the seruantes of Christ, whether they seeke peace and concorde, and in quyetly behauing themselues, doo shun so much as they can all contentions. But yet let vs vnderstand such peace here, the bond whereof is the truth of God. For if so be we shall wrestle with vngodly and false doctrines, as though heauen and earth shoulde go together, yet we must neuertheles go forward in our contention. In our contenion the marke that we shoot at, must be that the truth of God may preuayle: but if the wicked do withstand the same, we must withstand them, and must not feare to be blamed for contention. For accursed is that peace, the inioying whereof is a departyng from God: and blessed is that warre, which is taken in hand for the defence of the kingdome of Christ. As he is in all other congregations. The similitude is not only referred to that which went before, but also to the whole former description: as if he should say, I haue commaunded you hytherto to obserue nothing els, but the verye

Blessed warre, & cursed peace.

same

same which is obserued in all other congregations: and by this meanes are kept in peace. Therefore follow ye that which other congregations haue felt to be wholsome, and most profitable to preserue peace. It is very forceible that he sayth, Of the Saintes, for thereby he dooth as it were deliuer the Churches rightly ordered, from a sinister marke.

34. Let your wyues kepe sylence in the congregations. For it is not permitted vnto them to speake: but let them be vnder obedience, as sayth the lawe.

35. If they will learne any thing, let them aske their husbands at home. For it is a shame for women to speake in the congregation.

36. Sprong the woord of God from you? Eyther came it vnto you only?

37. If any man thinke himselfe a Prophet, eyther spirituall: let him vnderstand what things I wryte vnto you, that they are the commaundementes of the Lord.

38. But and if any man be ignorant, let hym be ignorant.

39. Wherefore brethren couet to propheſie, and forbyd not to speake with tongues.

40. And let all things be done honestly and in order.

It appeareth that the Church of the Corinthians was polluted with this vice also, that women had leaue to prate and babble in the holy assembly. Therefore he forbiddeth them to speake in publique place, in the way of teaching or propheſying. But vnderstand this of the ordinary function, or where the state of the church is: for such necessitie may happen, as may requyre the voyce of a woman: but Paule hath only respect to shewe what is most decent in a well ordered congregation.

34. But let them be vnder obedience, as sayth the Lawe. What maketh this subiection to the present purpose, whereunto women are bound by the lawe? For some man may say, They may be subiect, and yet not teach. I answeare, that the office of teaching is a iurisdiction or gouernment in the Church, and therfore is contrary to subiection. For how vnseemely a thing were it, for the woman which is subiect to one member, to haue iurisdiction

ouer the whole body: This therefore is an argument of repugnance: that if the woman be subiect, then let her be excluded from the publique authoritie of teaching. And truly in all places where natures honestie and good manner hath bene kept, women in all ages haue bene excluded from publique administration: and common sense teacheth, that it is a very foule and vnseemely thing for a woman to teache in a publique place: bycause if shee teach, shee hath gouernment of all men: but it is meete that shee be subiect.

Women ought not to teach in publique places.

35. If they will learne any thing. Lest he myght seeme by his speach to cut of from women the libertie of learning, if they doubt of any matter: he commaundeth them to inquyre priuatly, lest publiquely they moue contention. When he sayth, their husbandes, he dooth not forbid, but that they may aske of the Prophets, if neede requyre: for all husbandes are not apt to geue answeare: but bycause he reasoneth here of externall gouernment, he thinketh it sufficient to note what is vncomely, that the Corinthians may beware of the same. Neuertheles it is the parte of the discrete reader to weigh, that the things wherof he intreateth here are indyfferent, in the which there is nothing vnlawfull, but that which is contrary to comlines and edification.

36. Sprung the woorde of God from you? This is a more sharpe reprehension, but yet such whereby it was necessary that the pryde of the Corinthians should be beaten downe. They lyked of themselues out of measure: they would not abyde that eyther they or their deedes should in any thing be reprehended: he demaundeth therfore whether they alone were Christians, nay, whether they were the first or the last Christians in the world: Came the word of God, sayth he, frō you: that is to say, sprang it, or had it his originall of you: or ended the same in you: that is, shal it spred it self no farther: To this end tendeth the admonitiō, that they might not, neglecting the consideratiō of others, follow their owne inuentions or customes. And this is a generall doctrine: for no Church ought to be priuatly addicted to it selfe, neglecting others: but they ought all rather to reach out their ryght handes one to another, that they may haue communion and felowship among themselues: and so far forth as the consideration of concord dooth require, to

apply themselues one to another. But here it may be demaunded, whether that as euery Church is in order aboue another, so it may tye other inferior Churches to the ordinances of the same: for so much Paule seemeth to affirme by his woordes. As for example, *Hierusalem* was the mother of all Churches, bycause from thence sprang the woorde of the Lord, could it therefore challenge to it selfe a prerogatiue to bynd all others to followe her? I answeare, that Paule vseth not here a perpetual argument, but such as might specially belong to the Corinthians: then he more respected persons, than the matter it selfe. Wherefore the same shall not necessarily follow, that the inferior Churches are in al things to be tyed to the ordinances of the superior Churches: for so much as Paule hymselfe did not thus tye hym selfe, to thrust the receyued rites of *Hierusalem*, to other Churches. Away with ambition, away with frowardnes, away with disdayne, and contempt of other congregations: and on the contrarie part, let vs imbrace the care of edification, let vs imbrace moderation & prudence: & then there shalbe nothing woorthy of reprehension in the varietie of rites. Let vs remẽber then that the pride of the Corinthians is here reprehended, who separating themselues aparte, made no account of the superior Churches, from whom they had receyued the Gospell: neyther did they seeke to apply themselues to others, to whom the Gospell came afterwarde. I would to God there were no Corinthian in these our dayes, as well in this vice, as in others: but we see howe barbarous men do trouble godly congregations with the cruell exaction of their lawes, who haue neuer tasted of the Gospell.

37. If any man thinke him selfe a Prophet. Beholde the iudgement which he had before commended vnto Prophets: namely, that they receyue the thing which they knowe to proceede from God. But he commaundeth them not to inquire as of a doubtfull thing, but to imbrace it for the assured woorde of God: bycause they shal know the worde of God, if so be they iudge ryghtly. And he arrogateth that to hymselfe for Apostlicall authoritie, in that he prescribeth vnto them, what iudgement they ought to geue. And as yet he is much more bolde when he sayth, If any man be ignorant, let hym be ignorant. This is lawfull to Paule, who was vndoubtedly assured of the reuelation which he had receyued

from God: and which ought also to haue bene knowen to the Corinthians, that they myght not thinke otherwise of hym, than of the Apostle of the Lord. But it appertayneth not to euery man to vtter so much of himselfe: the which if any man doo, he with his boasting may iustly be laughed to scorne: for this boldnes taketh place then when the thing is euident, which with the mouth is professed. Paule truely sayd, that his preceptes were the commaundements of the Lord: many might falsely pretend the same. The summe consisteth in this, that it appeare that he speaketh by the holy Ghost, and not of his owne brayne, which will not be subiect to order. But he which is no other thing but the pure instrument of the holy Ghost, shall boldly pronounce with Paule, that they are no Prophets, nor spirituall which shall reiect their doctrine, and this he shall doo of authoritie, according to that which we had in the be-
1. Cor. 2.15. ginning of the Epistle, He which is spirituall iudgeth all things. But here it may be demaunded, how Paule affirmeth those things to be the commaundementes of the Lord, of the which we haue no testimonie in the Scriptures. Then there ariseth another question, that they are necessarie to be obserued, and doo bynde the conscience, if so be that they be the commaundementes of the Lord, but they are politique rytes, in the obseruation whereof there is no such necessitie. But Paule sayth, that he commaundeth nothing but that which is agreeable to the will of God. And God indued hym with counsaile, that he might commend this order in externall things at *Corinth*, and in other places: not that it myght be lawe inuiolable, as are those things which cõtayne the spiritual worshyp of God, but that it might be a forme profitable to all the children of God, and not to be neglected.

38. Yf any be ignorant, let hym be ignorant. The purpose of Paul was to cut of al matter & occasion from cõtentious persons, which neuer ceasse contending, & that vnder the colour of enquyring, as though the matter yet were not playn inough, or els he geueth thẽ to vnderstand, that of them al generally, which doubted of those things which he spake, he made final account. As if he should say, If any man be ignorant, I care not for his ignorance: for my doctrine shalbe neuer a whyt the lesse certain. Farewel thẽ he what so he be: beleue ye Christ neuer a whyt the lesse speaking by me. In

fewe

fewe woordes, he meaneth, that contentious persons, and caullers, do nothing at all by their questions diminish the authoritie of wholsome doctrine, and of that truth, whereof the faithfull ought to be ascertayned. And withall he admonisheth vs to be nothing hyndered by theyr doubting: but this confidence and boldnes of mynde, which can despyse all the iudgements of men, ought to be builded vppon the manifest truth. Therefore as it were peeuish rashnes, eyther obstinatly to defende an opinion once conceyued, all other disagreeing from the same, or els boldly to go forward they doubting of the same: euen so when it doth euidently appere vnto vs that God dooth speake, let vs carelesly ouerpasse all humane impediments, and all other lets.

39. Wherefore brethren, couet to propheſie. This is a conclusion of the principall question, how that prophesie is to be preferred before all other gyftes, bycause it is the moste profitable gyft of all other: and yet notwithstanding that other gyftes are not to be neglected. But we must note the maner of speaking. For he meaneth that prophesie is so excellent, that all mē ought to aspyre vnto the same: Neuertheles he exhorteth, that they do not enuie that others should haue the more rare and excellent gyfte, which is not so much to be desired, and that they geue their prayse to the same without all emulation.

40. Let all things be done decently and in order. This is a more general conclusion, which doth comprehende not only the whole state, but also euery particuler part: yea it is a rule wherunto all thinges which appertaine to extreme policie must be brought. Bycause he had spokē here & there of rytes, here he goeth about to gather al that was spoken into a breefe summe, namely, that comlynes be obserued, and confusion shunned. The which sentence sheweth, that he goeth not about to bynde mens consciences to the former preceptes, as of themselues necessarie, but as they serued for comlynes and peace. Hereof (as I sayd) we gather a perpetuall doctrine, to the which ende the policie of the Churche must be directed. The Lorde hath therefore left externall rytes to our libertie, least we should thinke that his worship were included therein: yet neuertheleſſe he hath not geuen vnto vs a wandering and vnbrydeled lycence, but hath bounded and ly-

mitted the same: or else hath so moderated the libertie which he gaue, that we may iudge by his woord what is right, and what not. This place therefore beyng rightly weighed, sheweth a difference betweene the tyrannicall Edictes of the Pope, which presse mens consciences with cruell seruitude, and betweene the godly lawes of the Churche, by which discipline and order is kept. Moreouer hereby we may gather, that these latter lawes are not to be counted for mens traditions, forsomuch as they are founded vppon this generall commaundement, and haue euident proofe, euen as it were out of the mouth of Christ.

The fifteenth Chapter.

1. Brethren, as pertayning to the Gospell which I preached vnto you, which ye haue also accepted, & in the which ye continue:
2. By the which also ye are saued: I doo you to wit, after what manner I preached vnto you, if ye keepe it, except ye haue beleeued in vayne.
3. For first of all I delyuered vnto you, that which I receyued: how that Christ dyed for our sinnes, agreeing to the Scriptures.
4. And that he was buryed, and that he arose againe the thyrd day, according to the Scriptures.
5. And that he was seene of Cæphas, then of the twelue.
6. After that he was seene of mo than fyue hundered brethren at once: of which many remayne vnto this day, and many are fallen asleepe.
7. After that appeared he to Iames, then to all the Apostles.
8. And last of all he was seene of me, as one that was borne out of due tyme.
9. For I am the least of all the Apostles, which am not worthy to be called an Apostle: bycause I persecuted the congregation of God.

10. But

10. But by the grace of God I am that I am. And his grace which is in me, was not in vaine: but I labored more aboundantly than they all: yet not I, but the grace of God which is with me.

Doo you to wit. Now the Apostle entereth into another argument, namely, concerning the resurrection, the fayth wherof was assayled and shaken by certaine wicked ones among the Corinthians. But it is uncertaine whether they doubted of the last Resurrection of the flesh only, or of the immortalitie of the soule. It is well ynough knowē that there were dyuers errors about this matter: certaine of the Philosophers disputed, that mens soules are immortall: no man once thought of the resurrection of the flesh. But the Saducees were more grosse, who considered nothing but this present lyfe, yea they thought the soule of man to be but a puffe of wynde winde without essence. Therefore (as I sayd before) it is not certainely knowen, whether the Corinthians were fallen to this madnes yea or no, that they reiected the whole trust of the lyfe to come: or whether they denyed the resurrection of the flesh alone. For the arguments which Paule vseth, seeme to affyrme, that they were wholly bewitched with the doting errour of the Saducees. As for example, when hee sayth, What doth it profyte to be Baptized for the deade? Were it not better to eate and drinke? Why are we euery houre in perill? and such lyke: a man myght readily make answere according to the opinion of the Philosophers, namely, that mens soules after death doo lyue. Wherefore some doo extend the whole disputation of Paule in this Chapter, to the immortalitie of soules. But I, as I leaue it to other mens iudgement what was the errour of the Corinthians: so I cannot be perswaded to referre the woordes of Paule to any other thing than to the resurrection of the flesh. Let this then stand for a certaintie, that in this Chapter he intreateth of no other thing than of the same.

And

And what if the impietie of *Hymmenaeus* had preuayled so much, who sayd that the Resurrection was past already, and that it should neuer be agayne? vnto whō there are certayne mad men lyke at this day, or rather deuils inuironed and possessed wyth deuils, which call themselues *Libertines*. And thys seemeth to mee a more probable coniecture, that they were deluded wyth some delusion, whiche put them out of hope of the Resurrection to come: euen as these imagining an allegoricall Resurrection, take from vs that true Resurrection which is promised to vs. Howsoeuer the matter standeth, it is a horrible example, and manyfolde, that they which had bene taught by so notable a scholemaster, could by and by fall to so grosse errors. But what marueyle is it: when the Saducees durst professe in the Iewishe Church, that a man did differ nothing from a brute beaste, as touching the essence of the soule: and that they had no other felicitie than that which was common to beastes? Notwythstanding that thys blyndnes was the iust iudgement of God, that they which beleeued not the truth, myght be caryed awaye wyth strong delusions of Satan. But it may be demaunded why he deferred that to the end of the Epistle, which was worthy to be preferred before all the rest? Some answer, that thys was done that it myght be more deepely printed in the mynd. I rather thinke that Paul would not speake of so great a matter, vntil he had defended hys authoritie, which was greatly diminished among the Corinthians, and had made them apt to be taught by restrayning their pryde and disdayne. I do you to wit. By which woords hee meaneth not, that he teacheth them that thyng which they knewe before, but that he bringeth the same to their remembraunce which they had heard before; As if he should saye, acknowledge wyth me that Gospell which yee had learned before ye were led from the right waye. He calleth the doctrine of the Resurrection, the Gospell, lest any man myght thinke that he myght at hys owne pleasure imagine of the same what hym lysted, wythout punishment: euen as they did of other questions, which brought wyth them no damage of saluation. Where he addeth, After what maner I preached vnto you, he amplifieth: as if he should say, if ye acknowledge me to be an Apostle, I verely haue taught you so. Another amplification is, that they had al-

The Saducees myed the es nce of the ule.

ready

ready beleued: bycause if they would now suffer them selues to be parswaded the contrary, they were to be reproued of inconstancie. The thyrd is, bycause they had stande hytherto with a firme and constante purpose in that fayth: the which is somewhat more than once to haue beleued. But the most principal of all is this, that he denounceth their saluation to consist in the same. For thereof it followeth that they can haue no Religion, no certaintie of faith, nor any hope, the Resurrection being taken away.

2. Yf ye keepe it, except ye haue beleued in vaine. These two exceptions contayne sharpe nyppes. In the first he toucheth their lightnes: bycause so spedy a fall was an argument that they neuer comprehended that which he had taught them: or els that was a transitorie and vanishing knowledge, which so soone decayed. The other sheweth, that they had vnprofitably and in vaine geuen their name vnto Christ, except they hold this piller of the Resurrection.

3. For first I delyuered vnto you. Now by exposition he confirmeth that which he had sayd before, how that he had preached the Resurrection, as the most principall poynt of the Gospell. Fyrst, sayth he, that is, euen as the foundation is commonly layed before men builde. And withall he increaseth the authoritie of his preaching, when he sayth, that he deliuered nothing but that which he had receyued. For he meaneth not that he told them any thing which they had from the report of others: but that which he receyued by commaundement from the Lord. For the Uerbe ought to be expounded according to the circumstance of the place. And it is the office of an Apostle to preach nothing but that which he hath receyued from the Lord, that he may delyuer the pure doctrine of the woord to the Church, as it were from hãd to hande. How that Christ dyed for our synnes. Behold more playnly frõ whence he receyued it: for he citeth the Scriptures for a testimony. First he maketh mention of the death of Christ, and of his buriall: that as in these, so also we may gather that he is lyke vnto vs in the Resurrection. Therefore he dyed with vs, that we might ryse againe with hym. In the buriall also the truth of his death is the better expressed, wherein he communicated with vs. And in many places of Scripture the death and Resurrecti- The death and resurrection of Christ.

on

on of Christ was foreshewed, and in no place more euident than in
. 53. these places quoted in the margent. For our sinnes. That is to
iel. 9. 26. saye, that he taking vppon hym our curse, might redeeme vs from
. 22. the same. For what other thing was the death of Christ, than a
satisfactorie sacrifice for sinnes: than a counteruayling punish-
m. 4. 25. ment, whereby we are reconciled vnto God: than the condemna-
tion of one man, to obtaine remission for vs: For so he speaketh
in his Epistle to the Romanes. But there on the contrary part
he attributeth also to the resurrection his effect, because it bring-
eth righteousnes vnto vs. For as by the death of Christ sinne was
abolished, so by his resurrection righteousnes was obtayned. This
partition ought diligently to be noted, to the ende we may knowe
what to looke for by his deathe, and what by his resurrection.
But, when in other places the Scripture maketh mention of his
death only, let vs then knowe that in the death the resurrection is
contayned: but whē they are distinctly named, in his death is the
begynning of our saluation, and in his resurrection, the accom-
plishment of the same.

5. And that he was seene of Cæphas. Now he bringeth be-
uke. 1. 2. holding for eye witnesses, as Luke calleth them: who perfectly
sawe that which the Scriptures foreshewed should come. Yet
notwithstanding he reckeneth not vp all: for he omitteth the wo-
men. Therefore when he sayth, that he appeared first to Peter,
lark. 16. 9. knowe that he is set before all the men: to the which, that which
Mark reporteth is nothing repugnant, how that he was seene of
Mary. But how dooth he say that he was seene of the twelue,
when as now after the death of *Iudas* there remayned but eleuen?
Chrisostom thinketh that this was done when *Matthias* was cho-
sen in his place: others thought it better to correct this, as yf it
had bene an ouersight. But seeing we knowe that the number
of twelue was consecrated and made full by the appoyntment of
Christ, though one were extinguished and croste out, yet it is no
absurditie to say, that the name remayned. After this manner
were the *Centumuiri* of *Rome* called (of the number of an euen
Centumuiri, were a hundred Magistrates & two in Rome. hundred) when as notwithstanding they were two aboue a hun-
dred: because by vse and custome they had bene alwayes so cal-
led. Therefore by this woord (Twelue) vnderstand here the

twelue

twelue Apostles chosen. But when this apparition to mo than fyue hundred was, it is not manifestly knowen: except peraduenture it may be, that so greate a multitude was congregated together at *Hierusalem*, when he shewed hym selfe vnto them to be seene. For Luke generally nameth the disciples, which were assembled together with the twelue: but how many there were, he sayth not. *Chrysostome* referreth it to the Ascention. By all the Apostles, I doo not vnderstand only the twelue, but also the disciples, to whome he had enioyned the office of preaching. The more and the oftener that the Lord would haue his resurrection testified and reuealed to men, so much the more certaine ought the faith & credit of the same be vnto vs. And wheras the Apostle proueth the resurrection hereby, bycause he appeered to many: he thereby geueth to vnderstand that it was not allegorically, but true and natural: for they cannot be eye witnesses of the resurrection.

8. And last of al he was seene of me. Now he reckeneth hymselfe among the rest: for Christ had reuealed hymselfe vnto him most lyuely and glorious. Bycause it was no deceytful sight, it ought also to serue to build the fayth of the Resurrection: euen as also he vseth the same argument in the Actes of the Apostles. But by- Actes. 26. 8. 9.
cause it pertayned not much to the matter, that his authoritie was great among the Corinthians: he bringeth in by the way, the commendation of his owne person: but yet he so tempereth the same, that in arrogating much to hym selfe, he is notwithstanding most modest. Therefore lest any man shoulde obiect vnto hym, who art thou that we should credit thee? He of hym selfe confesseth his owne vnworthines: and first he compareth hymselfe to one borne out of tyme: and that (as I thinke) in respect of his sodaine conuersion. For as yong and tender Infantes come not forth of the wombe before that they are there formed and strengthened by fulnes of tyme: euen so the Lord kept a iust order of time in creating, fostering, and forming of Apostles. Paule notwithstanding was cast out of the wombe (as it were) when as yet he had scarsely receyued the vitall spirit. The which vntymely byrth, did more set forth the grace of God in Paule, than if he had increased and growen in Christ by little and little.

9. For I am the lest of all the Apostles. It is doubtfull whether

whether the wicked obiected this agaynst hym to diminish his credit, or whether of hym selfe he made this confession. I for my part as I doubt not, but that as he was of his owne accorde and willingly alwayes ready to deiect and debase hym selfe to extoll the grace of God: so I thinke that by this place his purpose was to preuent those cauils which myght haue bene layd in his dish by the wicked. For that there were at *Corinthum*, which with malicious euill speaking, sought to diminish his credit, both we may gather out of manye of the former places, and also by the comparison whiche strayte after he addeth, the whiche he had neuer touched, if hee had not bene constrayned by the dishonestie of some. As if he shoulde saye, detract from me as muche as thou wilt: I will suffer my selfe to be cast downe lower than the earth, I will suffer my selfe to be no body, to the ende the goodnes of God towarde me may shine the more. Let me therefore be counted the least of the Apostles: yea, I also acknowledge my selfe not woorthy of this degree. For by what merits could I attayne the same? When I persecuted the Church of God, what did I deserue? But there is no reason why thou shouldest iudge of me according to my owne vyleneſſe: for the Lord respected not what I was, but made me otherwise than I was, by his grace. The summe is, that Paule dooth not refuse to be counted the vyleſt of all other, and almost nothing, so that this contempt might be no lette vnto hym in hys ministerie, and might derogate nothing to his doctrine. Hee is contented by the bewe of hym selfe, to be counted vnwoorthy of all honor, so that the bewe of the grace geuen vnto hym myght in lyke manner commend his Apostleshippe. And verely, God had not therefore indued hym with such singuler giftes, that his grace might lye buried and not regarded: but he mynded to make his Apostleship noble and glorious.

10. And his grace which is in me was not in vaine. They which oppose free will agaynst the grace of God, that what good thing soeuer we doo, myght not come of the same fully and alone, doo wrest these woordes to their owne sense: as though Paule should boast that he had doone his best indeuour, to shew, that God had not bestowed his grace vpon hym amisse. Wherfore they conclude that God offereth grace, but that the right vse of the same is

in

in the power of man: and that it is in hym to make it effectuall and fruitefull. But I deny that these woordes of Paule vpholde their error: for he dooth not here challenge any thing proper to hymselfe, as though without God he had doone any thing woorthy of prayse. What then? Lest he might seeme to boast in vaine with woordes onely, when as he was voyde of the thing: he sayth, that he affyrmeth nothing but that which openly appeareth. Also as I confesse that in these woords is shewed that Paule abused not the grace of God, nor yet made the same vnprofitable by his slouthfull negligence: so notwithstanding I denye, that it was therefore the cause why we should diuide betweene him and God the praise, which ought to be ascribed vnto God wholy: seeyng he dooth not onely geue power vnto vs to doo well, but also the will and the effect. But I labored more abundantly. Some referre these woordes vnto *Thrasoes* or *Parasites*, which speaking euill of Paul, boasted themselues and their actes: bycause in their opinion it is vnlyke and not conuenient, that he would contend with the Apostles. But in that he compareth himselfe with the Apostles, that he dooth onely for the wickeds sake, which were wont to set themselues against him to take away his fame: as we may see in the Epistle to the *Galathians*. Therefore it is more probable that he speaketh of the Apostles, when he preferreth his labours before theirs. And it is very true, that he excelled the rest: not onely in bearing many griefes, in suffering many perils, in abstayning from lawfull things, and in constantly despysing all daungers: but also bycause the Lorde gaue more plentifull successe to his labours. For I take labour here to be set downe for the fruite of labour which followed. Galat. 1, 12.

And yet not I, but the grace of God. The olde translatour, by turning the Latine out of the Greeke thus, *Non ego, sed gratia Dei mecum*, that is, Not I, but the grace of God with me: whereas he should haue translated it rather, *Non ego, sed gratia Dei quæ mihi aderat*, that is, Not I, but the grace of God which was in me, or, which was present with me: hath geuen occasion of erring to those that were ignorant of the Greeke tongue. For they thought that but one halfe of the praise onely was geuen to the grace of God: and that the other halfe was left vnto man. Therefore they vnder-

vnderstand it, that Paule was not alone, bycause he is nothing without grace wooꝛking with him: but yet notwithstanding that he laboured by his owne motion of freewill, and by his owne strength. But his wooꝛdes haue another manner of meaning: Foꝛ that which he had sayd to be his, by coꝛrecting his speache, he transferreth wholly to the grace of God: wholly, I say, not in part, foꝛ whatsoeuer he seemed to doo, he testifyeth that it was altogether the wooꝛke of grace. A notable place vndoubtedly, both to beate downe the pꝛyde of man, and also to set fooꝛth the operation of Gods grace in vs. Foꝛ Paule had as it were impꝛoperly made himselfe the authoꝛ of some good thing, and therefoꝛe he coꝛrecteth that which he had spoken, and therefoꝛe testifyeth that the grace of God is the wooꝛker of all things. Let vs not thinke that it is a vaine simulation of humilitie: foꝛ he speaketh from his hart, bycause he knoweth it to be true. Therfoꝛe let vs know that we haue onely this good thing in vs, which the Loꝛde hath freely geuē vnto vs: that we doo onely this good thing which he dooth in vs: not bycause we doo nothing our selues, but bycause we doo nothing without we be constrayned: that is to say, by the direction and impulsion of the holy Ghost.

11. Whether it were I, or they, so we preache, and so haue yee beleeued.

12. If Christ be preached, how that he rose from the dead: how say some that are among you, that there is no resurrection of the dead?

13. If there be no rising agayne of the dead, then is Christe not risen.

14. If Christ be not risen, then is our preaching vaine, and your fayth is also in vayne.

15. Yea, and we are founde false witnesses of God. For we haue testifyed of God, howe that he raysed vp Christ, whom he raysed not vp, if so be that the dead ryse not againe.

16. For if the dead rise not agayne, then is Christ not rysen agayne.

17. If so be that Christ rose not, then is your faith in vayne, and ye are yet in your sinnes.

18. And

18. And therfore they which are fallen asleepe in Christ, are perished.

19. If in this life onely we beleue on Christ, then are we of al men the most miserable.

11. Whether it were I or they. After he had compared hymselfe wyth the rest of the Apostles, he then ioyneth hymselfe wyth them, & thē wyth hym in the consent and agreement of preaching. As if he should saye, I nowe hold my peace concerning my selfe, but we all haue so taught wyth one mouth, and proceede to teach as yet. For he speaketh in the present tyme, thereby to note the continuall acte, and perseuerance in teaching. If the matter be otherwyse, then our Apostleship fayleth: but ye haue so beleeued: therefore your Religion fayleth.

12. If Christ be preached. Nowe he beginneth to proue the resurrection of vs all by the resurrection of Christ. For thys is a mutuall and recíprocall consequence, which serueth as well affirmatiuely as negatiuely, from Christ to vs in this manner, if Christ be risen agayne, then shall wee rise agayne. If Christ be not risen agayne, then shall not we rise agayne. From vs to Christ, after a contrary manner, if we shal rise agayne, then Christ is risen: if we rise not agayne, then Christ is not risen. The reason of bringing the Argument from Christ to vs, is this, in the former consequence, Christ died not neyther rose againe to hymselfe, but to vs and for vs, therefore hys resurrection is the substance of our resurrection: and that which was done in hym, must also be fulfilled in vs. And in the negatiue consequence, this, otherwyse he rose in vayne and vnprofitably: bycause the fruite is not to be sought in his person, but in his members. In lyke manner the reason of bringing the former consequence from vs vnto hym, is, for the resurrection is neyther of nature, nor of any other thing than of Christ alone. For in Adam we al die, and recouer life in no other than in Christ. Wheruppon it followeth, that hys resurrection is the foundation of ours: the which being taken awaye, the other cannot stand. The reason of the negatiue consequence is already set downe. For bycause he should not haue risen agayne, but for our sake: his resurrection should be nothing, if it had not profited vs.

The resurrection of Christ is the foundation of ours.

14. Then is our preaching vayne. Not onely bycause it hath some falsehood ioyned therwyth, but also bycause it is wholy a vayne fallacie or deceit. For what followeth, if Christ be swallowed vp of death, if it be extinguished, if he be oppressed wyth the malediction of sinne, if to be short, he hath yelded to Satan? It must needes followe that if the heade be ouerwhelmed, all the rest shalbe of no moment. After the same maner he addeth that their faith shalbe vayne. For what soundnes or firmnes of Fayth shall there be, where there appeareth no hope of life? In the naked death of Christ, there appeareth nothing but the matter of desperation. For he cannot be the author of saluation to others, which is wholy subdued vnto death. Therfore let vs remember that the whole Gospell dooth principally consiste in the death and resurrection of Christ: insomuch that we must principally bend our selues herevnto, if we wyll rightly and in order profite in the Gospell: yea except we wyll abyde barrayne and fruiteles.

15. Yea and we are found false witnesses. The other incommodities which he reckened vp euen now, in respect of vs were greater, as that Fayth turneth to nothing, and the whole doctrine of the Gospell is of none effect, and also that we are made voyde of all hope of saluation: but this also is no small absurditie, that the Apostles which were ordayned of God to be preachers of euerlasting trueth, should be found to haue deceyued the world: for this turneth to the great reproch of God the Lord. We may two wayes vnderstand the false witnesses of God: either that they falsly pretended the name of God in lying: or els bycause they were found liers in testifying that which they had receyued of God. I like this second best, bycause it is much more haynous than the other: and bycause he had spoken before of men. Now therefore he sheweth that God is made giltie of a lie, in the witnesses sent forth and suborned by hym, if so be the resurrection of Christ be denyed. The reason also which is annexed dooth aptly agree, bycause they had falsely affirmed it, not of themselues, but of God.

17. And ye are yet in your sinnes. For although Christ hath wyped away our sinnes by his death, that they myght be no more imputed vnto vs in the iudgment of God: and hath crucified

our

our olde man, that the concupiscences of the same myght no more raigne in vs: to be short, by death he hath destroyed the power of death, and the diuell himselfe, yet notwythstanding al these shuld stand voyde, except by rising agayn he had bene conquerer. Therfore the resurrection being ouerthrowen, the dominion of sinne is wholy erected and set vp.

18. Therefore they which are fallen asleepe. In going about to proue that the resurrection of Christ being ouerthrowen, faith is vnprofitable, & Christianisme but mere vanity, he said, that the liuing doo abyde in their sinnes: but bycause there is a more euident spectacle of this matter in those that be deade, he bringeth them to it. What hath it profyted those that are deade, that were Christians long ago? Therefore our brethren which are already deade, lyued in vayne in the fayth of Christ. But if it be graunted that the essence of the soule is immortall: this argument at the fyrst sight seemeth weake. For answeare may easely be made, that the deade perished not, bycause their soules liue, being diuided from theyr bodyes: whereuppon certayne phrensie persons inferre, that there is no lyfe in the myddle space of tyme betweene death and the resurrection: but their error is easely confuted. For although the soules of the dead lyue now, and enioy blessed rest, yet notwithstanding their whole felicity and consolation dependeth vppon the resurrection only: bycause they cannot be in good case for any other cause than for this that they looke for that day, in the which they may be called to possesse the kingdom of God. Therfore the hope of the dead is at an end, except that day come at the last.

19. If in this lyfe onely we beleeue. This is another absurditie, That we doo not only loose our labor by beleeuyng, bycause the fruite thereof perisheth in death: but bycause it is better not to beleeue: for then the state of the Infidels were better and more to be desyred. To beleeue in this world, signifyeth here, to place the fruite of our fayth in this world: so that our fayth may haue no farther respect, neither may be extended beyond the bounds of this present lyfe. This sentence more euidently sheweth, that the Corinthians were deluded with some peruerse imagination of an allegorical resurrection, which *Hymineus* and *Philetus* had

deuised, as though we should receyue the last fruite of our fayth in this worlde. For seeing the resurrection is the accomplishment of of our saluation and the fynishing of al good things: he which sayth that we are rysen already, leaueth vnto vs no other better thing to hope for after this lyfe, and after death. But howsoeuer the case standeth, this place helpeth their doting errour nothing at al, which fayne that the soules doo sleepe together with the bodyes, vntil the day of resurrection: for whereas they obiect, If so be mens soules after they be dissolued from the bodyes, should retayne their life, Paule would not haue sayd, that we, the resurrection being taken away, doo only hope in this worlde, because there should remayne some felicitie to the mynde: to that I answeare, that Paule did not dreame of *Elysij Campi*, and of such vayne fables, but tooke it as graunted vnto hym, that the whole hope of Christians dooth tende vnto the last day of iudgement, and that in the same expectation all godly soules now also doo rest: and that therefore all things doo perish vnto vs, if so be we be disappoynted of that truth. But why doth he say that we shalbe of all other most miserable: as though the state of a Christian man were worse, than the cõdition of the wicked? For all things happen to the good and bad alyke, sayth *Salomon*.

Elysius Campus, was a place of pleasure, where the Poets fayned that the soules of good men did dwell.

Eccle. 9. 2.

I answeare, that all mortall men whether they be good or euyll, are subiect all alyke to common greefes and sorrowes: and that they feele all alyke one and the selfe same miseries: but there are two reasons why the Christians haue fared worse in all ages. One reason also is as proper to the age and tyme of Paule, The first is, because the Lord, how oftentymes soeuer he chastiseth the wicked also with his scourges, & beginneth to exercise his iudgmentes agaynst them, yet notwithstanding he specially afflicteth those that are his dyuers wayes. Fyrst, because those whom he loueth he chastiseth: secondly to bring them vnto pacience, to proue their obedience, and by little and little to prepare them by the Crosse to true renouation. Whatsoeuer he layeth vpon them, yet neuertheless, this is fulfilled in them, The tyme is come that iudgement must beginne at the house of God: Also, we are counted as shepe appoynted to be slayne: In lyke manner, ye are deade, and your lyfe is hydden with Christ in God. Neuertheless

The children of God are punished for two causes.

Iere. 25. 29.
1. Pet. 4. 17.
Psal. 44. 22.
Colos. 3. 3.

uertheleſſe the fortune of the wicked is much better for eaſe: bycauſe the Lord maketh them as fat as Bzawne agaynſt the day of ſlaughter. The ſecond reaſon is, that although the faythfull doo abound with ryches, and with all good things, yet notwithſtanding they doo not bie them to exceſſe, neyther doo they careleſſly ſeeke their delightes: to be ſhort, they doo not inioy the world as doo the wicked, but carefully go forward, ſighing dayly, partly knowing their owne infirmitie, and partly for the deſyre of the lyfe to come. But the wicked wholly geue them ſelues to this, to make themſelues dzunken with preſent delyghtes. The third, which I ſayd was proper to the age and tyme of the Apoſtle, is, for that the name of Chriſtians was ſo odious and infamous, that no man coulde then geue his name vnto Chriſt, but he was in preſent perill of his lyfe. Therefore not without cauſe hee ſayth, that Chriſtians are of all others moſt miſerable, if ſo be theyr truſt were included in the world.

20. But now is Chriſt ryſen from the dead, and become the firſt fruits of them that ſlept.
21. For by a man came death, and by a man came alſo the reſurrection of the dead.
22. For as in Adam al dye: euen ſo in Chriſt ſhal al be made aliue.
23. But euery man in his owne order. The firſt fruites is Chriſt, afterward they that are of Chriſt, at his comming ſhall ryſe agayne.
24. Then ſhalbe the end, when he hath deliuered vp the kingdome to God, euen the father, when he hath put downe all rule and all authoritie, and power.
25. For he muſt raigne vntill he hath put al his enemies vnder his feete.
26. The laſt enemy that ſhalbe deſtroyed, is death, for he hath put downe all things vnder his feete.
27. When he ſayth, that all things are ſubdued to hym, it is manifeſt that he is excepted, which did put all things downe vnder hym.
28. When all things ſhalbe ſubdued vnto hym, then ſhall the ſonne alſo hymſelfe be ſubiect vnto hym, that did

subdue all things vnder hym: that God may be all in all.

20. But now is Christ ryſen. Hauing ſhewed how great confuſion of all things would follow, if ſo be we deny that the dead ryſe agayne: now agayne he taketh that for a certaintie, which he had plentyfully proued before, that Chriſt roſe agayne: and he addeth that he is the firſt fruites, taking a ſimilitude (as it appeareth) out of the old Law. For as in the firſt fruites the profyte of the whole yeare was conſecrated, euen ſo the force of the reſurrecton of Chriſt is extended to vs all: except thou haddeſt rather to take it more ſimply, that the fyrſt fruite of the reſurrection was begun in hym. Notwithſtanding I doo rather allow that it was ſpoken in this ſenſe, that the reſt of the dead ſhall follow hym, euen as the whole haruеſt followeth the firſt fruites: and this the next ſentence confirmeth.

21. For by a man came death. It reſteth to proue that Chriſt is the firſt fruites, and not onely that he was rayſed from the dead. This he proueth by contraries: bycauſe death commeth not by nature, but by the ſinne of man. Therefore as Adam did not dye to himſelf alone, but to vs all: ſo it followeth that Chriſt dyed not in lyke maner nor roſe againe to himſelfe only, but to euery one of vs. For he came to repayre and to reſtore all things, which were decayed in Adam. And we muſt note the force of the argument: bycauſe he vſeth not the ſimilitude, or the example, but contrary cauſes, to proue contrary effectes. The cauſe of death is Adam, and we in him doo dye: therefore Chriſt, whoſe office is to reſtore thoſe things which we loſt in Adam, is to vs the cauſe of lyfe: and his reſurrection is the pledge of our reſurrection. And as Adam was the beginning of death, ſo Chriſt was the beginning of lyfe. In the fyfth Chapter of his Epiſtle to the Romanes he handleth the ſame compariſon: but this is the difference, that there he diſputeth of ſpirituall death and life: and here he intreateth of the reſurrection of the fleſhe, which is the fruite of ſpirituall lyfe.

23. But euery man in his owne order. This is the preuenting of a queſtion. Some man myght haue ſayde, if ſo be the lyfe of Chriſt doth drawe our lyfe with it, why doth it not appeare? But Chriſt beyng ryſen out of the graue, we rot and putrifye therein.

The

The answeare of Paule is, that God hath appoynted another order. Therefore let vs holde this sufficient that we haue now the first fruites in Christ: and his comming shall be our tyme to ryse againe. For as yet our lyfe must be hyd with him, bycause it hath not yet appeared: it were therefore very preposterous to preuent that day of the reuelation of Christ.

24. Then shalbe the ende when he hath deliuered. He hydeled the impacience of men, when he sayd, That the due and full tyme of a newe lyfe shoulde not be before the comming of Christ. But bycause this world is lyke vnto a boysterous and troublesome Sea, in the which we are dayly tossed, one condition is so vncertayne or rather so troublesome, and the alterations of all things so sodayne, that this myght trouble weake myndes: therefore he putteth them in mynde of that day, saying, that all things shall haue their ende. Therefore then commeth the ende, that is, the marke of the course of our lyfe, the quyet hauen, the condition and state, neuer subiect to mutations. And withal he sheweth that the same ende must be looked for, bycause it is not meete that we should be crowned in the midst of our race. But after what sort Christ wil deliuer vp the kingdome to the father, it shalbe shewed anon. Wheras he sayth, (To God, euen the father,) he may haue a double meaning: that is to say, that God the father is called god & the Father of Christ: or els that the name of Father is added for explications sake: to the which effect this woord (euen) serueth very well. As touching the first, it is neyther absurd nor straunge, that Christ in respect of his humane nature is subiect vnto God. When he hath put downe all rule. Some vnderstand this to be spoken of those powers which are against Christ. For they haue respect vnto these woordes following, Vntill he haue put al his enemies vnder his feete. But this member answereth that which goeth before, where he sayde, that Christ should not delyuer vp his kingdome before. Wherefore there is no reason why we should so restrayne this present sentence. Therefore I interpret it generally, and doo comprehend those lawfull powers which are ordayned of God. First, that which the Prophets speake of concerning the darkening of the Sunne and Moone, that God alone might shyne, although it began to be fulfilled vnder the king-

vome of Christ: yet notwithstanding it shall not be consummated and perfited before the latter daye: but then all altitude and power must ceasse, that the glory of God alone may shyne. Furthermore we knowe, that all earthly powers and honors, doo serue for the preseruation of this present lyfe only: and therefore are a part of the world: hereuppon it followeth that they are temporall. Therefore as the world shall haue an ende: so gouernments, authorities, lawes, distinctions of orders, and degrees of dignities, and such lyke, shall haue an ende also: the seruant shall not differ from his master, the king from the people, nor the priuat person from the magistrate. Moreouer, both in heauen the principallities of angels, and also in the Church ministeries, and offices shall ceasse, that God alone may exercise his power and principalitie by hym selfe, and not by the handes of men and of Angels. Angels shall remayne, and their excellencie shal remayne, the righteous also shall shyne, euery man according to the measure of his grace: but Angels shall loose their principalities, which they exercise now by the name and commaundement of God: Byshops, Doctors, and Prophets, shall ceasse to beare any such office.

25. For he must raigne. He proueth that the tyme is not yet come, in the which Christ must delyuer vp the kingdom to the father, thereby to teach, that the same ende is not come as yet, in the which all thinges shalbe set in a quyet state: bycause Christ hath not as yet subdued all his enemies. And this must come to passe, bycause the Father hath placed hym on hys right hand vpon thys condition, that he may not go from that imperie and rule, which he hath receyued, vntill he haue subdued his enemies. And this is spoken for the consolation of the godly, lest they should impaciently thinke long the comming of the resurrection. Thys place is written in the Psalmes. But Paul seemeth to descant more curiously vppon the woord (Vntill) than the simple and naturall sense dooth require. For the spirit dooth not denounce there what shall come to passe afterward, but onely what must be done before. I answeare, that Paule dooth not therefore conclude, that Christ shal deliuer vp the kingdome to the Father, bycause it is so foreshewed in the Psalme: but he vsed the testimonie of the Psalme

Psal. 110. 1.

to

to this end onely, to proue that the day of delyuering vp the kingdome was not yet come: bicause ẽt vntil this tyme Christ hath to doo wyth his enemies. Moreouer Paul expoundeth by the waye, what it is to sit at the right hand of the Father, when in steede of that metaphoricall speache, he putteth downe the simple woorde of ruling.

26. The last enemy that shalbe destroyed is death. We see that as yet there are many enemies against Christ, which doo obstinatly wythstand his kingdome: but death shalbe the last enemie which shalbe destroyed, therefore Christ must exercise the kingdome of his Father yet still. Let the Faythfull therefore be of good cheare, and let them not faynt in hope, vntill all things be fulfilled, which must goe before the resurrection. But it may be demaunded after what sort he sayth that death shal haue his turne to be destroyed last, which is destroyed already by the death of Christ, or at lest by his resurrectiõ, which is the victory ouer death, and the obtayning of life. I answer, that it is so destroyed, that it may neuer any more be mortall to the Faythfull: but yet not so, but that it may be the same griefe vnto them. For the spirit of God dwelling in vs is life: and yet notwythstanding we carye about wyth vs a mortall body. The matter of death shall one day be drawen out of vs, yet neuertheles is not already drawen out. We are borne agayne of incorruptible seede, but we are not yet come to perfection: or briefly to cõmend the whole matter by a similitude: the sword of death which could pierce into mens harts, is blunt: yet notwythstanding it dooth wound still, but not to death. For we dye, but we passe from death to life. To conclude, as Paul teacheth in another place, of sinne, so we must thinke of death, how that it dwelleth and yet raygneth not in vs. Death is, and must be destroyed. Rom. 6. vi.

27. When he sayth, that all things are subdued. Some thinke that Paule hath taken thys testimonye out of the eyght Psalme: of which opinion I do not mislyke: howbeit it shall not be amisse if we saye, that it is a sentence gathered of Paule of the nature of Christs kingdome: but let vs followe that which is better approued. Paule sheweth out of the Psalme, that God the father hath giuen vnto Christ the power of all things: bycause it is sayd, Thou hast put all things vnder his feete. The woords of them

themselues are playne inough, were there not two difficulties which hinder the same: First, bycause the Prophet there speaketh not of Christ alone, but of al mankind: secondly, bycause by his generall speach (Al things) he meaneth only those things, which belong to the vse of this corporall lyfe, as is to be seene in the beginning of the creatiō. The first difficultie is easily put away. For seeing Christ is first begotte of al creatures, & the heyre of al things, God the Father hath not so set ouer the vse of all creatures to mankind, but that the chiefe power should rest still in Christ. Also we know that Adam lost the right & interest which he had, insomuch that we can neuer any more cal any thing ours. For the earth & all things therin, was accursed: and we recouer by Christ alone all that was taken from vs: therefore iustly this title dooth properly belong to the person of Christ, that the Father hath put all things vnder hys feete: bycause we possesse nothing of right, but in hym. For how cometh it to passe that we haue the inheritaunce of God, but bycause we are Sonnes. And how are we made Sonnes, but by Christ? The solution of the second difficultie is this, That the Prophet doth expressly name the fowles of heauen, the fishes of the sea, and the beastes of the earth, bycause this is a visible kynd of rule, and seene with the eyes: yet notwithstanding that the generall sentence is extēded further, namely to heauen & to earth, & to whatsoeuer is contained in thē. Now the subiectiō ought to be agreeing with the person of the ruler: that is to say, it hath a proportion to his condition, that it may be answerable vnto him. But Christ hath no neede of beastes to eate them, nor of any other creatures for necessitie: therfore he ruleth that al things may serue for his glory: bicause he doth not adopte mē to be fellow partakers with him of his dominiō, the fruit doth openly appeare in the visible creatures: but the faithfull do feele the internall fruite in their consciences, which is more large, as I haue said. It is manifest that he is excepted which did put. He standeth vpō two poynts, namely, that al things ought to yelde themselues to the obedience of Christ, before he restore the dominion of the world to the father: & that the father hath so set ouer all things into the hands of his sonne, that he retayneth still the principal right. Of the first it followeth, that the houre of the last iudgment is not yet come: of the second it followeth, that

Gene. 2. 19.

Christ

Christ is such a meane betweene vs and the father, that at the last he bringeth vs vnto him. Therfore anon he sayth, whē all things shal be subdued vnto him, then shall the sonne also himself be subiect vnto him, that did subdue all thinges vnder him: as if he should say, Let vs patiently waite, vntill Christ the conquerer of al his enemies, doo bring vs with him selfe vnder the dominion & power of God, that the kingdome of God may be fulfilled and accomplished in vs. But there are diuers places of scripture contrary to this sentence in shewe, concerning the eternitie of Christes kingdome. For how doo these agree one with the other place, Of his kingdome there shalbe no end: & Thē shal the sonne also himself be subiect: The explication of this questiō shal make the meaning of Paul more euident. First we must note, that al power was geuen vnto Christ, as he was manifested in the flesh. So great maiestie could not belong vnto a bare & naked man: but yet neuertheless in the same nature wherein he was abased, the father exalted him, & gaue him a name, before the which euery knee should bowe. &c. Furthermore we must note, that he is so appointed Lorde and chief king, that in gouerning of the worlde he might be as it were the fathers Viceroy: not that he is occupied, & the father vnoccupied: (for how can that be, seeing he is the wisedome of the father, his counsayle, of one essence with him, & therfore God himself:) But therefore the scripture testifyeth that Christ is now in his fathers stede, & that he hath the rule of heauē & earth: neither let vs imagine any other gouernour. Lord, Tutor, or Iudge of the quicke and deade: but let vs stedfastly bend our eyes to him alone. We acknowledge God to be the rector and gouernour, but yet in the face of the man Christ. And thē shal Christ restore the kingdome which he hath receiued, that we may perfectly cleaue vnto God. Neither shal he after this sort depriue himselfe of his kingdome, but shal after a sort draw the same from his humanitie vnto his glorious diuinitie: bycause we shall haue then accesse, frō the which we are now kept by our infyrmitie. Christ therefore shall be in such wyse subiect to the Father: bycause then the vayle beyng taken awaye, wee shall playnely see God raygning in his maiestie: neyther shall the humanitie of Christ any more be betweene vs and him, to keepe vs from the euident beholding of God.

Question.

2. Pet. 1. 11.

Answeare

Philip. 2. 9. 10.

28. That

28. That God may be all in all. Shall God be all in all in the diuels, and the wicked? No verely, except paraduenture we will interpret these woordes thus, that God may be knowen, or euidently seene to be all in all: and then this shall be the sense, now, bycause the diuell dooth wrastle with God, bycause the wicked doo confounde the order which he hath appoynted, bycause an infinite number of offences are before our eyes, it dooth not euidently appeare that God is all in all: but when Christ hath executed the iudgement committed to hym by his Father, and hath ouerthrowen Satan and all the wicked, the glory of God shall shine in their destruction. The same also may be sayd of powers that are holy and lawfull in their kynde. For they hinder and let after a sorte, that God cannot now ryghtly appeare in hym selfe. But God then holding by hymselfe, without any meane, the gouernment of heauen and earth, shall be in this part all in all: and consequently at the last in all persons, and creatures. This sense is godly, and bycause it dooth aptly ynough agree with the purpose of the Apostle, I doo willingly imbrace the same. But it shall not be hurtfull, to vnderstand it of the faithfull only, in whom God hath already begun his kingdome, and shall then profite it, and so, that they may cleaue vnto hym alone. Both senses do sufficiently of themselues confute the doting errors of some, who alleage this place to prooue them. Other some imagine that God shall be all in all, bycause all things shall vanish away and be brought to nothing. But the woordes of Paule signifie nothing els, but that all things shall be reduced vnto God as vnto their only beginning and end, that they may stand bounde vnto him. Others infer hereof that the Diuell and all the wicked shall be saued: as though God should not more appeare to be all in all in the Diuels destruction, than if he ioyned the Diuell to hymselfe, and made hym one with hym. Therefore we see how impudently such furious heades wrest the woordes of Paule, to establish their Blasphemies.

29. Eyther els what doo they whiche are baptized for deade, if the deade ryse not at all? why are they then baptized for deade?

30. Yea and why stand we in ieopardy euery hower?

31. By

31. By our reioysing brethren which I haue in Christ Iesu our Lord, I dye dayly.

32. That I haue fought with beastes at Ephesus, after the manner of men, what dooth it profit me? Let vs eate and drinke, for to morrowe we shall dye.

33. Be not deceyued, euell speakings corrupt good manners.

34. Awake iustly out of sleepe and sinne not. For some haue not the knowledge of God: I speake thys to make you ashamed.

29. Eyther els what doo they? Agayne he reckeneth vp absurdities which folowed that erroꝛ which was in the Coꝛinthians. He began to make his rickening euen by and by after his *Exordium*, oꝛ firſt begiming, but he bꝛought in by the way both doctrine, and alſo conſolation, by which he hath ſomewhat diſturbed the oꝛder of the diſputatiõ, whereunto he now returneth. Firſt he obiecteth that the baptiſme ſhalbe vnpꝛofitable which they receiue that are already counted foꝛ deade, if there be no Reſurrection. Before I expound this place, it is needfull to confute the common expoſition, which is grounded vppon the authoꝛitie of the Fathers, and receyued by the generall conſent almoſt of all men. *Chriſoſtome* and *Ambroſe* therefoꝛe thinke, whom other men followe, that the Coꝛinthians, when ſodayne death had depꝛyued any man of Baptiſme, were wonte to appoynt ſome lyuing perſon in the place of hym that was deade, which was baptized at his graue. And they deny not but that this manner and vſe was peruerſe, and full of ſuperſtition: but that Paule to repꝛoue the Coꝛinthians, was contented with this thing only, that they pꝛofeſſed that they beleeued the Reſurrection, which neuertheles they denyed. But I cannot be perſwaded by any meanes to beleeue this: Foꝛ it is not likely, that they which denied the Reſurrection, vſurped with others alſo the rite. Foꝛ then it would haue bene quickly ſayd vnto Paule, why dooſt thou vꝛge vs with old foꝛloyne ſuperſtition, which thou thy ſelfe alloweſt not? And if they had vſed it, the anſweare is eaſely made, That if this thing were hitherto doone through erroꝛ, let the erroꝛ be rather coꝛrected, than that it ſhould ſerue foꝛ the pꝛobation of a great matter. But to graunt that it

was

was a strong argument, shall we notwithstanding thinke that if such a corruption had taken place among the Corinthians, the Apostle reproouing almost euery vice, would haue kept silence at this? A little before he reprehended certayne rites which were nothing of so great weyght as is this, as concerning the couering of womens heades, and such like: he dooth not only reprehend the corrupt administration of the Supper, but also did very sharply inuey agaynst it, and shall we thinke that he would not haue spokē somewhat of the filthy prophanation of Baptisme, which was of greater waygh̄t? He inueyed agaynst those with great vehemencie, which comming to the feastes of the Gentiles, did priuily approue their superstitions: and would he haue suffered the horrible superstition of the Gentiles to abound in the Church it selfe vnder the name and pretence of Baptisme? But admit that he could conceale it: why then dooth he name that? I pray you is it lykely that the Apostle would haue brought foorth the Sacrilege with the which Baptisme was polluted, and drawen altogether into magicall abuse, for an argument, and not haue spoken one woorde of the vice? when he speaketh of no great matters, he bringeth in notwithstāding a *Parenthesis*, as, that he speaketh after the manner of men: was not this place more apt and meete for a *Parenthesis*? But now seeing he passeth the same without any reprehension, who will not take it as lawfull? I doo interpret, that he maketh not mention here of such corruption of Baptisme, but of the right vse of the same. Now then let vs see the sense. I once thought that Paule spake here of the vniuersall ende of Baptisme: for the profite of Baptisme is not contayned in this lyfe: but when I had somewhat more deepely wayed the woordes: I perceyued that Paule spake here of a more speciall matter. For he speaketh not of all men, when he sayth, What shall they doo which are baptized? And I loue not curious interpretations which are not sound. What then? I say that they are baptized for deade, which are counted already deade, and which haue vtterly dispayred of lyfe. And so much the Greeke woorde (*Huper*) which signifieth (*For*) dooth note: as when we say, he is counted for an Abiect.

The which signification is not wrested or strayned. Or, if thou lyke better of the other signification, To be baptized for dead

shalbe

shalbe so to be baptized, that it profiteth the dead and not the lyuing. For it is well ynough knowen, that by and by after the begynning of the Church, they which were Nouices and lately instructed, and were fallen sycke, yf any perill of death were imminent, were woont to requyre Baptisme, that they might depart out of this world, before that had geuen theyr name vnto Christ: to the end they might carry with them the seale of theyr saluation. Afterward it appereth that there came in superstition here also by the writinges of the Fathers: bycause they inueyed against those which deferred Baptisme vnto death, whereby they being washed from al their sinnes, might come into the iudgmēt of God. This is a grosse error, which sprang partly of great ignorance, and partly of hypocrisie. But Paule toucheth here the holy manner and custome, which was agreeable to the Lordes institution: namely, that if a late entered Christian, which had with his hart imbraced the Christian fayth, perceyued hym selfe to be in perill of present death, he required Baptisme, partly for consolation, and partly for the edification of the brethren. For it is no smal consolation, to carry the testimony of saluation sealed in his body. Edification also is not to be omitted, to make confession of his faith. They therefore were baptized for dead: bycause nothing could profit them in this world: so that the cause of requiring Baptisme, was dispayre of lyfe. Now we see that Paule dooth not aske in vaine, what they shall doo if there remayne no hope after death: This place also is a manifest declaration, that those deceyuers which had troubled the fayth of the Corinthians, had deuised an allegorical resurrection: that the ende of the hope of the faythfull might be in this world. And whereas he repeateth againe, Why are they then baptised for dead? It hath the greater behemencie, as if he should saye, They are not only baptized which thinke that they shall ouercome, but they also which haue death before theyr eyes: and that to this ende they may haue theyr fruite euen in death.

30. Yea, and why stande we in ieopardy. Yf so be the resurrection and last felicitie be in this world, why then doo we willingly departe hence, and suffer voluntarie death? The argument also may may be resolued thus, we should in vaine euery houre

be

be in daungers, except there remayned a better lyfe after death But he speaketh of voluntarie perils, which the faythfull do willingly sustaine for the confession of Christe. This confidence and constancie of the mynde, I saye, in contemning death should rather be attributed to temeritie, if so be the Saynts should reste in death. For it is dyuelish madnes to buye the immortallitie of fame with death.

31. I dye dayly. He sayth that there is such contempte of death in hym selfe, that he might not seeme to be out of the reach of the pearcing dart. I am, sayth he, assayled with continual deathes dayly. What madnes were that for me to bring such miserie vnto my self, except I had a reward layed vp for me in heauen? May, if so be my glory & blessednes rested in this world, why do I not rather enioye that which I willingly reiect? He sayth, that he dyeth dayly, because he was vexed dayly with so many & such present perils, that death was after a sort at hand vnto hym. The lyke saying we haue in the Psalmes and the latter Epistle to the Corinthiās. By our reioycing. This is an othe, whereby he goeth about to make the Corinthians more attentiue to heare hym in handeling this present matter. As if he should say, Brethren I am no prattling Philosopher in a vaine matter. Seeing therefore I offer my selfe to death dayly, I must nedes haue a serious cogitation of the heauenly lyfe: beleue then a man that speaketh by experience. And this is no common forme of swearing, but such as is agreeyng to the present argument: Such was that noble othe of *Demosthenes*, which *Fabius* speaketh of, when he sware by theyr handes which dyed in the *Marathonicall* battaile, intending to parswade and exhort others to defende the common wealth. So Paule sweareth here by the reioysing of Christians whiche they haue in Christe, and whiche is in Heauen. Therefore he sheweth that he is so assured of that which they on the contrary part denyed, that he confirmeth it with an oth: the which is dilligently to be noted. Psal. 44. 23.

32. After the manner of men. He bringeth a notable example of death: whereby it may appeare that he had bene more than decepued, vnles a better lyfe tarry for vs after death. For it is a shamefull kynde of death which he was appoynted to suffer. To

what

what ende, sayth he, should I haue suffered not only infamie, but also a shamefull death and most cruell, if so be my hope were included in this worlde: After the manner of men, in this place, signifieth, In respect of mans lyfe, so that there may appere vnto vs a reward in this lyfe. And they fought with beastes, not as *Erasmus* falsely imagined, that they were cast vnto wyld beastes, but they being condemned to dy, were appoynted to fight with beastes, in the open sight of the people. Therefore there were two sorts of punishments which were quyte contrary: namely, to be cast vnto beastes, and to fight with beastes. For they that were cast vnto beastes were by and by torne and rent in peeces: but they which fought with beastes, came forth in armour to encounter with them for their defence: insomuch that if they were endued with strength, courage, and agilitie, they might escape from the rauening beastes. But this was made & ordayned for a tryumphant pastyme, so that these men which were appoynted to fight with beastes, were much lyke vnto those that playe at the Barriers in tyme of tryumph: howbeit fewe escaped: bycause he which had killed one beast, had by and by a fresh appoynted to assayle hym, vntil the crueltie of the beholders was satisfied, & turned into mercie & pittie. And yet notwithstanding there were some founde so desperate, that they were passing diligent and paynfull herein. And this is that hunting which is so seuerely punished by the ancient Canons: euen as the Ciuill lawes also punish them with the note of infamie. But to returne to Paule, we see into what extremitie the Lord suffered his seruant to come, and how woonderfully also he deliuered hym. But Luke maketh no mention of this fight: whereby we may gather that he suffered many thinges, which are not committed to posterities. Let vs eate, let vs drink, This is the speache of the Epicures, which measure the cheefe felicitie of man by present pleasure. And *Esay* testifieth that it is the saying of desperate wicked men, to whome when the Prophets of God threaten destruction, to bring them to repentance, scorning their threatninges, they doo turne them selues to vntoward and excessiue ioye: and the more playnly to declare their obstincie, they say, Seeing we must dye, let vs vse tyme in the meane season, & let vs not torment our selues with vaine feare before the tyme. But

The fyght with beastes.

where as the Epicure sayd vnto the Army, fellow soldiers and companions, Let vs dyne with merry cheere, for we shall suppe this night in hell: it was an exhortation to suffer death without feare, which to this purpose serueth nothing at all. I think that Paul vsed the cõmon speach which was vsual among desperat vngodly men: or to speake more playnly, the common prouerbe of Epicures: that he might conclude, that if death be the destroyer of men for euer, nothing is better than to lyue carelesly in pleasure so long as lyfe lasteth.

33. Be not deceyued, euill speaches corrupt good manners. Bycause it commeth often to passe that through too curious inquisition men fall into heathenish speculations: he seeketh to preuent this perill, shewing that euyll speaches haue more efficacie, than we thinke for, to defyle our myndes and to corrupt our manners. And to this purpose he vseth the testimony of the Poet *Menander*: euen as it is lawfull for vs to borrow of euery one any thing that is proceeded from God. And seeing all truth is of God, there is no doubt, but God hath also put in the mouth of the wicked, whatsoeuer things contayne truth and wholsome doctrine: but I had rather that men would seeke the tractation of this argument in the Oration of *Basill* to young men. Therefore bycause he knewe this old and vsuall prouerbe among the Greekes, he rather chose to vse the same, whereby he myght the sooner pearce into mens myndes, than to expresse the same in his owne woords. For it was more easie for them to receyue that wherewith they were accustomed: of the which we our selues haue experience in our common Prouerbes. Also this sentence is woorthy to be noted: bycause Satan when he cannot dyrectly assayle vs, he deludeth vs with this colour, That it is not euill for vs to moue disputations & contentions for the searching out of the truth. Paule therefore aptly in this place tryeth out that we must beware of euyll speaches, as we would shunne present poyson, which secretly possessing our myndes, doo by and by corrupt our whole lyfe. Let vs note then that there is nothing more pestylent than euyll doctrine and prophane disputations, which doo neuer so little seduce vs from the right and simple faith. For the Apostle dooth not exhort vs in vaine to beware of erring.

34. Awake

34. Awake iuſtly out of ſleeepe, and ſinne not. Bicauſe he ſawe that the Corinthians were made drunke after a ſort with ouermuch ſecuritie, he awaketh them. And he ſheweth after what ſort he would haue them wakened. For they were attentiue ynough about their buſines, and there is no doubt, but that they lyked well of them ſelues concerning their wytte and ſkyll: but yet neuertheles they were dull and negligent in that wherein they ought to haue bene moſt vigilant. Therefore he ſayth, Awake iuſtly: that is to ſay, Apply your wytte and ſtudy to good and holy things. And he addeth this cauſe, Bycauſe certayne of you are ignorant of God. It was neceſſary that this ſhould be ſpoken, otherwiſe they would haue accounted it a ſuperfluous admonition. For they thought them ſelues wonderful wyſe. But he reproueth them of the ignorance of God, that they myght know that the moſt principall thing was wanting in them. This is a very profitable admonition to be vſed agaynſt thoſe, which conſume theyr whole agilitie in fleeing through the ayre, and ſee not in the meane tyme that which is before their feete, and are ſenſeles and dull in that wherein they ought to haue moſt vnderſtanding. I ſpake this to make you aſhamed. Euen as Fathers by caſting children in the teeth with their offences, doo make them aſhamed, that with one ſhame they may couer another. And ſeeing at the firſt he ſaid, he would not put them to ſhame, his meaning was that he would not enuiouſly turne them to ſhame by publiſhing their ſynnes to their reproch. But neuertheles it was profitable for them to be ſomwhat ſharply reproued, ſeeing they had delight in ſo many and great euylls. But Paule reprochyng them with the ignorance of God, dooth vtterly ſpoyle them of all honor.

35. But ſome man will ſay, How aryſe the dead? with what bodies ſhall they come?

36. Thou foole, that which thou ſoweſt is not quickened, except it dye.

37. And what ſoweth thou? thou ſoweſt not that bodye that ſhalbe, but bare Corne, as of Wheate, or of ſome other.

38. But God geueth it a body at his pleaſure, to euery ſeede his owne body.

39. All flesh is not one manner of flesh, but there is one manner of flesh of men, another manner of flesh of beastes, another of foules, and another of fishes.
40. There are also celestiall bodies, and bodies terrestriall: but the glory of the celestiall is one, and the glory of the terrestriall is another.
41. There is one glory of the Sunne, another glory of the Moone, and another glory of the Starres. For one Starre dyffereth from another in glory.
42. euen so is the resurrection of the dead.
43. It is sowen in corruption, it ryseth agayne in incorruption: it is sowen in dishonour, it ryseth agayne in glory: it is sowen in weaknes, it ryseth agayne in power.
44. It is sowen a naturall body, it ryseth agayne a spirituall body. There is a naturall body, and a spiritual body.
45. Euen as it is written, The fyrst Adam was made a liuing soule: the last Adam was made a quickning spirit.
45. But that is not first which is spirituall, but that which is natural, and then that which is spirituall.
47. The first man is of the earth, earthy: the second man is the Lord from heauen.
48. As is the earthy, such are they that are earthy: and as is the heauenly, such are they that are heauenly.
49. And as we haue borne the Image of the earthy, so also shal we beare the Image of the heauenly.
50. This say I brethren, that flesh and blud cannot inherit the kingdome of God: neither shal corruption inherit incorruption.

35. How arise the dead? There is nothing that mans reason dooth more abhorre, than this article of our fayth. For who may perswade but God alone, that the bodies which are now subiect to corruption, when they are putrified, or consumed wyth fire, or deuoured of wyld beasts, shall not onely be wholy and perfectly restored agayne, but also to a nature farre surpassing the former? Doo not all our senses reiect it as a fabulous and most absurde thing?

thing: Paule to take away all shewe of absurditie, obiecteth in the contrary person, that which myght at the first shewe seeme contrary to the doctrine of the resurrection. For this question proceedeth not as from one that asketh the manner how wyth doubting: but rather from one framing an argument of impossibilitie, that the same is incredible which is spoken of the Resurrection. Therefore when he answereth, he dooth more sharply repell thys obiection. Therfore let vs note that they are brought in speaking here, which go about to deride and scorne the hope of the resurrection by this argument, bycause it is a thing impossible.

36. Thou foole, that which thou sowest. The Apostle myght haue sayd, that the forme and way to rayse vp the deade, which is to vs incomprehensible, is to God neuertheles easier: and that therefore we ought not to iudge here after our own sense, but to attribute this honour to the wonderfull and secrete power of God, that we may beleeue that the same wyl bring that to passe, which we do not comprehende: but he dealeth after another sort. For he teacheth that the resurrection is so farre from being contrary to nature, that there appereth to vs dayly an euident shewe in the course of nature it selfe, in the comming forth of fruites. For the fruites which we receyue out of the earth, from whence come they but of putrification? For the seede being sowen bringeth forth no fruite, before it dye. Seeing therfore that corruption is the beginning and cause of generation: we haue therin a certayne image of the resurrection. It followeth then that we are too wicked and vnthankfull in weighing the power of God, if so be we detract that from hym which lieth open before our eyes.

Resurrection is lyuely proued euen by the course of nature.

37. Thou sowest not that body that shalbe. There are two parts in this similitude: that it is no maruayle that bodyes doo rise agayne from putrifaction, seeing the same happeneth euen to seed: also in that it is not disagreeing frō reason, that our bodyes are remued into another qualitie, seeing of one bare grayne, God bringeth forth so many eares wyth woonderfull cunning clothed, and filled wyth cornes of better fatnes. But bycause in speaking thus, he seemed to affirme, that therfore of one bodye many should rise: he frameth his speach otherwise, that God frameth a bodye after his owne wyll, signifying that there is a difference also in the

qualitie. He addeth, to euerye seede his owne body, by which woords he restrayneth that which he had spoken of the other body that shalbe. For he denieth that the same body shalbe so much different frō that which we haue, but that it shall retayne his forme styll.

39. All fleshe is not one manner of fleshe. Here we haue another similitude tending to another end: howsoeuer some expoūd the same otherwyse. For whereas he sayth that as well the body of a man as of beasts, is contayned vnder the name of flesh, and yet notwythstanding that the same fleshe is of diuers sortes: therby he giueth to vnderstand, that there is one substance, but yet a difference in the qualitie. The Summe is this, that what diuersitie soeuer we see in euery kynde, the same is a certayne foretelling of the resurrection: bycause God openly sheweth, that it is no harde thing for hym to renue our bodyes, by chaunging and altering our present state.

41. There is one glory of the Sun, another of the Moone. There is not onely a difference betwene celestiall and terrestriall bodyes: but also there is not an equall glory belonging to al celestiall things. For the Sunne excelleth the Moone: and the other Starres differ one from another in glory. This difference therefore appeareth in the resurrection of the deade. But in the application men commonly erre. For they thinke that the purpose of Paule was to say, that after the resurrection the Saintes should haue diuers degrees of honour, and of glory: the which is most true, and is also approued by other testimonies of Scripture: but this appertayneth nothing to the mynde of Paule. For hee dooth not dispute what manner of difference of condition there shal be among the Saynts after the resurrection, but what our bodyes differ now frō those, which one day we shal receyue. He remoueth therefore the opinion of absurditie by this similitude, that there is one substaunce of the Sunne, and one of the Moone, and yet great difference of excellencie and dignitie. What maruayle then if our bodyes haue a more excellent qualitie put vpon them by God? As if he shoulde saye, I teache that there shall nothing come to passe in the resurrection, which is not to be seene of all men. That this is the sense of the woords, it is euident by

the

the Text. For to what end should Paule digresse, if now in a different state he compared one wyth the other: when as hitherto hee hath compared the present state of all men wyth that which is to come, and goeth on by and by in the same comparison.

43. It is sowen in corruption. That there may be no doubt, Paule expoundeth hymselfe, in explicating the difference of the present state from that which shall followe the Resurrection. What congruence of speache should there be, if he would haue first made a difference betwene the degrees of the glory of the Saynts to come? Therefore there is no doubt, but that hitherto he hath prosecuted one argument: And nowe he returneth to the first similitude which he had vsed: but he applyeth the same more neere to his purpose: Or if thou wilt, he retayning that similitude compareth the tyme of this present lyfe, to sowing of seede Metaphorically, and the resurrection to haruest. And he sayth, that our bodye which is subiect to mortallitie, and to dishonor nowe, shall then be glorious and incorruptible. He vseth other words in hys Epistle to the Philippians, thus, Christ shall transforme our vyle bodye, and make it lyke vnto his glorious body. Philip. 3. 21.

44. It is sowen a naturall body, it riseth agayne. Bycause he could not recken vp euery part, he cõprehendeth the summe in one word, saying that the body which is now natural, shal then be spiritual. But let vs alwayes remember that there is but one substãce of the body: & that he intreateth here only of the qualitie. The present qualitie of the body may be called for instructions sake, *Animatio*, that is to saye, the giuing of lyfe naturall: and the qualitie to come may be called *Inspiratio*, the giuing of lyfe spirituall. For whereas the soule dooth now quicken the bodye, that it may not be a deade carcas, that commeth to passe by many ordinarye helps comming betweene: for we neede meate, drinke, apparrell, sleepe, and suche lyke: whereby the infirmitie of giuing lyfe naturall is conuinced. The force and power of the spirit to quicken, shalbe much more full and perfect, and therefore exempt from such necessities. This is the simple and true meaning of the Apostle: which I haue set downe, lest any man seeking curiously should wander in the ayre: as doo they which thinke that the substance of the bodye shalbe spirituall: when as there is no men-

tion made here of substance, nor hereafter.

45. As it is written, the first Adam was made. Lest this myght seeme some newe imagination concerning the naturall body, he citeth that place of Scripture which sayth, that Adam was made a lyuing soule: whereby he geueth to vnderstand, that his body was made of the soule to be a liuing man. Some demaunde concerning the woorde soule, what it signifieth here. It is well knowen, that the Hebrue woorde which *Moses* vseth is taken diuersly, but in the forecited place, eyther for the vitall motion, or els for the essentiall lyfe it selfe. And this in my iudgement is best. I see that the same is sayd of beastes, that they are made a lyuing soule. But seeing the lyfe (commonly called the soule) of euery creature, ought to be weighed according to his kind: there is no let why the soule, that is to say, the vitall motion, should not be common to all, and yet notwithstanding that there should be some peculiar and proper thing belonging to the soule of man, as, immortall essence, and the lyght of vnderstanding and reason. The last Adam. We neuer reade this in Scripture. Therefore in that he sayth, It is written, it ought to be vnderstoode onely of the former member: but after the forerehearsed place of Scripture, the Apostle now beginneth to oppose or set Christ agaynst Adam in his owne person. As if he should say, Moses sheweth that Adam was indued with a lyuing soule, and Christ with a quickning spirit: and it is a farre greater thing to be lyfe, or the cause of life, than to lyue. But let vs note that Christ was lyke vnto vs as touching a lyuing soule: but beside the soule, the spirit of the Lorde was dyffunded into hym: by whose power he hymselfe rose againe frō death, & rayseth vp others also. This is therefore to be noted, lest any mā think that the spirit was in Christ in stede of the soule, which *Apolinaris* sometyme thought. And otherwise the interpretation of this place, may be taken out of the eight Chapter of the Epistle to the Romanes: where the Apostle teacheth that the body is deade for sinne, and that we carry in our bosome the matter of death: but that the spirit of Christ which hath raysed hym vp from death, dwelleth also in vs: and that he is lyfe, that he may one day rayse vs vp also from death. Hereby thou seest that we haue liuing soules, in that we are men: but haue the quickning spi-

Pans soule.

rit

rit of Christ powred into vs, by grace of regeneration. To be short, this is the purpose of Paule, to shewe that the condition which we haue by Christ, is farre more excellent than that state of the first man: because to Adam was geuen a lyuing soule in his owne name and in the name of posterities: but Christ brought the spirit vnto vs which is lyke. And wheras he calleth Christ the last Adam, this is the reason, because that as in the first man mankinde was made: so in Christ it was repayred or restored. I will more easely agayne repeate this: In the first man all men were made: because whatsoeuer God would geue to all men, he had bestowed it vppon hym alone, insomuch that in his person the condition of mankinde was set and placed. He by his fall destroyed both hym selfe and also his: because he brought all with hym into the same destruction. Christ came, who restored our nature from ruine into a better state. Therfore there are as it were two beginnings or two rootes of mankinde. Wherefore not without cause he is called the first, and this the second. But this dooth nothing at all helpe those phrenlie heades, which of euery one make our Christ, as though there were and alwayes had bene two men onely: and thys multitude which we see, should be a vaine shewe. The lyke comparison is in the Epistle to the Romanes. Rom. 5. 12.

46. But that is not first which is spirituall. It is necessarie, sayth he, that we, before we be repayred in Christ, doo take our beginning from Adam, and that we are lyke vnto hym. Wherefore let vs not marueyle that we haue our beginning from a lyuing soule: for as by order we must be borne before we can be regenerated: so we must lyue before we can ryse agayne.

47. The first man is of the earth. The animall or naturall lyfe goeth before, because the man of earth is first. The spirituall lyfe shall follow, euen as Christ the man of heauen was after Adam. But the *Manicheis* haue abused this place, when they went about to proue that Christ brought from heauen a body into the womb of the Virgin. But they haue falsely imagined that Paule speaketh here of the substance of a body, seeing he rather speaketh of the habit or qualitie. Therefore although the first man had a liuing soule immortall, and not taken from the earth: yet notwithstanding it sauored of earth, from whence the body was taken

taken and had his originall, and in the which also he was placed to liue: but Christ brought vnto vs his quickning spirit from heauen, whereby he might regenerate vs into a better lyfe, and farre aboue the earth. To be briefe, from Adam we haue to liue in this world as braunches from the roote. But Christ is to vs the beginning and the author of heauenly lyfe. But some man will say, Adam is sayd to be of the earth, but Christ from heauen. The nature of relation requyreth this, that Christ haue a body from heauen, euen as the body of Adam was made of the earth: or els that the originall of mans soule was of the earth, and that the soule of Christ came from heauen. I answear, that Paule dyd not so curiously and narrowly compare euery part and member together: for it was not necessarie, but speaking of the nature of Christ & of Adam, he alluded by the way to the creation to Adam, that he was made of the earth, and also to commend the power of Christ, he sayd that he was the Sonne of God, which came downe from heauen to vs: and therefore speaketh of the nature and heauenly force. This is the simple sense. And the reason of the *Manicheis* is but a mere cauill. *Question.* But we must answeare to another Obiection againe: For Christ, so long as he was in the worlde, lyued with vs a common and terrene lyfe: and therefore the comparison is improper. *Answeare* The solution of this question shall serue as yet to confute the error of the *Manicheis*. For we knowe that the body of Christ was subiect vnto death: and was exempted from corruption, not by essentiall propertie, but by the only prouidence of God. Therefore Christ was of earth, not only in respect of the essence of his body, but was also of an earthly condition for a tyme. For before the power of Christ reuealed it selfe to geue heauenly lyfe, it was meete that he should dye in the infyrmitie of the flesh. And fyrst this heauenly lyfe appeared in the Resurrection, that hee myght quicken vs also.

49, As we haue borne the Image of the earthly, so shall we beare. Some haue thought that in these woordes is contayned an exhortation to a holy and godly lyfe, from the which Paule was digressed, and therefore they haue translated the Verbe of the future tense in these woordes, So shall we beare, into the imperatiue Moode thus, So let vs beare. &c. But seeing this dooth not so well

agree,

agree, let vs rather follow that which is agreeing with our present purpose and text. Fyrst let vs note, that it is no exhortation, but simple doctrine: and that he intreateth not here of newnes lyfe, but proceedeth on styll with one matter concerning the resurrection of the flesh. So that the sense of this shalbe euen as the animall nature which is first in vs, is the Image of Adam, so in the heauenly nature we shall be made lyke vnto Christ. And this shall be the accomplishment or perfyting of our repayration. For now we begin to beare the image of Christ, and shalbe dayly more and more trãsformed into the same: but this Image consisteth in the spirituall regeneration. But then it shall be repayred to the full, as well in the body, as in the soule: and that shalbe perfyted which is now begunne, and so we shall obtaine that in very deede, which as yet we hope for. But if any man lyke better of the foresayd translation, then this shall serue to spurre forward the Corinthians, in whom if there had bene any meditation of godlynes and of a new lyfe, it myght haue also kindled the hope of celestiall glory.

50. This say I brethren that flesh and bloud. These wordes declare that the same which followeth is an exposition of the former sentence, as if he should say, That which I haue spoken concerning the bearing of the Image of the heauenly Adam, hath this sense, That it behoueth vs to be renued in our bodyes, bycause our bodyes cannot as they are subiect to corruption, possesse the incorruptible kingdome of God. Therefore we shall haue enterance into the kingdome of Christ no otherwise, than if Christ reforme and transforme vs after his owne Image. Moreouer, vnderstand flesh and bloud here in the same condition in the which they are now: for our flesh shalbe partaker of the glory of God, but being renewed and quickened by the spirit of Christ.

51. Beholde I shewe you a mysterie, we shall not all sleepe, notwithstanding we shall all be chaunged:

52. Euen in a moment, in the twinckling of an eye, with the last trumpe: for the trumpet shal blowe, and the dead shall arise againe incorruptible, and we shalbe chaunged.

53. For this corruptible must put on immortalitie.

54. And when this corruptible hath put on incorruption, and

and this mortall hath put on immortalitie: then shall the saying be brought to passe which is writtē, Death is swallowed vp in victory.

55. Death, where is thy sting? Hell where is thy victorie?

56. The sting of death is synne: and the strength of synne is the lawe.

57. But thankes be to God which hath geuen vs victorie through our Lord Iesus Christ.

58. Therefore my deare brethren, be yee stedfast and vnmouable, alwayes ryche in the woorke of the Lorde, forsomuch as ye knowe, how that your labour is not in vaine in the Lorde.

Hytherto he hath comprehended two thinges in his disputation: fyrst he hath shewed that there shalbe a Resurrection of the dead: secondly, how and after what sort the same shalbe. But now he entereth more deepely into the description of the manner, which description he calleth a Mysterie, bycause as yet it was neuer so playnly declared by any Oracle: but therfore he doth this to make them more attentiue. For hereof grewe that wicked opinion, that they disputed securely and ydlely of this matter, as a thing most easie vnto them. Therefore he admonisheth them by the name of mysterie, to learne a matter not onely as yet vnknowen vnto them, but also which ought to be reckened among the secrete mysteries of God.

51. We shall not all sleepe. Here the Greeke bookes differ not, but the Latine bookes haue three seuerall readings. One is, We shall all dye, but we shall not all be chaunged. The second, We shall all ryse againe, but we shall not all be chaunged. The thyrd is, We shall not all sleepe, but we shall be all chaunged. The which varietie I coniecture came herehence, bycause certaine vnskilfull readers beyng offended with the true reading and translation, presumed to put in that which lyked them better. For at the first sight it seemed very absurde, that all should not dye: seeing it is set downe in another place, that it is decreed, that all men shall once dye. Therefore they turned the sense, That all should not be chaunged, although all shall dye, or ryse againe: and they interpret the chaunging to be the glory which the sonnes of God

onely

onely shall haue. But the true and proper reading may be iudged by the text. The purpose of Paule is to expounde that which he had sayd, how that we shal be made lyke vnto Christ, bycause flesh and bloud cannot possesse the kingdome of God. There came a question by the way to be answeared, which was this, What then shall become of those which shall remayne alyue vntyll the comming of the Lord? He answeareth, Although they shall not dye, yet notwithstãding they shal al be renued in such wyse, that mortalitie and corruption shalbe abolished. And it is to be noted, that he speaketh onely of the faythfull. For although the resurrection of the wicked and vngodly, shal be a chaunge: yet notwithstanding bycause there is no mention made here of them, let vs referre all that is spoken here to the elect onely. Now we see how well this sentence dooth agree with that which went before: for bycause he had sayd that we shall beare the Image of Christ, he nowe declareth that the same shall come to passe, when we shalbe chaunged, so that mortalitie shalbe swallowed vp of lyfe. Neyther is it any whyt against this innouation or chaunge, that Christ at his comming shall fynde some alyue vppon the earth. But we must answeare this place where it is sayde, that it is decreed by God that all men shall dye. The which is easily answeared, seeyng there cannot be a chaunge, but the first nature must be abolished, the same chaunge is iustly accounted a kynde of death: but seeyng it is not a loosing of the soule from the body, it is not reputed in ordinarie death. Therefore it shalbe death, bycause it is a corruptible destruction of nature. It shall not be a sleeping, bycause the soule shall not depart from the body: but there shalbe a sodaine passage from corruptible nature, into blessed immortalitie. All men shall not dye.

52. In a moment. This as yet is generall, that is to say, he comprehendeth all men. For there shalbe a sodaine and momentane chaunge in all men, bycause the comming of Christ shalbe sodaine. Paule to expresse this, hath chosen here a motion of the body, which in quicknes excelleth all the rest: for there is nothing more nymble than the styrring of the eye. Howbeit he alludeth vnto sleeping, against the which he opposeth the twinkling of an eye. With the last trumpe. Although the repetition seemeth to confirme that the Trumpet is here properly taken: yet notwith-

withstanding I thinke it rather to be a Metaphorical speach. In
Thess. 4. 16. this Epistle to the *Thessalonians*, he ioyneth the voyce of the Arch-
Exod. 19. 16. angell, and the trumpe of God together. Therefore as by the
sounde of the Trumpet the captaine calleth the army to battayle:
so Christ with a shyll proclamation which shalbe heard throughout the whole world, shal cal all men to Judgement. Moses reporteth what and how great soundes were made at the publishing of the Lawe: but then there shalbe another manner of shaking sound, when as not one people, but the whole world shalbe cited before the tribunall seate of God: when not onely the lyuing shalbe summoned, but the deade also shalbe called out of theyr graues: yea the dry bones and dusse shalbe commaunded to receyue theyr former forme and woonted spirit, and to come forth lyuing men in the sight of Christ.

The dead shall ryse agayne. That which he had pronounced generally of all, he now distinctly expoundeth of the liuing and the dead. This partition therefore is nothing els, but an exposition of this sentence, Al shall not dye, but al shalbe chaunged. They which are deade alreadye, saith hee, shall ryse incorruptible: beholde thy chaunge in death. They which shalbe left alyue, sayth he, they also shalbe chaunged: Thus thou hast both. And thus thou seest that the chaunge shalbe common to all men: but not the sleepe. And when he sayth, We shalbe chaunged, he comprehendeth him selfe in that number, which shall lyue vntyll the comming of Christ: bycause now were the latter tymes, that day was to be looked for of the Saintes euery houre. Howbeit in his Epistle to the *Thessalonians*, he setteth forth that notable prophesie of the dissipation of the Churche to come, before the commyng of Christ: but that is no let but that he bringing the Corinthians as into a present matter, myght ioyne hym selfe and them with those, which should at that day remaine alyue vpon the earth.

53. For this corruptible. Behold how we shall lyue in the kingdome of God, as well in bodye as in soule: and yet neuertheles flesshe and bloud cannot inherit the kingdome of God: for they shalbe fyrst deliuered from corruption. Therefore our nature, as it is nowe corruptible and mortall, is not capeable of

the

the kingdome of God: but when it hath put of corruption, and is beautified with incorruption, then it shall come to the same. And this place dooth playnly proue, that we shal ryse agayne in the very selfe same flesh which we carry about with vs, to the which he attributeth a new qualitie as it were a garment. If he had sayd, This corruptible must be remued, this erroꝛ had not bene so playnly and forcibly ouerthrowen in those fantastical persons, which faine that men must haue new bodies put vppon them: but now in saying that this corruptible must be clothed with glory, al manner of cauilling is cleane taken away.

54. Then shalbe brought to passe the saying that is written. This is not only a conclusion, but also a confirmation of the sentence going before: For that which the Prophetes haue foreshewed must be fulfilled. But this prophesie shall not be fulfilled before our bodies haue put of corruption, and haue receyued incorruption. Therefore this last is also necessary. That which Paule citeth, is now but begun in vs, and dayly also perseuereth to be brought to passe, but it shall not be perfytly finished vntill the last day. But it is not verye euident from whence the Apostle tooke this testimony, bycause there are many sentences in the Prophtes which tend to this ende: except, (which is more lykely) the fyrst part was taken eyther out of the prophesie of *Esay*, where it is sayd, that the Lord hath destroyed death for euer: or els, (which almost all men best lyke of) out of *Osee*, where he Prophet bewayling the obstinate wickednes of the people of Israell, cõplayneth that they were lyke vnto one borne out of tyme, which stryueth agaynst the endeuour of his mother that would bryng hym forth, that he myght not come out of her wombe. And hereuppon he concludeth, that the fault was in them selues, that they were not deliuered from death. I will redeeme them (sayth he) from the power of hell, and I will delyuer them from death. And it maketh no matter whether we reade these woordes in the Future tense of the Indicatiue moode, or in the Subiunctiue moode. For both wayes this is the sense, That God was prepared to saue them, if so be they would suffer them selues to be benefited: and that therefore it was their owne fault that they perished. Then he addeth, I will be thy destruction, O death, and thy breaking

Esay. 25. 8.

Osee. 13. 14.

downe,

downe, O hell. By these woordes God declareth, that he will then saue the faythfull, when Deathe and Hell are brought to nothing. For no man will denye, that there is in that place a description of perfecte saluation. Seeing therefore as yet we doo not behold such destruction of death, it followeth that we haue not yet the ful and absolute saluation, which God promiseth to his people: and is therefore deferred vntill that day. Therefore then death shalbe swallowed vp, that is to say, it shalbe brought to naught that we maye haue a full and absolute victorye agaynst hym.

As touching the second member: when he trympheth ouer death, and hell, it is vncertayne, whether he speake that of hym selfe, or whether his purpose was to cyte there also the woordes of the Prophet. For in steede of our translation, I will be thy destruction, O death, I will be thy breaking downe O hell, the Grecians haue translated, Where is thy action, O death, where is thy sting, O hell? And although the error of the Grecians be excusable, bicause of the affinitie of woordes: yet notwithstanding if any man diligently way the woordes of the text, he shall see that they haue declyned farre from the mynd of the Prophet. This therefore is the true sense, that he Lord shal kil death, and destroy hell. Notwithstanding it may be that bycause the Greeke text was cōmonly receyued, that Paul alluded to the same: and herein there is no absurditie: howbeit he hath not repeated the testimonie of the Prophet woord for woord: bycause in steede of victorie he hath put the cause or action. I for my part am of this opinion, that his purpose was not to cite the Prophet for a witnes, that he myght abuse his authoritie: but only he applyed a sentence receyued by common vse, by the way to his purpose, the which sentence was otherwyse godly. This is the principall poynt, that we may know that Paul by so bold & confidēt an exclamation went about, to erect the myndes of the Corinthians, to behold as it were a present vewe of the Resurrection. And although we doo not as yet behold with our eyes the victory, and although the day of triumph be not yet come, but that we must rather dayly behold the perils of warre: yet notwithstanding thereby the certaintie of faith is nothing diminished, as shalbe sayd anon.

56. The ſting of death, is ſinne. That is to ſay, death hath no other dart to woũd vs withal, but ſinne: for death cõmeth frõ the wrath of God: but God is angry with our ſyns only: therfore take away ſinne, & death ſhalbe able to do no more harme. This is al one with that which he ſaid in another place, The reward of ſyn, is death: But he vſeth here another Metaphor: for he cõpareth ſyn to a ſting with the which alone death is armed, to ſting vs to deſtructiõ. The ſame being takẽ away, death is vnarmed, & can do no more harme. Rom. 6. 23

But wherfore Paul ſpeaketh this, he ſheweth anon. The ſtrength of ſyn is the law. It is the law of God which geueth deadly force vnto this ſting, becauſe it doth not only ſhew the trãſgreſſion & gyltines of the ſame, but doth alſo increaſe it. We may haue a more euidẽt interpretation of this ſaying in the vii. chap. to the Rom. vers. 9. where Paul teacheth that we do liue, ſo long as we are without the law: becauſe in our own opinion we are wel, & do not feele our miſerie, vntyl the law doth cal vs to the iudgment of God, and doth wound our conſcience with the feeling of eternal death: alſo that ſyn is after a ſort brought aſleepe: but is inflamed by the law to be more furious. Neuertheles he deliuereth the law from ſclaunders: becauſe it is holy, good, and iuſt: and that it doth not of it ſelfe ingender ſynne, neythere yet is the cauſe of death.

Wherefore he concludeth, that whatſoeuer euill there is, it is to be imputed to our ſelues: becauſe it is euident that the ſame doth ſpring from the corruption of our nature: the lawe therfore hurteth by occaſion. It is in vs the proper cauſe of deſtruction: therefore he calleth the lawe here the force or power of ſinne: becauſe it executeth the iudgement of God in vs. Neuertheles he dooth not deny but that ſinne bringeth death euen to thoſe alſo that know not the lawe: but becauſe it dooth more mightely exerciſe his tyranny in them. For the lawe came that ſinne might abounde: or that he which ſinneth might be the greater ſinner.

57. But thankes be to God. Hereby it appereth wherefore he hath made mention both of ſinne, and alſo of the lawe, when he intreated of deathe. Deathe hath no other ſting wherewith he may do hurt, but ſinne: and the lawe geueth deadly force to this ſting. But Chriſt hath ouercome ſinne: and in conquering, hath gotten vs victorie: and hath deliuered vs from the curſe of

the lawe: it followeth therefore that we are no more subiect to the rule of death. Therefore although we haue not as yet a full reuelation of these thinges, yet neuertheles we may now reioyse without feare: bycause that must nedes be fulfilled in the members, which is perfited in the head. We may tryumph ouer death as vanquished, bycause the victorie of Christ is ours also. Therefore when he sayth, That victorie is geuen vnto vs, it is ment thereby, Fyrst that Christe in his owne person hathe abolished sinne, hath satisfied the Lawe, taken awaye the curse, pacified the wrath of God, and purchased lyfe: secondly bycause already he hath begun to make vs partakers of all these benefits. For although vntill now we carry about with vs the reliques of sinne, yet notwithstanding it raigneth not in vs: Although it pricke vs as yet, yet neuertheless not mortally, bycause the pricke therof is made dull and blunt, that it cannot perce into the vitall parts of our soule: Although the Lawe euen at this tyme doth threaten, yet for all that we haue on the contrary part the lybertie which Christ hath purchased for vs, which mitigateth the terrors of the same: Although as yet the reliques of the flesshe do swell in vs, yet notwithstanding the spirit which hath raysed vp Christ from the dead, is lyfe for righteousnesse. Now followeth the conclusion.

58. Therefore my deare brethren. After he thought that he had sufficiently proued the faith of the Resurrection, he now concludeth the disputation with an exhortation. Which hath more vehemencie, than if he had vsed a simple conclusion with an assertion. Seeing your labor, sayth he, is not vnprofitable in the Lord: be ye stedfast, and abound in good woorkes. But he doth not say, that the labour is therfore vnprofitable: bycause they haue a reward layed vp with God. This is the only hope, which first incourageth the faithfull: secondly, which sustayneth them that they faynt not in theyr race. Wherefore he commaundeth them to stand stedfast & vnmouable, bycause they are borne vp with a strong foundation, when they know that a better lyfe is prepared for them in heauen. He addeth, Abounding in the woork of the Lord. For the hope of the resurrection bringeth to passe that we are not weri of weldooing, euen as he teacheth in another place. For who

Coloss. 1. 10.

would

would not be discouraged among so many offences with the which we are dayly assayled, or at least would not be led out of the way, except he thinking of a better lyfe, were kept after this sort in the feare of God: On the contrary part, he signifieth, that the hope of the resurrection being taken away, the whole building of godlines dooth fall as it were by pullyng away the foundation. The hope of the reward being taken away, the courage of running dooth not only waxe cold, but also dooth quyte and cleane decay.

The sixteenth Chapter.

1. Concerning the gathering for the Sayntes, as I haue ordayned in the congregations of Galacia, euen so doo ye.
2. Vppon some one of the Sabbothes let euery one of you put aside at home, and lay vp whatsoeuer he hath gayned, that there be no gatheringes when I come.
3. Whosoeuer ye shall allow by your letters, them will I sende to bring your liberalitie vnto Hierusalem.
4. And if it be meete that I go, they shall go with me.
5. I will come vnto you, after I haue gone ouer Macedonia: for I will go throughout Macedonia.
6. With you peraduenture I will abyde a whyle, or els winter: that ye may bring me on my waye, whyther soeuer I go.
7. I will not see you now in my passage: but I trust to abyde a while with you: if God shall suffer me.

Oncerning the gathering for the Saynts, &c. Luke repoyteth, that the Prophesye of *Agabus*, whereby hee foreshewed the dearth that should come in the Emperor *Claudius* dayes, gaue occasion to the Saints to gather alms, to helpe the brethren which were at Ierusalem. For although the Prophet had denounced that this euill should be common Acts. 11. 28.

common almost to the whole world: yet notwithstanding bycause they of Ierusalem were brought into greater neede and necessitie, and bycause all the Churches of the Gentiles, except they would be contemned, except they would be condemned of too much ingratitude, ought to ayde and helpe that place, from whence they had receyued the Gospell: hereof it came to passe, that euery one forgetting themselues, considered howe and by what meanes they myght releeue Ierusalem. And that they at Ierusalem were in great penury, it is euident by the Epistle to the Galathians, where Paule reciteth, that this thing was commended vnto him by the Apostles, that he should stirre vp the Gentiles to helpe and ayde the other Churches. The Apostles would neuer haue geuen such commaundement, but constrayned by necessitie. Also, this place is a witnes, that the same is true which Paule testifieth there also, that it was committed to his charge to exhort the Gentiles to releeue such necessitie. But now he prescribeth the manner of helping: whereunto the more easely to drawe the Corinthians, he sayth that he hath delyuered the same already to the Churches of *Galatia*: for they ought the rather to be moued by example: bycause by nature we commonly shunne that, which hath not bene as yet vsed. And the manner followeth, whereby he would rid of all lets and impediments.

Collection for the Saintes at Hierusalem. Galat. 2. 10.

2. Vppon some one of the Sabbothes. The end is, that they prepare their almes deedes in tyme. Therefore he commaundeth them not to tary till his comming: bycause whatsoeuer is done sodaynly and rashly, is not rightly and orderly done: but on the *Sabboth* dayes to giue what seemeth them good, and according to their abilitie: that is to saye, on the same day when their holy assemblies were. *Chrisostome* expoundeth these words, *Catamian Sabbaton*, vnto the first Sabboth: whose interpretation I like not. For Paule rather meaneth that some should geue vpon one Sabboth, and other some vppon another, or els altogether vppon some one of the Sabbothes, if they would. For first he respecteth the commoditie or fytnes of the manner how: then that the holy assembly where the Communion of Saynes is celebrated, myght somewhat pricke them forward. No more doo I allowe that whiche *Chrisostome* iudgeth, howe that the Sabboth

both was put here for the Lords daye, which we commonly after the manner of the Gentiles, call the Sundaye: for it is more lykely that the Apostles had retayned from the beginning the day which was vsuall: afterwards being constrayned by the superstition of the Iewes, they abrogated the same, and appoynted another.

And the chose chiefly among the rest, the Lords daye, bycause the Resurrection of the Lord ended the shadowes of the Lawe. The daye it selfe therefore putteth vs in mynde of Christian libertie. Moreouer we may easely gather out of this place, that the Faythfull had alwayes a certayne day appoynted, to keepe holy vnto the Lord: not bycause the worshyp of God consisteth in rest, but bycause it belongeth to common concorde, to haue a certaine day appoynted for holy assemblies, seeing they cannot be dayly had. For whereas Paule in another place forbiddeth to put any difference betweene daye and daye, the same ought to be vnderstoode for Religions sake: and not bycause of politrie, or externall order. And laye vp whatsoeuer. Here he teacheth the Corinthians, that it shalbe to them the best and safest treasure, whatsoeuer they bestowe on the Saynts. For if so be the heathen Poet could say, The money onely which thou geuest, thou shalt alwaye possesse: how much more ought the same to take place among vs, which depend not vppon the thankefulnes of mē, but haue God bound for the debt of the poore, to make large recompence for that which we geue? Wherefore this sentence of Paul agreeth wyth the saying of Christ, Laye vp for your selues treasures in heauen. &c. Whatsoeuer he hath gayned. In steede of this the old Interpreter hath turned it, Whatsoeuer pleseth hym: being deceyued no doubt by the lykenes of the speache. And *Erasmus* hath translated it, Whatsoeuer he thinketh good. Neyther of these lyke me, bycause the proper signification of the woorde offereth a more apt sense: for it signifieth to haue prosperous successe, wherefore he bringeth euery one to the consideration of their abilitie: as if he should saye, accoording as God blesseth euery man, so let hym geue to the poore of hys gaynes and profite. Almes to the poore. Math. 6. 19.

3. Whosoeuer yee shall allowe. Bycause we are more rea-

bye to geue, when we are certayne that the same which we geue is well bestowed: he sheweth the way to the Corinthians, whereby they be ascertayned of good and faythfull administration and distribution: namely, to choose honest men, to whom they may commit that charge, and he himselfe also offereth his best endeuour, if the same be wanting the which proueth that he was verye faithfull & carefull for the matter.

5. For I will goe throughout Macedonia. The cõmon opinion is, that this Epistle was sent to the *Philippians*. He comming from *Philippos* to *Corinthũ* by land, was to passe throughout *Macedonia*. For that countrye is scituate in the out bounds and frontiers towards the mountaynes *Emathi*. Paule might haue left the lande, and haue come thither by shippe: but he would see the congregations of *Macedonia*, that by his passage he myght confirme them. This is according to the common opinion. To me it seemeth more probable, that the Epistle was writtẽ to *Ephesus*: for a little after he sayth, that he wyl abyde there vntyl *Pentecoste*. Neyther saluteth he the Corinthians, in the name of the Philippians, but in the name of them of *Asia*. Furthermore in the other Epistle, he sayth euidẽtly, so sone as he had sent this Epistle, that he went into *Macedonia*. And after his comming into *Macedonia*, he was fardest from *Ephesus*, and nere to *Achaia*. Wherefore I doubt not but he was then at *Ephesus*. From thence hee myght sayle with a direct course into *Achaia*. It was a long cõpasse, and a more troublesome way for hym going to see *Macedonia*. Therefore he telleth them that he wil not come directly vnto them: because he will take his iourney throughout *Macedonia*. And he promiseth more vnto the Corinthians: namely, that hee wyll tarye longer wyth them. Wherebyhe declareth his loue toward them. For what myght be the cause of tarriance, but onely because he was carefull for their saluation.

Also he telleth them certainly how he is perswaded of their loue towardes hym, when he taketh this without all doubte, that they for duties sake will bring hym on his way: for he speaketh this vppon trust of frendship. But when he had spoken all, he addeth an exception, Yf the Lord permit. With the which moderation the Saynts of God ought alwayes to conclude all theyr

counsailes and determinations. For it is great rashnes, to take in hand, and to determine much against tyme to come, when as we haue not the lest moment in our owne power. And although the principall poynte is to commit and submit all our consultations vnto God, and to his prouidence, with the inward affection of the mynd: notwithstanding withal it is meete, that we accustome our selues with these formes of speach, that so oft as we speake of any thing for the tyme to come, we refer all things to the will of God.

8. I will tarry at Ephesus vntill whitsontyde.

9. For a great doore and a fruteful is opened vnto me: and there are many aduersaries.

10. If Tymotheus come, see that he be without feare among you. For he woorketh the woorke of the Lord, as I doo.

11. Let no man despyse hym, but conuay hym foorth in peace: that he may come vnto me. For I looke for hym with the brethren.

12. To speake of brother Apollo: I greatly desyred hym to come vnto you with the brethren: but his mynde was not at al to come vnto you at this tyme. Howbeit he will come when he shall haue conuenient tyme.

8. I will tarry at Ephesus. By this sentence I proued before, that this Epistle was rather sent to *Ephesus* than to *Philippos*. For it is probable that the Apostle speaketh of the place in the which he was at that tyme: and not of the place whyther he was mynded to come by fetching a long compasse: also it was necessarie for hym, passing through *Macedonia*, to leaue *Corinth*, to the which he was now neere, and to go ouer the sea that he might come to *Ephesus*. Therefore he sayth that he will abyde at Ephesus vntil Pentecost or Whitsontyde, shewing the reason, that they might looke for hym with the better contented mynde. *Erasmus* rather translateth it, Vntill the fiftie day, being moued with vaine coniectures, rather than by any firme reason. He obiecteth that the daye of Pentecost which is now celebrated, and ordayned among the Christians, was not as yet come: the which I confesse. And he sayth, that it ought not to be vnderstand of the Iewes feast, bycause the Apostle doth abrogate and disalow in diuers

places the superstition of dayes. But I graunte not vnto hym, that Paule celebrated that daye at *Ephesus*, bycause he was helde with the superstition thereof, but bycause there shoulde be then a greater assembly, whereby he trusted that occasion should be offered vnto hym to preache the Gospell with great fruite. Euen as when he made hast to Hierusalem, he alleged the cause of his hast to be, that he might come thyther at *Whitsontyde*. But when as others came thither to sacrifice, according to *Moses* lawe, he respected another ende, namely that his ministerie might be more profitable in a greater assembly. But this were too cold, to say that Paule prescribeth here fiftie dayes. And seeing he sayth, *Ten Pentecosten*, it cannot be vnderstoode but of some certaine day. But concerning this feast reade in *Leuiticus*.

Leuit. 23. 16.

9. For a greate doore is opened vnto me. He sheweth two reasons why he must tarry longer at *Ephesus*: first, that occasion may be geuen vnto hym to promote the Gospell: Also bycause his presence was greatly required, by reason of the greate route of aduersaries. Therefore it is as much as if he should haue sayd, I shall doo much good by tarrying here a lyttell whyle, and I being absent, Satan should doo much harme. In the first part he vseth a common *Metaphor*, when in sted of occasion he putteth downe, for the Lord made a way for hym to promote the Gospell. He calleth this a great doore, bycause he might wynne many: He calleth it fruiteful, bycause the Lord might blesse his labour, and might make his doctrine by the power of the spirit fruitefull. We see then how this holy man euery where sought the glory of God, and chose not a place for his owne commoditie and pleasure: this was his only care, to profit much, and to serue the Lord with great & plentifull fruite. Moreouer he did not only refuse greefe, payne, and trouble, but willingly did set hym selfe against the same, when he sawe that he must fight more sharpely & with greater difficultie. For therfore he tarryed, bycause there were many aduersaries cõming, to withstand whose force, that he might be the better prepared, it behoued hym to arme hymself the more with willingnes.

10. If Timotheus come. He speaketh as though he were not sure as yet of his comming. And he commendeth *Timothe*, that he may be with them in safety, not bycause he was in perill of his

lyfe

lyfe among them, but bycause he should finde some of them the mortall enemyes of Christ. Therfore he geueth them great charge that no iniurie be done vnto hym. He addeth the cause, saying, Bycause he worketh the worke of the Lord: Wherby we gather that the Church ought to be carefull for the preseruation of the lyfe of theyr Ministers. And it is mete and iust, that as euery man is endued with the more graces, and indeuoreth himself diligently in building the Church: so his lyfe should be to vs of the greater pryce. These woordes, As well as I, were added eyther to expresse his excellencie: or els simply to shewe the similitude of the office: bycause both labored in the woorde.

11. Let no man despyse hym. The second commendation is, that no man despyse hym: peraduenture bycause he was not as yet of rype yeares, which causeth oftentymes lesse reuerence. Hee thought it good therefore to geue them admonition, that there might be no let, but that a faithfull Minister of Christ might haue his due estimation, except peraduenture Paule counted thys for contempte, if so be his lyfe were not cared for as it ought to be. But this precept seemeth to extende it selfe farther, as, lest they not knowing the vertue and worthines of *Timothe*, should contemne hym. Thyrdly he commaundeth them to leade hym forth in peace, that is, safe from all harme. For Peace, here signifieth safetie.

12. To speake of brother Appollo. This *Appollo* succeeded Paul in the administration of the word to the Corinthians: whertupon before he attributed vnto him the watering part. Now he excuseth hym, bycause he came not with the rest: and he therefore excuseth hym, lest the Corinthians myght suspect that he was lette and staied by hym. For the more he was knowen vnto them, the more were they bent and inclyned towardes hym: and it may easely be coniectured that it was doone for the nonce, that he came not vnto them to auoyd offence. They myght haue asked themselues, why hath he sent these men vnto vs rather than *Appollo*? He answeareth, that it rested not in hym, bycause he had exhorted hym: but he promised to come when he had occasion geuen vnto hym.

13. Watch ye, stand fast in the fayth, quyte you lyke men, and be strong.

14. Let

14. Let all your busines be doone in loue.
15. Brethren (ye knowe the house of Stephana, howe that they are the first fruites of Achaia, and that they haue appoynted them selues to minister vnto the Saynts:)
16. I beseech you that ye be subiect vnto such, and to all that helpe and labour.
17. I am glad of the comming of Stephana, Fortunatus, and Achaicus: for that which was lacking on your parte they haue supplyed.
18. They haue comforted my spirit and yours. Looke therefore that ye knowe them that are such.
19. The congrations of Asia salute you. Aquilla, and Priscilla salute you much in the Lord, and so dooth the congregation that is in theyr house.
20. All the brethren greete you. Greete ye one another with an holy kisse.
21. The salutation of me Paule with my owne hand.
22. If any man loue not the Lorde Iesus Christ, the same be *Anathema Maranatha.*
23. The grace of our Lord Iesus Christ be with you all.
24. My loue be with you all in Christ Iesu. Amen.

The fyrst Epistle to the Corinthians was sent from Philippos by Stephanus, and Fortunatus, and Achaicus, and Tymotheus.

13. Watch ye, stand fast. This is a short exhortation, but yet of great weyght. He commaundeth them to watch, lest Satan come vppon them vnawares. For as there is a continuall warre, so there ought to be continual watching. And this watching belongeth to the mynd: when as we being free & dispatched frō earthly cares, do meditate those things which belong to God. For as the body is dulled & made vnlusty with ryot & excesse, so that it is profitable to nothing: euen so the cares and desyres of the world, paines or securitie are lyke vnto spirituall ryotes and excesse, which oppresse the minde. The second is, that they persеuere in the faith, or that they holde fast the fayth, whereby they may be constant: bycause it is the foundation whereuppon we leane. Notwithstanding it is certayn, that the maner of perseuering is shewed, name-

Watching and constancie.

ly

ly, that by a tyme sayth they rest themselues vppon God. Thirdly, he styrreth them vp to manly fortitude. And bycause we are weake by nature, he commaundeth them to be strong and of good courage.

14. Let al your busines be doone in loue. Agayne he repeateth the rule of all woorkes, by which we communicate one with another. Therefore he would that Charitie should be the Moderatrix and dyrector of all their actions: bycause the Corinthians especially offended in this, that they all respected themselues, and neglected others.

15. Ye knowe the house of Stephana. We know by dayly experiẽce, how profitable a thing it is for those to haue great authoritie, whom God hath adorned with excellent gifts. Therefore if we seeke the safety of the Church, let vs euer indeuour to bring this to passe, that they which are good may be honored. Let their counsayles take place, let the rest yeelde vnto them, and suffer themselues to be gouerned by their prudence. This thing Paule dooth now when he admonisheth the Corinthians to reuerence the house of *Stephana* & of *Fortunatus* also, as some bookes adde. For God apeareth vnto vs, where he sheweth the gyftes of his spirit. Therefore vnles we will seeme to be contemners of God, let vs willingly submit our selues vnto all those, to whome God hath geuen large and ample gyftes. And to the ende they might be the more ready bent to honour that house, he putteth them in mynde that they are the first fruites of *Achaya*: that is to saye, that the houshold of *Stephanus* were the first that imbraced the Gospell. Not that he is alwayes better than the rest that hath the aduantage of tyme: but when perseuerance is ioyned with frowardnes, honor is iustly geuen vnto those, which through the promptnes of fayth haue after a sorte made passage for the Gospell. And it is to be noted that he geueth vnto them so honorable a title, which had holpen and releeued the faythfull with their ryches, and by all other meanes. For the same consideration shortly after he commendeth *Fortunatus* and *Achaycus*, to the ende that the more euery one excelled, the more estimation myght be geuen vnto them, whereby greatest profite might insue. And to the ende the Corinthians myght the more willingly incline to loue them, he sayth, that through their

Honor pertayneth to those Ministers & other persons that excell in gyftes.

Perseuerance and forewardnesse deserue honour.

substituted

substituted labor they haue supplied that which their whole Church wanted.

19. And so dooth the congregation that is in their house. This is a notable tytle, when to one Familie the name of the Church is attributed: and yet notwithstanding it is meete that all the houses of the faythfull should be so ordered, that euery one of them should be a Church. And whereas *Erasmus* vseth rather the name of Congregation, it is contrary to the mynde of Paule. For he would not geue vnto them any common name of multitude, but would speake honorably of them as of the Christian Familie. Also, in that he adscribeth the salutation in the name of *Aquilla* and *Priscilla*, it confirmeth that which I noted before, that the Epistle was rather written to *Ephesus* than to *Philippos*. For Luke sayth that they abode at *Ephesus*, when Paule went els whyther.

20. Salute ye one another with an holy kisse. The manner of kissing was very vsuall among the Iewes, as may appeare in the Scriptures. In *Greece* though it were not so common and vsuall, yet notwithstanding it was not vnknowen: but is lykely that Paule spake here of a solemne kisse, wherwith they saluted one another in the holy assembly. For I would easely haue beleeued, that from the Apostles tyme a Kisse had bene ioyned to the holy Supper: in steede whereof crept in the kissing of the Pattene among Nations, when they waxed weary of the custome of kissing. But to let these things go, bycause it was a signe of mutuall charitie: I doubt not but that the purpose of Paule was to exhort them to imbrace benevolence among them selues, not onelye wyth theyr myndes and necessarye duetyes, but wyth that signe also, so that it were holy, that is, neither vnchast, nor deceytfull.

22. If any man loue not our Lord Iesus. The conclusion of the Epistle cõsisteth of three parts. He wisheth the grace of Christ to the Corinthians: he geueth testimony of his loue toward them: and inueyeth with most seuere commination agaynst them, which falsely pretended the name of the Lord, not louing hym with their whole hart. For he speaketh not of straungers which of purpose hated Christianitie, but of Hipocrites, which for their bellies, or

els

els for vayne boastings sake troubled the Churches. To such he denounceth *Anathema* and curse. But it is vncertayne whether he wolde wyshe destruction to them before God, or whether he wolde make them hatefull and execrable to the faythfull. Euen as in his Epistle to the Galathians he pronounceing *Anathema* to the corrupter of the Gospel, meaneth not that he is reprobated or damned of God, but teacheth that he ought to be abhorred of vs. I expound it simply, as if it had bene sayd, Shame and destruction come vnto them, because they are plagues of the Churche. And verely there is nothing more pernicious than this sorte of men, which abuse the profession of Godlynes, to satisfie theyr wicked affections. And he sheweth the originall of this euyll, when he affyrmeth that they loue not Christ. For the syncere and serious loue of Christe will not suffer vs to gene any offence vnto our brethren. *Maranatha*. This woord is somewhat harder than the other. All the Fathers almost agree that they are woords of the *Syrian* tongue. But *Hierome* expoundeth it, The Lord commeth And others, in the comming of the Lord, or vntill the Lord come. But all men I thinke see, how cold and childish an interpretation this is, that the Apostle spake in the *Syrian* tongue to the Greekes, when he would haue sayd, that the Lord commeth. They which interpret it of the comming of the Lord, doo onely speake at aduenture: neither also is there much colour in that sense. How much more lykly is it, that this forme was familiar to the Hebrewes, when they would curse any man? For the Apostles neuer speake in vnknowen and forreyne tongues, but when they declare any thing in another person: as *Eli, Eli, Lammahsabathani*. In lyke manner, *Tabitha cumi*. Also, *Epheta*: or when they vsurpe a woord receyued by common vse: as, Amen: *Osanna*. Let vs therefore see whether *Maranatha* may not agree with excõmunication. *Bullinger* taught, being moued by the authoritie of *Theodore Bibliander*, that by the *Chaldee* declination *Maharamata* is euen the very same that the *Hebrue* woord *Cherem* is: And *Wolfgangus Capito*, a man sometyme to me of happy memorie, confyrmed the same. And it is no new thing that the Apostles wrote these woordes otherwyse than they are pronounced in their owne tongue: as also appeareth by the former examples.

Galat. 1. 8

When

When as therefore Paule hath condemned thole with a curlle, which loue not Christ: being moued with the weightinesse of the matter, as though he had not satisfied hymselfe, he added a worde common among the Iewes, and which they vsed in pronouncing sentence of the curse or excommunication: Euen as if A speaking in Lattine, should say, *Ego te excommunico*, that is to say, I doo excommunicate thee: but if I adde, And doo pronounce thee accursed: it shalbe an expression of greater and more vehement affection.

(*.*)

Here endeth the first Epistle.

The Argument vppon the second Epistle of S. Paul to the Corinthians.

SO farre as we may gather by the order of this Epistle, it appeareth that the former Epistle brought forth some fruite among the Corinthians, but yet notwithstanding, that it profyted not so much as it was meete it shoulde: also that there were certaine wicked men, who contemning the authoritie of Paule, perlisted in their obstinacie. For in that he so oftentymes protesteth his faithfulnesse, and defendeth the dignitie of his office: it euidently appeareth that as yet they were not throughly confyrmed. And he cõplayneth in euident wordes, that there were some, who rather made a scorne of his former Epistle, than receyued any profyte thereby. Therfore when he perceyued the state of the Church to be such among them, and beyng let with other busines, and made delaye of his comming vnto them, than he had purposed at the first: he wrote this Epistle out of Macedonia. Now let vs consider to what ende he wrote this Epistle: namely to this ende, that he myght perfyte and finishe that which he had already begun, whereby he myght fynde all thinges in good order at his comming.

He beginneth after this maner with gratulation:

tion: geuing thanks vnto God, that he was wonderfully deliuered from great perils: and withall he telleth them by the way, that all his afflictions and sorowes would turne to their benefyte and healthe: that by this pledge also of coniunction, he myght the better wynne them vnto him: seeyng the wicked did abuse this occasion to extenuate & deminish his fauour. Then he goyng about to excuse the delaye of his comming, denyeth that he hath through lightnes or inconstancie chaunged his purpose: or that he pretended any other matter, to deceyue, than that which he had in hys mynde: For that he kepeth the same tenoure and tune in all his sayings, which they them selues had founde by experience in his doctrine. And here he toucheth briefly, howe stable and fyxme the truth of his preaching was: beyng founded vpon Christ, by whom all the promises of God were fyxme and ratifyed: which is a notable prayse of the Gospell. After that he testifyeth that this was the cause why he came not, for that he could not shewe himselfe gentle and fauourable vnto them: whereby he reprehendeth those, who by the alteration of his purpose tooke a colour to sclaūder him. Therefore he layeth the blame vpon the Corinthians, bycause they were not as yet well prepared to receyue him. withall he sheweth what fatherly forbearance he vsed toward them, who therfore abstayned from comming to their Citie, that he myght not be constrayned to be seuere against them.

And least any man should obiect, that he did not so

so temper himselfe in his writings, neuertheless but that he dealt seuerely with the Corinthians, he excuseth the vehemencie which he vsed in the former Epistle: saying that others were the cause, who constrayned hym to that necessitie. And this proueth that this seueritie came frō a louing and well willing mynde, that he cōmaunded the same incestious person also, for whose sake he was greatly moued to be receyued into fauour againe: bycause since that tyme he had declared some tokē of repentance. Then he bringeth this also for an argument of his loue towarde them, bycause he was disquieted in mynd, vntil he had vnderstoode by Tytus of theyr business and affayres. For such carefulnesse, springeth from loue. But mention beyng made here of his goyng into Macedonia, he beginneth to intreate of the glory of his ministerie. Bycause notwithstanding those delicate Apostles which went about to discredit and to defame him, had easily ouercome him by preaching theyr prayses: to the ende he myght haue no fellowship with them, and myght also confute theyr foolishe boasting, he testifyeth that he taketh hys commendation from the matter it selfe, and borroweth not the same from men. In the which place he dooth myghtily extoll the efficacie of hys preaching, and comparing the Gospell with the lawe, amplyfyeth the dignitie of his Apostleship: hauing notwithstanding fyrst testifyed, that he arrogateth nothing as proper to himselfe, but accounteth all that he hath to be receyued from God. Afterward he repeateth againe with what fayth

and integritie he executed the office committed vn-
to hym. Where he nyppeth thoſe which ſpake
euyll of him. And beyng yet with godly bouldnes
farther moued, he pronounceth, that all they are
blynded by the diuell, which doo not beholde the
brightnes of his Goſpell. And now perceyuing
that the baſenes of his perſon dyd diminiſhe
muche of the reuerence of his Apoſtleſhip: he
dooth not onely fytly preuent this offence, but alſo
wreſteth the ſame into the contrary part, ſaying,
that the brightnes of Gods grace dooth more eui-
dently ſhyne, that he reuealeth ſo great treaſure in
earthen veſſels. So thoſe thinges which the vn-
godly were woont to obiect againſt hym in ſteede
of reproche, he conuerteth to his prayſe: bycauſe he
beyng preſſed with ſo many myſeries, yet neuer-
theleſſe like the Palme tree he alwayes got the vp-
per hande. This thing he handleth euen to the
myddeſt of the fourth Chapter. Notwithſtanding
bycauſe the true reioyſing of Chriſtians is out of
this world, he teacheth that they muſt wholy bend
their mynde to go forward through the cõtempt of
this preſent lyfe, and the mortification of the exter-
nall man, to the meditation of bleſſed immortali-
tie. Strayte after the beginning of the fyfth chap-
ter, he reioyſeth that he is endued with this affec-
tion, to deſyre no other thing in his prayers, but
that he may auow, and performe his obedience
vnto God: and that he hopeth that he ſhall haue
the Corinthians themſelues witneſſes of hys ſince-
ritie. But bycauſe he was in perill to be ſuſpec-
ted of vanitie or of arrogancie; he repeateth again

that

that he is vrged and compelled hereunto through importunitie of the wicked: and that not for hys own cause, as though he were desyrous to retayne hys owne estimation, but for the benefyte of the Corinthians, for whom it is profytable so to think, & to be perswaded: and he affyrmeth that he hath care for nothing, but for their saluation. For the confyrmation whereof he addeth a generall doctrine, concerning the marke wherat the seruants of Christ ought to shoote: namely, that they forgetting themselues, doo lyue vnto the Lorde. And at the last he concludeth, that all thyngs are to be nothing set by, sauing newnes of lyfe: that he alone may be had in pryce which hath denyed himselfe. From thence he maketh passage for himselfe to explicate the summe of the Euãgelicall ambassage: that by the greatnes and excellencie therof, he myght moue both the ministers, and also the people to godly carefulnes. The which he doth in the beginning of the first Chapter. And here againe, after he had shewed how faythfully he had done his duetie: he lightly prycketh the Corinthians, bycause they were a let vnto themselues, that they receyued not fruite. To this expostulation he addeth by and by an exhortation, that they flee Idolatrie: whereby it appeareth that the Corinthians were not as yet brought to that passe that he would haue them. So that he dooth iustly complaine, that the same dooth happen through theyr owne fault, which haue not theyr eares open to receyue such euident and playne doctrine. But least by vrging theyr tender myndes too sharpely,

he should eyther alienate or quayle them: he certifyeth them agayne of his good will towardes thē: and maketh an excuse of the seueritie, which he had left before as abrupt and vnfinished: howbeit after another manner. For beyng now more bold, he confesseth that he dooth not repent him that he had made them sorrowfull: bycause he had doone it for theyr profyte. These things he prosecuteth euen to the ende of the seuenth Chapter. From the begynning of the eyght vnto the ende of the nynth, he incourageth them to geue Almes, of the which he made mention in the laste Chapter of the former Epistle. And he prayseth them bycause they had begun well: but least theyr feruent frowardnes should wax colde in tyme, he confirmeth them by many argumēts, that they may constantly go forward in the race begun. From the tenth Chapter he beginneth to cleare him selfe and his Apostleship from sclaunders, with the which the wicked vexed hym. And fyrst he sheweth that he is notably furnished with those weapons, which are required to be exercised in the warre of Christ. Then he sheweth that the grauitie which he had vsurped in the former Epistle was grounded vpon the assurance of a good conscience: and that he beyng present had no lesse vertue in woorkes, than beyng absent, he shewed grauitie in wordes. Lastly, he comparing himselfe with them, reproueth them for theyr vayne reioysing. In the eleuenth Chapter, he calleth the Corinthians backe from wicked wayes, with the which they were corrupted: shewing that there is nothing more dan-

gerous

gerous than to bee carryed from the simplicitie of the Gospell. And whereas he began to be nothing esteemed among them, and others to be entertayned with greater fauour: the same happened not through his fault, but through their owne contempt & nyceties, as he layeth to their charge: as, that others had brought vnto them nothyng better or more excellent: and that he was contẽptible vnto them for no other cause, but because he dyd not set out hymselfe in eloquente of speach: or else because he through voluntarie submission bearing with their infyrmitie, had let go hys ryght. The which Ironia contayneth an ouerthwart casting of ingratitude in their teeth. For what equitie was it therefore to esteeme the lesse of hym, because he had applyed hymselfe vnto thē? Notwithstanding he testifyeth, that he dyd not therefore abstaine from the stypend due vnto him, because he lesse loued the Corinthians: but least the false Apostles should haue the prehemināce in any matter, who went about to seeke aduauntage against him therein. After he hath reprehended the vniust and wicked iudgemēt of the Corinthians, he begynneth godly to boast, shewing how greatly he may vaunt hymselfe if he luste: hauing fyrst shewed not withstanding that he is a foole to publishe his prayses for their sakes. At the laste, laying holde as it were vppon hymselfe in the myddest of the race, he sayth that the chiefe poynt of his boasting is that humilitie, which was despysed of the proude: for that he was admonished of the Lorde, not to glory in any other thing than in

hys owne infyrmities. About the ende of the twelfth Chapter, he expostulateth with them againe, bycause they compelled and byged hym to the necessitie of such foolishe boasting, in addicting themselues to such ambitious men, by whom they are drawen from Christ. Moreouer he vehemently inueyeth against those which frowardly outraged against him, adding to the former wickednesses this impudencie of resisting. In the thyrteene Chapter he denouncing against such seuere punishment, exhorteth all generally, to know and vnderstand his Apostleship, the which they should doo to their great benefite: seeing it was a most pernicious thyng for them to despyse hym, whom they knewe to be a faythfull Ambassadour of the Lorde.

A

A commentarie vppon the latter Epistle of S. Paule to the Corinthians.

The first Chapter.

1. Paule an Apostle of Iesu Christ, by the will of God, and brother Timotheus, vnto the congregation of God which is at Corinthum, with all the Saintes which are in all Achaia.
2. Grace be with you, and peace from God our father, and from the Lord Iesus Christ.
3. Blessed be God the father of our Lord Iesus Christ, the father of mercie, and the God of al comfort.
4. Which comforteth vs in all our tribulation, insomuch that we are able to comfort them which are troubled, in whatsoeuer tribulation it be, with the same comfort wherewith we our selues are comforted of God.
5. For as the afflictions of Christe are plentious in vs, euen so is our consolation plentious by Christ.

PAule an Apostle of Iesus Christe. Why he writeth himselfe the Apostle of Christ, and why he addeth that he hath gotten this honor by the will of God, looke in the beginning of our former Epistle: where it is sayd, that no other are to be heard, thā they which are sent of God, and doo speake from his mouth. And therefore two things are required to get authoritie to him which exercised this function, namely Calling, and fayth in him which is called: both which Paule challengeth to himselfe. So doo the false Apostles also, but vsurping a forayne title, they preuayle not with the sonnes of God, who can easely convince their impudencie. Therefore the name onely is not sufficient, except t

Calling and faith are required in him that is called to the ministerie of the worde.

the truth it selfe be ioyned therewith: that he which boasteth hym selfe to be an Apostle, may shewe hym selfe to be such a one in his woorke. To the Church of God, with all Saintes. Let vs alwayes note, that he acknowledgeth a Church, where so great a heape of euylles were. For the faultes of some doo not let, but that it may be counted a Church, which hath the true badges and seales of Religion. But what meaneth this, With all Saintes? Were those Saintes out of the Church? I answeare, that this part is referred to the faithful, which were dispersed here and there throughout dyuers corners of the Prouince. Euen as it is lykely that in that troublesome tyme, when the enemyes of Christe raged euerye where, many were scattered abrode, for whom it was not conuenient to assemble them selues together in holy congregations.

3. Blessed be God. He beggynneth (as is sayd in the argument) with this geuing of thankes, partly to preach the goodnes of God, partly to animate the Corinthians by his example, constantly to suffer persecutions, and partly that he myght extol hym selfe wyth godly boasting and reioysing agaynst the malicious sclaunders of the false Apostles. For this is the wickednes of the world, that it tryumpheth in martyrdome, which it ought not to behold without admyration: & in magnifycent tropheis or tokens of victorie of the godly, it sercheth out matter of contumely. Blessed, sayth he, be God. And why? Which comforteth vs. The Relatiue is here put for the Coniunction causal: as, for Which comforteth: Bycause he comforteth vs. He had borne his tribulations with a constant and cherefull mynd. This fortitude and constancie he ascribeth vnto God: bycause he being stayed vp with his consolation did not faynt. And when he intreateth of benefytes he dooth not without cause call God, the Father of our Lord Iesus Christ. For where Christ is not, there is no beneficence of God. Agayne, where Christe is an Intercessor, by whom all aliance is named in heauen, and in earth, there are both al mercies, and also all consolations, yea there is that fatherly loue, from whence all other thinges doo flowe as from a most liuely fountayne.

4. In somuch that we are ble to comfort them. There is no doubt

doubt but as euen now he cleared his afflictions from ignominy & syniſter reports: ſo he admoniſheth the Corinthians that for their ſake and profit he was a conquerer through heauenly conſolation: that the myght rather animate them ſelues to ſuffer with hym, by cauſe they proudly diſdayned his battaile. Moreouer, as the Apoſtle liued not to hym ſelfe, but to the Church: euen ſo he reputed all thoſe graces which God had geuen vnto hym: not to be geuen for hymſelfe alone, but to the end he myght haue more abilitie to helpe others. And when the Lord dooth vs good, he dooth after a ſort inuite vs by his example to be liberall towardes our neyghbours. Therefore the riches of the ſpirit are not to be ſuppreſſed: but let euery man apply that which he hath receiued, to the benefite of others. This ought to take place principally in the Miniſters of Gods woorde: yet neuertheles it is common to all men, according to the meaſure geuen vnto them. So Paule here acknowledgeth that he was held vp by the conſolation of God, that he himſelfe myght be able to comfort others.

5. For as the afflictions of Chriſt. This ſentence may two wayes be expounded: Actiuely, and Paſſiuely. If Actiuely, the ſenſe ſhalbe, The more I am exerciſed with diuers afflictions, the better I am able to comfort others. But I lyke better of the Paſſiue interpretation: that God multpilyeth his conſolations, according to the meaſure of tribulations. The which the Prophet Dauid alſo teſtifyeth, happened vnto hym, when he ſayth, In the multitude of the ſorrowes that I had in my hart, thy comfortes haue refreſhed my ſoule. But in the woords of Paul there is a more full doctrine: For he calleth the afflictions of the godly, the afflictions or paſſions of Chriſt: euen as he ſayth in another place: that he fulfilled in his body that wich was wanting in the paſſions of Chriſt. The miſeries and ſorrowes of this preſent lyfe, are common as well to the euill as to the good. But when they happen to the wicked, they are ſignes of Gods curſe: bicauſe they come of ſinne, and nothing appeareth in them but the wrath of God and the ſocietie of Adam, which can doo nothing but beate downe the mynde. But the faythfull are made lyke vnto Chriſt, and doo carry about with them in their body his mortifycation: that the lyfe of Chriſt may ſometyme appeare in them. I ſpeake

Pſal. 94. 19.

Coloſ. 1. 24.

Afflictions happen to good and euill men.

of

of the afflictions which they ſuffer for the teſtimonie of Chriſt. For although the ſcourges of the Lorde with the which he chaſtiſeth their ſinnes, be wholſome for them: yet notwithſtanding they are not properly ſayd to be partakers of the paſſions of Chriſt, but when they ſuffer for his name. 1 Pet.4.13. Paule therefore meaneth that God is alwayes preſent with hym in tribulations: and that he doth helpe his infyrmitie with the conſolations of Chriſt, leſt he ſhould be oppreſſed with euils.

6. Whether we be troubled for your conſolation, and ſaluation, which is wrought in the ſufferance of thoſe paſſions, which we alſo ſuffer: or whether we be comforted for your conſolation and ſaluation:

7. Our hope is ſtedfaſt concerning you, in as much as we knowe, how that as ye haue your part in afflictions, ſo ſhall ye be partakers of conſolation.

8. Brethren I would not haue you ignorant of our trouble which happened to vs in Aſia: how that we were greeued out of meaſure paſſing ſtrength, ſo greatly that we diſpayred euen of lyfe.

9. Alſo we receyued ſentence of death in our ſelues: and that bycauſe we ſhould not put our truſt in our ſelues, but in God, which rayſeth the deade to lyfe agayne:

10. And which delyuered vs from ſo great a death, and dooth delyuer: on whome we truſt, that yet hereafter he will delyuer,

11. By the helpe of your prayer for vs: That for the gyft beſtowed vppon vs for many: thankes may be geuen by many perſons for vs.

6. Whether we be troubled. He ſayd before that he had receyued conſolation to comfort others. Now he proceedeth farther, ſaying, that he hath ſtedfaſt hope, that they ſhalbe partakers of conſolation. There are certaine ancient Greeke bookes, which ſtrayte after the firſt member, adde this ſentence, And our hope is ſtedfaſt for you: by which reading ambiguitie is taken away: As thus: Whether we be troubled for your conſolation and ſaluation, which is wrought in the ſufferance of thoſe paſſions which we alſo ſuffer: our hope is ſtedfaſt for you: or

whether we be cõforted for your consolatiõ & saluation: in as much as we know, & so forth. For the same being thus placed in the myddst, it must needes be referred as wel to the first part as to the last of the sentence. Howbeit if any mã would haue euery mẽber a ful sentence, by supplying a verb, it shal make no great matter, nor muchalter the sense. For if thou read it thus (according to *Erasmus* translatiõ) whether we be troubled, it is for your consolation. &c. or whether we be cõforted, it is for your consolation and saluation. &c. Yet neuertheles the partes shalbe thus resolued, That the Apostle is afflicted, & recreated & comforted again, for the benefit of the Corinthians: & that therfore he hopeth that they shal at the last be partakers of the same consolatiõ which he inioyeth. But that I thought to be nerest the meaning of the Apostle, I haue set down as you see. But it is to be noted, that this woord (Troubled) here, is not only referred to externall miserie, but also to the mynde: that it may answer the Greeke word *Paracleithai*, consolation, which is the contrary. So it signifieth that a mans mynde is pressed with sorrow and greefe for the feeling of myserie. Whereas we turne it, Consolation, the Greeke word is *Paraclesio*, the which woord signifieth exhortation also. But if thou vnderstande that kinde of consolation, with the which the mynde of man being eased from greefe is erected and comforted, thou shalt haue the mynde of Paule. As for example, Paule hym selfe being oppressed with so many afflictions, had almost faynted and fallen, if God had not made hym of good cheere, by lyfting hym vp with his consolation. Euen so the Corinthians gather strength and fortitude of mynde, by his afflictions, when they comfort them selues by his example. Now let vs gather the whole matter into a breefe summe. Bycause the sawe his afflictions to be an argument of contempt vnto some, to the ende he might bring the Corinthians from that error, first he sheweth that therefore he ought to be the more esteemed among them, bycause the profit redounded to them selues: secondly he ioyneth them companions with hym, that they might repute his afflictions to be after a sort proper to them selues. As if he should say, Whether I suffer afflictions, or whether I be comforted, all the same turneth to your benefit: and I doo stedfastly hope it will

come

come to passe, that you shal enioy the vtilitie therof. For such were both the afflictiõs, & also the consolations of Paul, that they serued to the edificatiõ of the Corinthians, except they willingly depriued thẽselues of fruite. Therfore he testifieth that he is so perswaded of the Corinthians, that he verely testifieth that he is not afflicted & comforted in vaine for their saluatiõ. The false Apostles went about to turne all things that happened to Paule to his contempt. If they had obtayned their purpose, the afflictions which he suffered for their saluation, had bene voyde and of none effect. The consolatiõs had profited thẽ nothing at al, with the which the Lord comforted hym. Against such subtill practises he setteth his present truil. His afflictions serued for the consolation of the faithfull, bycause when they sawe hym willingly to suffer so great miserie for the Gospell, and strongly to beare the same, they had matter of confirmation. For although we confesse, that we must suffer afflictions for the Gospels sake: yet notwithstanding in conscience we are afrayde of our infirmitie: and think our selues not able. Here the examples of the Sayncts ought to helpe vs, which may make vs more bold. Again, his priuate consolatiõ burst forth to the whole Church, bicause they gathered that as God which had sustayned & comforted hym in necessitie, would not fayle them also. Thus theire saluation was furthered both wayes. And this is euen the same which bringeth in by way as it were of *Parenthesis*, thus, which is wrought in the sufferance. &c. For he thought it good to adde this member for explications sake, lest they should thinke that the afflictions pertayned nothing at all vnto them, which he alone sustayned. He sayth therfore, that he suffereth alone: but yet that his passions serued to further their saluation: not that they are satisfactorie sacrifices for sinne: but bycause they edifye them to confirmation. Therefore he ioyneth consolation with saluation, to shewe the manner how saluation is wrought.

7. In as much as we knowe, how that. Howsoeuer many of the Corinthians were for a tyme drawen away by the sclaunders of the false Apostles, insomuch that they had Paule in the lesse estimation,, when they sawe hym to be shamefully handeled before the world: yet notwithstanding he ioyneth them to hym as well

well in the fellowshyp of afflictions, as in the hope of consolation: and correcting theyr wicked and euill opinion, without open reprehension.

8. Bretheren I would not haue you ignorant. He maketh mention of the greatnes and difficultie of the contentions: to the ende the honour of the victorie may the more appere. So soone as he had sente his former Epistle, he was fallen into great perils, and sustayned great assaults. But it is lykely that the same Actes.19.23. historie here is touched which Luke maketh mention of in the Actes of the Apostles. Howbeit he dooth not there expresse somuch how great the perill was: but seeing he sheweth that the whole cittie was on a rore, we may hereof easely gather the rest. For we knowe the fruite of popular and open sedition when the same is once set on fire. Paule sayth, that he was passing all measure oppressed with this persecution: yea and beyonde his strength, that is, with such extremitie as he was not able to beare it. For this is a Metaphor taken from those which faynt vnder the weight of theyr burthen: or els from shippes, which being ouer laden, sinke. Not bycause he faynted in deede, but bycause he felt his strength fayle hym, except the Lord had geuen vnto hym new strength. So greatly that we dispayred of lyfe. That is to say, that I though my selfe to be quyte spoyled of my lyfe, or at least I had very small hope left of the same: euen as they are woonte to be affected, who being hemde in on euery syde, see no way to escape. Was then such a valeant soldier of Christ, such a strong champion deuoyde of strength at the beholding of death? For he alleageth the cause of this extremitie, namely, for that he dispayred of lyfe. I haue sayd already that Paule did not measure his strength with the helpe of God, but with the proper sense of his abilitie and strength. And there is no doubt but that all the strength of man dooth quayle at the horror of death. Also it is necessarie that the Saynts should be in perill through the wante of strength, that being admonished of theyr infirmitie, they may learne to depende wholely vppon God alone, euen as it followeth.

9. Also we receyued sentence of death. This is as much to saye, as, I determined, and decreed with my selfe to dye. But he borroweth a similitude of those which being condemned to dye,

dye, looke for nothing but for the houre of death. Notwythstanding he sayth, that he receyued the sentence in himselfe, that is, he pronounced the sentence of death agaynst hymselfe, and in hys owne concept iudged hymselfe to die: lest he myght seeme to haue had the same by Reuelation from God. This decree therefore is more than that dispairing feare of death before expressed, bycause there he spake of distrust of life, but here of certayne and ineuitable death. But we must specially note the end which he addeth: how that he was brought to that necessitie that he myght not trust to hymselfe. And I receyue not that which *Chrysostome* affirmeth, that the Apostle needed not such a remedye: but dooth set hymselfe before others as a fayned example. For he was a man, of hymselfe subiect to the common passions of men, not onely to cold and heate, but also to peruerse confidence, rashenes, and to such lyke. I saye not that he was infected wyth such vices, but I saye that he myght be moued and tempted to them: and that this was the remedye which God vsed in tyme, that they might not enter into hys mynde. Wherefore here there are two things to be noted: First that the confidence of the flesh, wyth the which we are puft vp, is so vnruly, that it cannot be otherwise tamed and calmed, than when we fall into extreme desperation: For flesh is proude, neyther wyll it geue place, and ceaseth not to boast, except it be restrayned: neyther are we brought to true submission, before we be cast downe by the myghtie hand of God. Secondly that the Reliques of this disease dooth cleane euen to the Saynts also: and that therefore they are oftentymes brought to extremitie, that leaning to trust in themselues, they may learne true humilitie: yea, that the same euill hath such deepe rootes in the myndes of men, that the most perfit are not cleane purged from the same, vntill God set death before their eies. And hereby wee may gather how much the confidence of our selues displeaseth God: For the correcting whereof we must be adiudged to death. But in God which rayseth the deade to lyfe. As we must first dye, that we laying aside the trust of our selues, and knowing our own infirmitie, may arrogate nothing to our selues: so the same is not sufficient, except we proceede farther. Let vs thē begin wyth despayre of our selues, but so, that we trust in God: Let vs fall

The confidence of the flesh.

downe in our selues, but so, that we mey be lifted vp with hys power. So Paule hauing subdued the pryde of the flesh, placed by and by in steede thereof a reposed trust in God. Not in vs, sayth he, but in God. The Epithete which followeth, Paule hath applyed to the circumstaunce of the argument: euen as in his Epistle to the Romans, where he speaketh of Abrahan. For to beleeue in God, which calleth things that are not as though they were, and to trust in God who rayseth vp the dead: is euen as much as to set before vs the power af God in creating the elect of nothing, and in raysing vp the deade, as a marke. Paul therfore sayth, that he had death set before his eye, that he might thereby the better knowe the power of God, by which he was raysed from death. This is the first in order, to acknowledge God to be the author of life, by the strength which he giueth vnto vs: but bicause through our dulnes the light of life doth oftentimes blind our eies, we must needs be brought vnto God by the contrary obiect, which is death. Rom. 4. 17.

10. And which delyuered vs frō so great a death. Here he applyeth that which he had spoken generally to his owne person: and preaching the grace of God, he testifieth that he is not deceyued of his expectation: bycause he hymselfe was delyuered from death, and that from no common death. As touching the manner of speach, it is not vnwonted in the Scriptures: for it is a figure called *Hyperbole*, which he vseth. And it is oftentymes to be found both in the Prophets, & also in the Psalmes: & the common manner of speache alloweth the same. But now let all men applye that to themselues, which Paule here acknowledgeth in himself. On whom we trust. He promiseth to himselfe afterward also, the beneficence of God, which he had oftentymes felt by experiment, and not wythout cause. For the Lord performing in some part that which he promised, commaundeth vs to hope well of the rest: Yea looke how many graces we receyue of hym, wyth so many Seales as it were, he confirmeth his promises. And although Paule doubteth not, but that God of his owne good wyll, wyll be present wyth hym: yet notwythstanding Paule exhorteth the Corinthians to commend their saluation to God wyth their prayers. For he building vpon this, that God wyll helpe him,

this

this testification hath the force of an exhortation. And he geueth them to vnderstand, that they shall doo this not onely of dutie, but also wyth profite. Your prayers also, sayth he, shall helpe me. For the duetie of mutuall intercession or prayer which God commaundeth vnto vs, must not be vnfruitfull. The which ought to be vnto vs as a spurre, both to requyre the prayers of our brethē, whē we are in any necessitie, and also to yelde vnto mutual helpes, seeing we heare that the same is not onely an acceptable dutie vnto God, but also profitable for our selues. And it is not distrust that the Apostle craueth the helpe of the brethren: because as hee was sure that God had a care for his saluation, yea though hee were destitute of all helpe and ayde of men: so he knewe this thing to be pleasaunt vnto God, that he should be holpen wyth the prayers of the Church: he hearde promises also, how that such helpes should not be in vayne. Therefore to the end he myght omit no ordinary helpe which God had ordayned for hym, he would haue the brethren to praye for his sauing health. The Summe is, that we may followe the woorde of God: that is to saye, that we may obeye his commaundements, and cleaue vnto hym in his promises. From the which they are very farre wyde which flee vnto the helpe of deade men: For they being not contented wyth the ordinarie helpes of God, deuise vnto themselues newe matter, not warranted by any testimonie of Scripture. For whatsoeuer we reade there cōcerning mutuall intercession, is not extended to dead men, but is expressly restrayned to those that are aliue. Therefore the Papists are too childishe, which abuse these places to cloke their superstition wythall.

Prayer to dead men.

11. That for the gift bestowed vppon vs. Because there is some difficultie in these woords of Paule: the Interpreters differ in sense. I wyl not stand in confuting other mens expositions: neither is it needefull, so that we haue the true and proper explication. He had sayd that the prayers of the Corinthians would be a helpe vnto hym. Now he addeth the second fruite, which shall come from the same, that is to saye, the greater manifestation & setting fooyth of the glory of God. For whatsoeuer, sayth he, God shal bestowe on me, shalbe celebrated by many also wyth prayse, as though they had obteyned the same. Or els, many shall geue

thanks

thãks vnto God for me: bycause in helping me, he did not heare the prayers of one man alone, but also of many. First, although it is our dutie to pretermit no grace of God wythout prayse: yet notwythstãding specially we ought to geue him thanks for his mercie, whẽ he hath heard our prayers: euen as he cõmaundeth in the. 50. Psal.

And that not only when our own priuate busines is in hand, but also the common wealth of the church, or of any one of our brethren: Therefore when we pray mutully one for another, and do obtayne, the glory of God is so much the more set fooreth, that we all together geue thankes vnto hym for his benefites, as well publique towardes the whole body of the Church, as pryuate towardes euery man. In this sense nothing is farre fetcht and stretched. Notwithstanding it may be demaunded, why he rather sayd, by many persons, than by many men: & what he meaneth by this woord person here. I answear, it is as much as if he had said, in respect of many. For grace was bestowed so vpon Paul, that the same was geuen vnto many. Therfore seeing God had cõsideration of many, therefore he sayth that many persons were the cause. Whereas certayne Greeke bookes haue, *Huper humon*, that is, for you, although it seeme farre from the mynde of Paule, and from the text it selfe: yet neuertheles it may aptly be expounded thus, Seeing God hath heard your praiers for my sauing helth, and that for your owne saluation, let thankes be geuen of many in your name.

Psalm. 50. 15.

Thankes geuyng.

Question.

Answeare

12. Our reioysing is this, the testimonie of our conscience: that in the simplicitie and purenes of God, and not in fleshly wisdome, but in the grace of God, we haue had our conuersation in the world: and more abundantly to youwarde.

13. For we write no other thinges vnto you, than that ye reade, or els that ye acknowledge, and I trust ye shall acknowledge to the ende.

14. Euen as ye haue acknowledged vs, partly, that we are your reioysing, euen as ye are ours, in the day of our Lorde Iesus.

12. Our reioysing is this. He sheweth the cause why his saluation ought to be commended vnto all men, namely bycause he walked simply and sincerely amonge them. Therefore he ought

iustly to haue bene the more deare vnto them. And it was great inhumanitie not to be carefull for such a Minister of the Lord, that he myght abyde in safetie for the benefite of the Churche. As if he should say, I haue so behaued my self among al men, that it is no marueyle if I be lyked & loued of al good men. Yet notwithstanding vppon this occasion he digresseth to speake of his integritie, for their sakes to whom he wrote. And bycause it is not sufficient to be allowed by the iudgement of men: and bycause Paule hymselfe was pressed with vniust & wicked iudgementes of some, or rather with their corrupt and blynde affections: he bringeth his conscience for a Testimonie, which is as much as if he had cited God hymselfe for a witnesse, or had appealed that which he spake to the tribunall seate of God. But in that Paule glorieth in his integritie, it dooth after a sorte agree with this sentence. Let hym that reioyseth, reioyce in the Lord. But who is of such integritie that he dare boast hymselfe before God? Fyrst, Paule dooth not sette hymselfe agaynst God, as though he had any thing of his owne or of hym selfe: secondly, he placed not the foundation of his saluation in that integritie which he attributeth to hymselfe, neyther dooth he leane vppon the trust of the same. Last of al he dooth not so glory in the gyfts of God, but that he glorifieth hym as the only author, and referreth all things vnto hym. These three exceptions geue iust occasion to al the godly, to glory & reioyce in al Gods benefites. As for the wicked, they haue no true reioysing in God. First then let vs learne to acknowledge all good things that we haue, to proceede from God, arrogating nothing to our selues: secondly let vs holde fast this foundation, that the trust of our saluation consisteth vppon the only mercie of God: lastly let vs rest our selues vppon the only author of all good things: then there shalbe a godly reioysing in all kynde of goodnes. That in the simplicitie. He calleth that here the simplicitie of God, which in other places he calleth the glory of God, and the glory of God and men. They which loue the glory of men, would seeme some body before men, and would be thought well of in the opinion of men. The glory of God is that which standeth before God. Paule therefore thought it not to be sufficiēt to testifie that his sincerity was seene of men, but addeth, that he was such a one in very deede before God.

2. Cor. 10. 17.

Rom. 1. 23.
Iohn. 12. 43.

And

And not in fleshly wisdome. In these woords he doth after a sort preuent that which might be obiected. For that which myght be found wanting in hym he confesseth of his owne accorde, yea, he sayth that he had it not: but he addeth that he was instructed by the grace of God, which far excelleth the other. I confesse, sayth he, that I am quyte voyde of fleshly wisedome: but I was indued with the power of God: with the which if any man be not content, he may, if he wil make the lesse account of my Apostleship. But if so be the wisedome of the flesh be nothing woorth: than want I nothing that may deserue perfect prayse. He calleth al that which is without Christ, & is counted of vs for wisedome, fleshly wisedome. Reade the first and second Chapters of the former Epistle. Therfore by the grace of God which is set agaynst the same, we must vnderstand whatsoeuer is aboue the nature and witte of man, and the giftes of the holy Ghost which openly set foorth the power of God in the infirmitie of the flesh. And more abundantly. Not bycause he was lesse sincere towardes others: but bycause he had continued longer at *Corinth*. Insomuch that he myght there more euidently and playnely declare his faythfulnes: to omit other occasions which I myght repeate. As if he should say, I neede not to fetch testimonies from farre: for so much as your selues are the meetest witnesses.

13. For we write no other thinges vnto you. Here he dooth ouerthwartly girde the false Apostles, which did out of measure boast them selues, when they had little or no cause at all. And therewithall he meeteth by the way with sclaunders: lest any man should say, that he arrogated more to hymselfe than was meete. Therefore he sayth that he boasted of nothing in woordes, which he proued not by deeds: as the Corinthians themselues could witnes. And I trust ye shall acknowledge to the end. Bycause the Corinthians were not as yet perfectly come to a sound iudgement, as to weigh his fayth in iust and equal ballance, and had notwithstanding begun to correct somewhat of a peruerse and wicked iudgement, he telleth them that he hopeth better of them afterwarde. Ye haue sayth he, in some parte knowen me: but I hope ye shall know more and more what and how I haue behaued my selfe among you. But this belongeth to the tyme of repentance. For

in the beginning their knowledge was sound and perfect. Afterwardes their right iudgement was obscured as it were with darke cloudes: but after that agayne they began to come somewhat to a more cleare sight.

14. That we are your reioysing. We haue briefly shewed the manner how Saynts may glory in the benefites of God: as, when they doo staye them selues vppon God alone, and bend not them selues to any other. Thus the reioysing of Paule was godly, bycause by his ministerie he had brought the Corinthians vnder the obedience of Christ: and the reioysing of the Corinthians was godly, bycause they had bene faythfully and truely instructed by such an Apostle: which was not all mens lotte. This manner of reioysing in men, is not let but that we may glory also in God. And he telleth the Corinthians, that they acknowledge hym to be the true, and no counterfeyt seruant of Christ, is their parte, bycause if they forsooke hym, they were depryued of great reioysing.

By which woordes they? lyghtnes is reproued, in that they beleeuing too lyghly the wicked and enuious, depriued themselues of singuler glory. In the day of the Lord. Hereby I vnderstand the latter day, which shall abolish all the transitorie glorie and reioysing of the world. Therefore he meaneth that the reioysyng of the which he speaketh now is not transitorie, as are they which are glorious in the sight of men: but perpetuall and stable, bycause it shall stand in the day of Christ. For then Paule shall triumph in all those victories whiche he hath gotten vnder the standarde of Christ: and shal by his ministerie lead al people with great pomp being broughte vnder the glorious yoke of Christe. And the Church of the Corinthians shall trymphe, in that they were first founded and framed, by the labour and trauayle of so excellent an Apostle.

15. And in this confidence was I mynded first to come vnto you, that ye myght haue had a double grace: And to passe by you into Macedonia.

16. And to come againe out of Mocedynia vnto you, and to be led foorth toward Iudea of you.

17. When I therefore was thus mynded, did I vse lyghtnesse?

neſſe? or mynd I thoſe things which I mynde, according to the fleſh, that with me ſhould be Yea, Yea, and Nay, Nay?

18. Yea God is faythfull, that our woord toward you was not Yea, and Nay.

19. For the Sonne of God Ieſus Chriſt, who was preached among you by vs, that is, by me, and Syluanus, and Tymotheus, was not Yea, and Nay: but in hym it was Yea.

20. For all the promiſes of God in hym are Yea, and are in hym Amen, vnto the glory of God through vs.

15. And in this confidence. Hauing put them in hope of his comming, he afterward chaunged his counſayle. The which geuing occaſion of ſclaunder, he excuſeth. Therefore when he ſayth, In this confidence was I mynded firſt to come vnto you, he dooth ouerthwartly lay the fait and blame vppon the Corinthians: who through theyr vnthankefulneſſe altering his purpoſe, did after a ſort ſtoppe his paſſage. That ye myght haue a double grace. The firſt grace was, in that for the ſpace of ſix yeares he had endeuored hym ſelfe to wynne them to the Lord. The ſecond was, that they might be confyrmed by his comming in the fayth which they had once receyued, and mygbt be ſtyred vp to profite by his holy admonitions. Of this the Corinthians had depryued them ſelues, whē they ſufferred not the Apoſtle to come vnto them. Therefore they were puniſhed for their offence, as for Paule they could not in any poynt blame him.

17. did I vſe lyghtnes? There are two things principally which bring to paſſe, that the purpoſes of men want either ſucceſſe or els the promiſed truth: the firſt is, bycauſe they are almoſt euery houre chaunged: and ſecondly, bycauſe they are too bold in deliberating or determining. It is a ſigne of inconſtancie, to determine or to promiſe any thing, of the which by and by it repenteth thee. This vice Paule denyeth to be in hym. I haue not, ſayth he, chaunged my fayth and promiſe through lyghtneſſe. But he denyeth not that he was free from raſhneſſe, and corrupt confidence: for ſo I interpret theſe wooꝛdes, Mynde I accordyng to the fleſh? For this is the common manner of men, as I ſaid,

boldly and presumptuously to determine what they will doo, as though they did not depend vppon his prouidence, and were not subiect to his will. But God to punish this arrogancie, bringeth their deuises to naught, and maketh them a scorne. These woords (According to the flesh) may be farther extended, as to comprehend all deliberations, and such also as are not referred to a good end: and such are they in whom ambition, couetousnesse, or any other wicked affection beareth rule. But in my iudgment, Paule mynded not to touch any such matter here, but onely the rashnes, which among the common sort of men, is too familiar and vsuall in taking counsayles and other deuises in hande. Therefore to be fleshly mynded, is not to haue God the moderator, but to be carryed headlong with rashe boldnes, which by ryght afterward is deryded and punished by God. Paule to purge hym selfe of these vices, complayneth as in the person of the aduersaries. Whereby it is lykely that there was some thing spred abrod by the wicked. That with me shoulde be Yea, Yea. Some knit this sentence with that which goeth before, and expound it thus, As though it were in my hand to performe whatsoeuer I determine: Euen as men doo determine to doo whatsoeuer commeth in their mynd: and when they cannot gouerne their tongues, they dispose their wayes, sayth, *Salomon*. And the woord it selfe soundeth thus much, that whatsoeuer is once affyrmed, is ratefyed: and whatsoeuer is denyed, shall neuer be. So Iames sayth, Let your Yea, be Yea, and your Nay, be Nay: lest ye fall into Hypocrisie.

Rashnesse in deliberating reprehended.

Prouerb. 16. 1.

Iames. 5. 12.

Also this text in respect of that which goeth before should be very apt. For this is to consult according to the flesh, when we wil haue our decree to be as an Oracle without exception. But that which foloweth by and by after, is contrary to this interpretation, God is faythfull &c. Where Paule going about to deny that he was inconstant, in his preaching vseth the very same forme of speach. And it had bene absurde, if almost in the same Verse he had counted it a fault, that his Yea, was Yea, and his Nay, was Nay, and yet that he attributed this to his great prayse. I see what may be answeared, if so be we should contend by argument. But I loue nothing but that which is sound. Therefore I doubt

not

not but that the purpose of Paul was to note inconstancie by these woordes, howsoeuer they seeme to note another matter: to the end he myght put away that sclaunder from hym, that he was wont to promise that in woords, which he would not performe in his deeds. So that the doubling of the affirmation and negatiue, shall not be of lyke force with that in Matthew & James: but it shal haue this sense, that the same which is with me now, Yea, Yea, shal be with me agayne when I list, Nay, Nay. Howbeit, it may be that this repetition came through the ignorance of the writers, seeing in the old translation there is no mention of the same. But whether it were so or no, we must not stand much vppon woordes, so long as we haue the true meaning of the Apostle, which euidently appeareth by that which followeth. Math. 5. 34.

18. God is faythfull, that our woorde. That by this name (woord) doctrine is ment, it is manifest by the reason which is added: when he sayth, that the Sonne of God which was preached by hym was not variable. &c. And in that he is alwayes one in doctrine, and is not contrary to hym selfe, he would haue iudgement to be geuen thereby of his integritie: and so he taketh away all sinister suspition of lyghtnes, and of breach of promise. For it is no necessarie argument, that he which is faythful in doctrine, should be also true in all his speach. But because Paule did not care, what men iudged of hym, so that the maiestie of his doctrine myght remayne safe and sound: therefore he principally reduceth the Corinthiãs to that part. He proueth that he vsed the same tenor of faithfulnes in the whole course of his life which the Corinthians looked for in his ministerie.

Notwithstanding he seemeth to endeuour hym selfe as it were to transferre the repulse of the sclaunder from his owne person to the doctrine: because he would not haue his Apostleship to be so ouerthwartly defamed, not being otherwise very carefull for hym selfe. And behold how great diligence he vseth herein. For he taketh God to wytnes how simple and sincere his preaching was: not doubtfull, not wauering, not framed to the tyme. And in the oth, he lynketh together the truth of God, and the truth of his doctryne. As if he should say, Looke how trew and faythfull God is, so certaine and firme is the truth of my preaching. And no marueyle.

y. 40. 8.
Pet. 1. 25.
Ila. 1. 8.

For the woord of God which *Esaias* sayth lasteth for euer, is no other thing but the same which the Prophets and Apostles haue preached in the world: euen as Peter expoundeth the same. Hereof also commeth that boldnes, that he accounteth the angels accursed, if they presumed to bring any thing contrary to his Gospell. And who durste make the celestiall Angels subiect to his doctrine, except he had God his author and defence? With such firmnes of conscience ought Ministers to be prepared, which ascende into the Pulpet to speake in the name of Christ: that they may be perswaded that God hym selfe may be as easely ouerthrowen as theyr doctrine.

19. For the sonne of God. This is the probation: bycause hys preaching contayned nothing but Christ alone, which is the euerlasting and immutable truth of God. This Epithet, Preached by vs, hath a greate Emphasis or force. For bycause it may come to passe, and happeneth oftentymes, that Christ is deformed with the imaginations of men: he denyeth that he or his followes haue done the lyke: but haue shewed them selues to be pure sincerely, and with such integrity as became them. But why he omitted *Apollo*, seeing he named *Tymotheus* and *Syluanus*, I know no certaine reason: sauing that this is lykely, that these were more touched with the sclaunders of the wicked, and therefore by Paule the rather defended. But by these woordes he geueth to vnderstand, that his whole doctrine was comprehended in the simple knowledge of Christ alone: euen as in very deede the Gospell is contayned in the same. Therefore they passe their boũdes, which teache any other thing than Christ alone, with what wisedome beside soeuer they seeme to swell. For as he is the ende of the lawe, so also he is the head, the summe and accomplishment of all spirituall doctrine. Secondly he geueth them to vnderstand, that his doctrine concerning Christ, was not wauering or doubtfull, as though he had transfigured hym lyke vnto *Proteus*: as many did, who in tossing and turning hym to and fro, made hym lyke a Tennis bale, only to set foorth theyr wytte and skyll: some to please men gaue vnto hym diuers formes: otherssome, looke what they gaue vnto hym to day, they pulled frõ hym the next day againe for feare: Paules Christ was none such, neyther

ther can he be of any trew Apostle. Wherefore they doo falsely boast them selues to be the ministers of Christ, which paynt hym foorth in dyuers colours for theyr aduantage. For he is trewe Christ in whome appeereth this perpetuall yea, which Paule affyrmeth to be proper vnto hym.

20. For all the promises of God in hym. Here againe he proueth how firme and irreuocable the preaching concerning Christ ought to be, seeing he hym selfe is the firmnes of all the promises of God. For it were more than absurd to make hym lyke vnto a *Chamelion* or inconstant body, vppon whome all the promises of God are grounded. And although it be a generall sentence, as we shall see anon: yet notwithstanding it is applyed to the circomstance of the present cause, namely to proue the firmnes of Paules doctrine: For he doth not speake of the Gospell alone generally: but he adorneth his Gospell specially with this tytle. As if he should say, If so be the promises of God be sounde and well grounded, my preaching also must needes be firme, which contayneth nothing but Christ, vppon whome all those promises are grounded. But bycause in these woordes he intendeth nothing els, but to shewe that he hath preached the Gospell truely, purely, and sincerely, not defiling it with any externall additions: let vs retaine this generall doctrine, how that all the promises of God are borne vp by Christ alone. A sentence most woorthy to be remembered: And one of the principall poynts of our fayth. And it dependeth vppon another principle, as, that God the Father is fauorable vnto vs in no other than in Christ: and the promisses are testimonies of his fatherly goodnes toward vs: it followeth therfore that they are fulfilled by hym alone. I say that the promises are testimonies of his grace & diuine goodnes: for although God doth good vnto those that are vnworthy, notwithstãding when his promises are ioyned to his benefits, it is a speciall reason whereby he declarath hym self to be a father. Furthermore we are not meete to be partakers of the promises of God, except we obtaine remission of sinnes, which we haue by Christ. Thyrdly, the promis whereby God doth adopte vs to be his soones, is of all other the chefest. And the cause and roote of adoption is Christ: bycause God is father to no other, but vnto those which are mem-

The promises of God rest vppon Christ.

Gods promises are testimonies of his grace.

berg

bers & brethren of his only begotten sonne. But all things flow frō that fountaine, insomuch that without Christ we are rather hated of God than accepted of hym, when as notwithstanding God therefore promiseth vnto vs whatsoeuer he promiseth vnto vs, bycause he loueth vs. So that it is no marueyle if Paule teach here that all the promises of God in Christ are firme and stable. But

Question. here it may be demaunded whether the promises of God before the comming of Christ were weake, & of no force: For Paule seemeth

Answeare to speake here of Christ exhibited in the flesh. I answere, that what promises soeuer were geuen to the faythfull since the begynning of the world, were founded vppon Christ. Whereuppon Moses and the Prophets, so often as they speake of the Reconciliation with God, of the hope of saluation, or of any other grace, make by and by mention of hym: and doo also preach of his comming and kingdome. I say againe, that the promises vnder the olde Testament were fulfilled to the godly, so far forth as was expedient for theyr saluation. Neuertheles it is lykewyse trewe, that they were after a sort suspended, vntill Christ came, by whome they had the trew effect. And the faythfull them selues, so rested vppon the promises, that notwithstanding they referred the truth of them vnto the exhibition of the Mediatour: and suspended their hope vntill the same. Furthermore if any man weigh & consider what is the fruite of the death and resurrection of Christ, he shall thereby easely gather, how the promises of God were sealed and established by hym, without whome they shall neuer haue accomplishment. And are in hym, Amen. Here the Greeke bookes doo not agree. For certaine haue in one text and sentence, as it is set downe before in the. 20. verse. Other some haue it thus, All the promises of God are in hym, Yea. Wherefore by hym let there be, Amen, to the glory of God through vs. The which reading lyketh me best, bycause it carryeth a more full sense than the former. For as he had said that God had ratefied the faith of his promises in Christ: so now he teacheth that our dutie is, to accord with the same ratification: the which we doo when resting vppon Christ with a sure fayth, we subscribe and seale that God is trewe.

Iohn. 3. 33. I graunt that the first reading is more vsuall: but bycause the same is colde, I doubted not to preferre this same second, which

contayneth

contayneth a more full doctrine, and is more apte to the text. For Paule putteth the Corinthians in mynde of theyr dutie, after that they were instructed in the simple truth of God. But if any man be loth to forsake the other reading: he may vse his sense, exhortation may be taken from both to the mutuall consent of doctrine and of fayth.

21. And it is God which stablisheth vs with you in Christ, and hath annoynted vs.

22. Who hath also sealed vs, and hath geuen the earnest of the spirit in our hartes.

23. Now I call God for a recorde to my soule, that to spare you, I came not as yet to Corinthus.

24. Not that we haue dominion ouer your fayth, but we are helpers of your ioy: for by faith ye stand.

21. And it is God which stablisheth vs. God is alwayes true and constant in all his promises: and hath euer, so soone as he hath spoken his Amen. But we according to our vanitie, answeare hym no otherwise with our Amen, than when by his woorde he geueth testimonie to our hartes: the which he dooth by his holy spirit. And thys is that which Paule meaneth in this place. He had taught before that this was an apt agreement, when the calling of God wanteth repentance, and we in lyke manner imbrace with an vndoubted fayth the grace offered vnto vs. That God abydeth firme and stedfast in his purpose, it is no marueyle: but to compare with God through the mutuall constancie of our fayth, is not in mans power. And he teacheth that God dooth helpe our infirmitie and defecte, when in correcting our infirmitie, he confyrmeth vs by his spirit. Thus it commeth to passe that we glorify hym through the constancie of fayth. And he maketh hymselfe a companion and partaker with the Corinthians, that he might the better perswade them to imbrace vnitie.

God the caller doth neuer repent.

21. And hath annoynted vs. He speaketh of one thing in diuers and sundry woordes. For to establishing he ioyneth annoynting and sealing: or els by this double Metaphor he maketh that more playne which he had spoken before without a figure. For God indoing vs with the grace of his holy spirit, dooth after thys sorte seale the certaynty of his woorde in our hartes. Beside these

he

Our ratification.
Annoynting,
Sealing, &
Earnest money.

he addeth a fourth, that the Spirit is geuen vnto vs as presse money or an earnest penney. The which similitude as he oftentymes vseth the same, so is it very apt. For as the Spirit in geuing testimonie of adoption, is our assurance, and in establishing the fayth of the promises is our *Sphragis* or Seale: So iustly he is called the earnest, bycause he bringeth to passe, that the couenant of God is ratified on both parts, which otherwyse should after a sorte hang vnperfect.

1. Fyrst, here we ought to note the relation wich Paule requireth betweene the Gospell of God and our fayth. For as it is more sure than certayntie it selfe which God speaketh, so he will haue the same placed with firme and stable assent in our myndes.

2. Secondly, we must note, seeing such certayntie is a thing aboue the capacitie of mans mynde, this is the office of the holy Ghost, to settle and confirme that in our hartes which God promiseth by his woorde. Whereuppon it hath these titles or names, that it is the annoynting, the earnest, the comfortor, and the seale.

3. Thyrdly let vs note, that all they which haue not the holy Ghost for a witnes in their hartes, howsoeuer they answear, Amen to God that calleth them to the assured hope of saluation, they doo falsely pretend the name of Christ.

23. Now I call God for a recorde to my soule. Now he beginneth to shewe the cause why he changed his purpose. For he hath hytherto only repelled the sclaunder. And when he sayth, That he spared them. He priuily laying the blame vppon them, sheweth that it is not accoyding to equitie, if he burthened them for their fait: but that it shalbe more vnequall, if they suffer this: and most vniust of al, if they assent to so wicked a sclaunder, for so much as they should after this sorte in their steede make an Innocent to be giltie of their sinne. And after this sort he spared them, bycause if he had come, he had bene constrayned more seuerely to reproue them: but he rather desyred, that they should repent of their owne accorde before his comming, that he might not vse any sharper remedy. The which is a notable argument of more than fatherly lenitie. For how great forbearance and fauour was this, when he had iust cause to be angry, to shunne this necessitie: And he vseth an othe, lest he myght seeme to fayne any thing bycause of the tyme.

For

For it was both a matter of it selfe not to be contemned: and also it was very necessary that he should be cleare from all suspition of lying and dissembling. For there are two things which make an othe lawfull and godly: The cause, and the affection. I call that the cause, when a man sweareth not rashly: that is, in trifles or in matters of no weyght: but when it is needefull and necessary only. I call that the affection when we haue not regarde so much to priuate commoditie, as we seeke the honour of God and the benefite of our brethren. For we must alwayes consider this end, that our othes may serue to the honor of God, and to the welfare of our brethē, in a iust cause. The forme also is to be noted: First that he calleth God to witnes, secondly to his soule. For in doubtful & obscure matters, where the knowledge of men fayleth, we flee vnto God, that he which is the only truth, may geue testimonie to the truth. And he which vseth God for a wytnes, dooth also call for reuenge of periurie at his handes, if he deceyue and speaketh not the truth. And this is the meaning of these woordes, to my soule: as if he should say, I refuse not the vengeance of God, if I lye. And although this be not alwayes expressed in woorde, yet notwithstanding we must vnderstand it: because if we be vnfaythfull, God remayneth faythfull: neyther will he deny hymselfe: and therefore he will not suffer the prophanation of his name to be vnpunished.

An oth is made lawfull two wayes.

14. Not that we haue dominion. He preuenteth an obiection which some man might make thus: What? Doost thou behaue thy selfe so outrageously, that the sight of thee only, maketh men afeard? This is not the grauitie of a Christian Shepherd, but the fierce crueltie of a tirant. To this obiection he answeareth first indirectly, denying the matter plainly and flatly: afterwarde, directly shewing that this proceeded of fatherly affection, that he was constrayned if he had come, to deale more sharpely with them. When he denieth that he ruleth ouer their fayth, he geueth to vnderstand that this is an vniust and intollerable power, yea tyranny in the Church. For fayth ought to be quyte and wholly free from the yoke of men. And we must note who it is that speaketh: For if there be any among mortall men which hath this power, to chalendge dominion to hym selfe, Paule vndoubtedly was woorthy of this prerogatiue. But he confesseth that the same dooth not belong

Fayth ought to be free from the yoke of men.

long vnto hym. So that we gather, that fayth dooth not acknowledge any other subiection, than that which belongeth to the woord of God: and that the same is not subiect to the Emperie or power of men. *Erasmus* hath noted, that if we vnderstand this Greeke woord *ἐνεκα*, bycause Paules woordes are thus much in effect, Not that we haue dominion ouer you bycause of your fayth. In the which sense there is almost no dyfference. For he meaneth that there is no spirituall dominion but that which belongeth vnto God. This is alwayes a sure ground, that there belongeth no proper rule or dominion to Pastors ouer mens consciences, bycause they are Ministers and not Lordes. What remaynder then dooth he leaue to hymselfe and to the rest? He calleth them Helpers of Ioy. By which woorde ioy, I vnderstand felicitie. Howbeit he set ioy agaynst terror, which tyrants bring to mens mindes by their crueltie, & false Prophets lyke vnto tyrants, which raigne with rigor and power, as is sayd in *Ezechiell*. And he frameth his argument of the contraries, to proue that he hath not vsurped dominion ouer the Corinthians, bycause he sought rather to bring them to free peace, & to the fulnes of ioye included in the same. For by fayth ye stande. Why the Apostle added this, some eyther wholly dissemble or hyde, or els doo not playnly ynough shewe the cause. Therefore I thinke that this is another argument of the contraries. For if this be the effect and nature of fayth, to holde vs vp that we may stand: it is absurde, that it should be subiect vnto men. Thus that vniust dominion is taken away, the blame wherof a little before, he put from hymselfe.

Ezech. 34.4.

The second Chapter.

1. But I determined thus in my self, that I would nor come agayne to you in heauines.
2. For if I make you sory, who is he then that should make mee glad, but the same which is made sorye by mee.

But

VT I determined. Whatsoeuer he was, that was the diuider of the chapters, he made here a fond section or diuision. For now at the last the Apostle expoundeth how he spared them. I determined thus in my selfe, sayth he, not to come to you any more in heauines: that is to saye, to bring to you by comming, the cause of heauines. For hee came once vnto them by his Epistle, by which he sharply reprehended them. So that, because they had not repented them as yet, he would not come vnto them, lest being present, he should be constrayned to make them sorowfull. For he rather chose to geue them longer tyme of repentaunce.

2. For if I make you sory. This is a probation of the former sentence. No man dooth willingly seeke his owne sorrowe. But Paule sayth that he hath mutuall passions and suffering with the Corinthians, insomuch that he could not be glad, except they were glad. Nay, he testifieth that they are the cause and authors of his ioye: the which they could not be, if so be they were sad and sorowfull. This affection if it be in Ministers, shalbe a notable temperature, lest they terrefie those mynds, which they ought to comfort wyth ioyful mildnes. For hereof commeth too much wayward seueritie, because we reioyce not somuch as it becommeth vs at the health and prosperitie of the Churche.

3. And I wrote this vnto you, lest if I came, I should haue heauines vppon heauines for those, of whom I ought to reioyce: I hauing this confidence in you all, that my ioye is the ioye of you all.

4. For in great affliction and anguishe of hart, I wrote vnto you wyth many teares: not to make you sory, but that ye might perceyue the loue which I haue most specially vnto you.

5. If any man hath caused sorrow, the same hath not made me sorye, but partly, lest I should greeue you all.

3. And I wrote this vnto you. As he had sayd before, that he had therefore defered his comming vnto the, lest hee should come

come the seconde time sorowfull, and seuere: euen so now also he teacheth that he came sad & heauie at the first tyme by an Epistle, that they myght not feele the rigour of his seueritie by his presence. Wherefore there is no cause why they should complaine of that former heauines, in the which his purpose was to aduise them. And he proceedeth yet further: as, that in writing hee would not make them sorowfull, or geue them any token of anger: but rather proue his care and loue towards them. After this sorte, he dooth not onely mittigate such sharpenes as was in the Epistle, but maketh it also delightsome and acceptable. But when as hee afterward confesseth that which he here denieth, he seemeth to be contrarye to himselfe. I answeare, that there is no contrarietie: for he wyll not confesse that he had no other respect than this, to make the Corinthians sorowfull: but rather to shewe vnto them the waye wherby he myght bring them vnto ioye. Notwythstanding before he vttereth this, he speaketh here onely of the end: and omitteth, or rather suspendeth for a while the meane or middle parte, which was lesse acceptable vnto them. I hauing this confidence. He hath this confidence towardes the Corinthians, that they are in lyke manner so perswaded of his mynd. For he which hateth, enuieth: where there is common and mutuall ioye, there must needes be loue. But if so be the Corinthians satisfyed not the opinion and iudgement of Paule, they beguiled him otherwyse than became them.

Obiection.

Answeare.

4. For in great affliction. This is the other manner of mittigating sharpnesse which he vsed. For they which laughing take pleasure at other mens weeping, seeing they bewraye theyr crueltie therein, ought not nor cannot be borne withall. But Paul testifyeth that he was far otherwyse affected. The vehemencie of sorowe, sayth he, hathe constrayned me to wryte those things which I haue wrytten. Who wil not excuse and take in good part that which commeth from that affection of the mynd: specially seeing he was greeued for their sakes and fait. Furthermore he did not poure foorth his sorowe, to the end that in vnburthening them, he might lighten and ease him selfe: but rather that he might shewe his loue towarde them. For this cause it behoued not the Corinthians to be prouoked to anger with more sharp reprehension,

Paules affection towarde the Corinthians.

on. He addeth to this sorrow (Teares) which in a man of valiant courage, are a token of exceeding sorrowe. Here wee see, from what affection of the mynde, godly and holy reprehensions ought to proceede. For there are many exclayming Reprehenders, who in crying out, or rather in thundering agaynst vices, beare a shew of woonderfull feruencie of zeale: and are neuerthels careles, so as they may speake for a common fashiō. But it is the part of a godly minister, to weepe with himself before he prouoke others to weep: to be disquyeted in mynde, before he shew any signe of displeasure: and to retayne more sorrow in hymselfe than to moue others vnto. The teares also of Paule are to be noted, which by their plentifulnes declare softnes: but yet more noble, than was that steely hardnes of the Stoykes. For the more tender that the affections of charitie are, the more they are to be commended. The Aduerbe Most specially, or More aboundantly, may be expounded comparatiuely. And so it should be a secret complaynt, that the Corinthians doo not shewe themselues lyke in loue, bycause they loue him more coldly, of whom they are feruently loued. Notwythstanding I vnderstand it more simply, that Paule extolleth his loue toward them, that this perswasion might mittigate all the seueritie which was in his woordes.

Reprehensions ought to proceede from charitie.

5. If any man haue caused sorow. This is the third maner of saluing offence, that he sorowed with them: & that the cause of his sorrow proceeded not from the same ground that his dyd. We sorrowed, sayth he, together: and one is in fault. Howbeit he speaketh more calmely of this thing, when he sayth, If any man, not affyrming but rather suspending the matter. But this place is so vnderstood of some, as though Paule would say, the same which hath geuen me cause of sorowe, hath also offended you. For ye ought to haue sorowed together with me, notwithstanding I haue almost sorrowed alone. For I will not speake this thing simply. Lest I should greue you all. So in the second part there should be a correction of the first. But the exposition of *Chrisostome* is much better. For he readeth it in one sentence, thus, he hath not only made me sory, but almost all you. And wheras I say, partly, I therefore doo it, lest I should greeue hym ouermuch. I only disagree with *Chrisostome*, in this woorde, partly. For I vnderstand

it to be put for, After a sorte. I knowe that *Ambrose* vnderstandeth it concerning parte of the Saintes: bicause the Church of the Corinthians was diuided: but that is more subtile than firme.

6. It is sufficient vnto the same man, that he was rebuked of many.

7. So that now contrarywise ye ought to forgeue hym, and to comforte hym: lest the same person should be swallowed vp with ouermuch heauines.

8. Wherefore I exhort you, that loue may haue strength ouer hym.

9. For this cause verely did I write, that I might know the proofe of you, whether yee shoulde be obedient in all things.

10. To whom ye forgeue any thing, I forgeue also. And verely if I forgeue any thing, to whom I forgaue it, for your sakes forgaue I it in the sight of Christ:

11. Lest Satan should preuent vs. For his thoughts are not vnknowen vnto vs.

6. It is sufficient. Now he extendeth gentlenes to hym also, which had more greeuously sinned than the rest: and for whose sake he was angry with them all, bicause they did winke at his wickednes. And in that he grauteth pardon to hym also which had deserued the greater punishment: the Corinthians haue an euident proofe, whereby they may see how much he mysliked of too much seueritie. Howbeit, he doth not this for the Corinthians sakes only: but also bycause he hymselfe was easy to be pleased, and disposed to gentlenes. Yet notwithstanding in this his easines to be intreated, the Corinthians ought to haue acknowledged his great humanitie. Moreouer he doth not only shew himself ready to be intreated, but also exhorteth others through the same lenity to receiue hym into fauour. But let vs consider these thinges somewhat more seuerally. He speaketh of hym which had defiled himself with the incestious marriage of his fathers wyfe: bycause this was a wickednes intollerable, Paule commaundeth that he should be excommunicate. He had also sharpely rebuked the Corinthians, bycause they had so long borne with this wickednes. By this place it appeareth, that he repented when he was admonished by the

Church.

Church. Paule therefore commaundeth that he be forgeuen, and also that he be comforted. This place ought diligently to be noted: for he teacheth with what equitie and gentlenes the discipline of the Church must be tempered, lest rygor exceede. Seueritie is needefull, lest through want of punishment, the wicked be made more bolde to sinne. But agayne, bycause it is to be feared lest he which is punished, doo dispayre, a moderation must here be vsed: namely that the Church so soone as it certaynly knoweth his repentance, be ready to pardon. In the which poynt I finde prudence wanting in the olde bishops: who are not to be excused, but rather their error is to be noted, that we may learne to beware. Paule is contented with the repentance of the sinner, that he may be reconciled to the Church: but they without any consideration of repentance, haue made and set foorth Canons of three yeares, and of seuen yeares repentance, and sometymes of the repentance of a mans whole lyfe: wherewith they exclude miserable men from the fellowshippe of the Church. And by this way, the sinner is eyther drawen farther from the Church, or els is led into hipocrisie. But if so be this ordinance were probable, yet notwithstanding this reason should suffice me to disalow the same: for that it disagreeth with the Rule of the holy Ghost, which the Apostle prescribeth here.

Discipline ought to be vsed with gentlenes.

7. Lest the same person should be swallowed vp. This is the end of excommunication, as touching the person of hym that hath offended, that the same being confounded and ashamed wyth the feeling of his sinne, may be humbled before God and the Church, and may with true conuersion and confession of his fault craue pardon. He which is brought to this poynt, hath now more neede of consolation, than of reprehension, so that if thou proceede to deale more sharply wyth hym, it shalbe cruell outrage, and not discipline. Therefore diligent heede must be taken, that they bee not vrged beyond this measure. For there is nothing more perilous than to geue occasion to Satan, to tempt a sinner to desperation. And we arme Satan, so often as we take from them consolation, which are touched wyth the serious acknowledging of their sinne.

9. For this cause did I write. He preuenteth an obiection

which they myght vse, in this forme, what therefore wouldest thou haue, when as thou wast so sore offended, bycause we punished him not? Of so seuere a Iudge to become sodaynly so fauourable a defender, is not a signe of an inconstant man, not knowing which waye to incline? This cogitation myght haue diminished much of the authoritie of Paul. But he answeareth that he hath obtayned that which he sought for, and that therefore he is so satisfied, that he must nowe geue place to mercie. For their negligence being nowe corrected, there was nothing that stayed them nowe from comforting wyth their gentlenes, the man which was beaten downe as it were flatte to the grounde.

10. To whom yee forgaue any thing. To the ende hee myght the more easely pacifie them, he ioyneth the helpe of his pardon graunted by them: as if he should saye, be not afrayde to pardon: I promise that I wyll ratifye whatsoeuer yee shall doo: and I now subscribe vnto your pardon or forgeuenes. Secondly, that he sayth, that hee dooth this for their sakes: and that sincerely, and from his hart. Before he shewed howe greatly hee had sought the mans sauing health: and nowe also he affirmeth that hee dooth wyllingly geue this to the Corinthians. Some in steede of these woords, In the sight of Christ, Reade rather, In the person, or in the roome of Christ: bycause Paule in that reconciliation was in the steede of Christ, and after a sort represented his person: but I rather allowe this, that sincerely and wythout simulation he testifieth that he dooth remit and forgeue. For he is woont by this manner of speache to expresse the pure and vncoloured trueth. But if any man lyke better of that former sense, he shall note that the person of Christ is placed in the middest: bycause there is nothing that ought to moue vs more vnto mercie.

11. Lest Satan should preuent vs. This may be referred to that which he spake before concerning sorrowe wythout measure. For that subtiltie of Satan is most pestilent, that when he hauing shaken of al consolation, may swallow vs vp as it were in the gulfe of desperation: and so *Chrisostome* expoundeth it. Notwythstanding I had rather referre it to Paule, and to the Corinthians. For they were in double perill through the lying in wait

of

of Satan: that is to saye, if they were too seuere and wayward: or els if there arose any contention among them. For it commeth oftentymes to passe, that in steede of zeale of correction, there crepeth in Pharisaicall rigour, whiche rather playeth breakeneckе wyth the miserable sinner, than healeth hym. But he rather speaketh of the Second in my iudgement. For except Paule had somwhat satisfied the desire of the Corinthians, Satan by making dissention among them had preuayled. For his thoughts are not vnknowen. That is to saye, we knowe, being taught of the Lord, that this is his dayly practise, that when he cannot openly destroye vs, he dooth oppresse vs vnawares, by setting vppon vs priuily. Seeing therefore we knowe that we are assayled of him by subtill meanes, & that he entereth vpon vs as it were by a cambusado, we must watche diligently, lest by any manner of meanes he hurte vs. In thys place he putteth this woord (Thoughts) in euil part, for subtill deuises and practises, which ought not to be vnknowen to the Faythfull: neyther shalbe, so that they submit themselues to the gouernement of the spirit of God. In fine, seeing God warneth and telleth vs that Satan seeketh all manner of wayes, whereby he may circumuent vs: it is our part to preuent hym in due tyme, least hee haue any chinke or hole whereby hee may enter.

12. When I was come to Troada for Christes Gospels sake: a doore also being opened to me of the Lord.
13. I had no rest in my spirite, bycause I founde not Tytus my brother, but tooke my leaue of them, and went my waye into Macedonia.
14. Thankes be vnto God, which alwayes geueth vs the victorye in Christ, and openeth the sauour of hys knoweledge by vs in euery place.
15. For we are vnto God the sweete sauour of Christ, both among them that are saued, and also among them that perishe.
16. To the one part are we the sauour of death vnto death: and vnto the other part are we the sauour of life vnto life. And who is meete vnto these things?
17. For we are not as many are, which choppe and chaunge

wyth the woorde of God: but euen out of pure-nes, and by the woorde of God, and in the sight of God, so speake we in Christ.

12. Whē I was come to Troada. Now in repeating what he dyd in the meane tyme, as, in what places he had bene, and what iorney he made in his peregrination, doth more and more confirme that which he had spoken before, concerning his cōming to the Corinthians. He sayth he came out of *Ephesus* to *Troada*, for the Gospels sake. For he was not to passe by that way, he intending to take his iorney into *Achaia*, except he would go through *Macedonia*. But when he founde not *Titus* there, whom he had sent to *Corinth*, and by whō he should haue bene certified of the state of that Church, although he might haue profited much, & had present occasion: yet notwithstanding he sayth, that setting all things aside he came into *Macedonia*, hauing a desire to see *Tytus*. An argument of singuler loue toward the Corinthians, in that he was so carefull for them, that he could rest in no place, though he had great hope of profit offered, vntill he vnderstoode how they fared. Hereby it appeereth why he deferred his comming. He woulde not come before he had first spoken with *Tytus*. Then he vnderstoode by the report of *Tytus*, that there was no conuenient tyme as yet to come.

Therefore it is euident that Paule so loued the Corinthians, that he framed all his iorneyes and perambulations, to their benefite: and that therefore he came more late vnto them than hee promised, not because hee forgetting his promise, rashly chaunged his purpose, or was carryed away with inconstancie: but because delay was more profitable for them. A doore also being opened to me. Concerning this *Metaphor* we haue spoken in the last chapter of the former Epistle. He meaneth that occasion to promote the Gospell was offered. For euen as entrance is made the doore being open: euen so the seruants of the Lord doo profit when habilitie, and occasion is geuen. The doore is shutte, when there appeareth no hope of profit or fruite. And as the doore being shutte, it is more conuenient to seeke another way to haue enterrance, than by attempting farther to wearie our selues with lost labour: euen so when there appereth opor-

tunitie

amitie to buyld, let vs think that the dooze is opened vnto vs by the hande of God, that we may bzing in Chzist thyther: and let vs not withdzawe our obedience from so gentle inuitation and calling of God. But Paule seemeth to haue offended in this, in that he neglecting oz at leastewyse forsaking the pzesent occasion, wente into *Macedonia*. Ought he not rather to haue followed his woozke which he had in hand, than after the same was lightly begun, sodenly to turne another way? And we sayd before, that the opening of the dooze was a testimony of Gods calling: which is most true. *Question.*

I answeare, that Paule, seeing he was not tyed to any one Church, but to many, ought not at the pzesent sight of one, to cast of the care of others. Furthermoze, the moze coniunction he had with the Church of the Cozinthians, the moze ready it behoued hym to be to helpe the same: foz thus we must accounte, that it was meete that he should singulerly loue that Church, which by his Ministerie he had founded, euen as at this day it is our dutie to serue the whole Church, and to haue a care foz the whole body of the same: notwithstanding euery man is moze tyed and bounde to his owne Church which he pzoperly serueth. The state of the Church of *Corinth* pzospered so ill, that Paule was not a lyttell carefull foz the succesle and euent. It is no marueyle then if he being hereby constrayned, forsooke the occasion which otherwyse was not to be neglected, seeing he was not sufficient to doo all thinges that were requisit to be done at once. Howbeit it it is not lykely, that he wente from *Troada*, before he bzought one in at that open dooze in his steede. *Answeare.*

14. Thankes be vnto God. Here he reioyseth againe of the succesle of his Ministerie: and sheweth how far from idelnes he was into what place soeuer he came. But that he may doo this without enuie, he begynneth with thankes geuing, which a lyttell afterward he repeateth againe. But he doth not through ambition extoll his actes, to blase his owne name: neyther dooth he geue thankes vnto God through hypocrisie lyke vnto the Pharisey, being puft vp in the meane tyme with arrogancie: but hee desireth with his whole hart, that what soeuer woozke of God alone was woozthy of pzayse, might be acknowledged: and hee

reckeneth vp his prayses for the benefit of the Corinthiãs: that whē they heare that he hath serued the Lorde in another place with so great fruit, they might not suffer his labor to be vnprofitable amõg them: & might learne to reuerence his Ministerie, which God had made in al places so glorious & so fruitfull. For it is great wickednes to contēne or to make light accoũt of that which God so greatly honoreth. And there was nothing more hurtfull to the Corinthians, than to haue an euill iudgement of the doctrine and Apostleship of Paule: againe, there was nothing more profitable than honorably to imbrace both. For he began to be contemned of many: therefore he ought not to haue holde his peace. Moreouer he setteth his holy boasting against the euill speaking of the wicked. Which alwayes geueth vs victorie. Or, which maketh vs to tryumph. By these woordes Paule meaneth that hee is made partaker of Gods tryumph, because he had finished his woorke: euen as the leeftenants were woont to follow on horseback the chariot of the Cheefe captaine as partakers and companions of the same honor with hym. Therfore euen as all the ministers of the Gospell doo fight vnder the banner of God, euen so they bring victorie, and the honor of tryumph vnto hym. But he maketh euery man partaker of the tryumph according to hys degree and place in the warre in the which he hath placed hym, and according to his exploytes and valeant actes. Thus they tryumphe, but rather in the Lordes victorie, than in their owne. He addeth, In Christ, in whose person God himselfe dooth tryumph. If any man desyre rather to reade it, Which tryumpheth by vs, the sense shall therewithall also well agree. The sauour of hys knowledge. The tryumph was, that God wrought myghtely by him, perfuming the world with the wholsome smell of hys grace, when as by his doctryne he brought some to the wholesome knowledge of Christ. For the Metaphor of the smell or odour is continuall, whereby as well the delectable sweetnes of the Gospell, as the efficacie and force of the same is expressed, to breath or cast a sauour of lyfe. In the meane tyme Paule putteth them in mynd, that his preaching is not so vnsauorie, that it quickneth mēs soules with the smell onely. And hereby we learne, that none doo rightly profyte in the Gospell, but they which by the good sauour

and

and ſmell of Chriſt, are ſtyred vp to ſeeke hym, and to forſake the alluring intyſementes of the world. And he ſayth, In euery place. By which woordes he geueth to vnderſtande, that he came into no place where he dyd not fructifie: and that whereſoeuer he is, there is to be ſeene the profyte and fruite of his labour. The Corinthians knewe in what places the Goſpell of Chriſt was preached before: and nowe he ſayth, that the laſt doo agree with the firſt.

15. The ſwete Sauour of Chriſt. The ſame Metaphor which he had applyed to the knowledge of Chriſt, he frameth now to the perſons of the Apoſtles: but after all one ſorte. For as they are called the lyght of the world, bycauſe they bearing before them the face of the Goſpell doo lyghten men: and not bycauſe they doo geue lyght through their owne bryghtnes: euen ſo they haue the name of odour or ſmell: not bycauſe they caſt forth of them ſelues any fragrant ſauour, but bycauſe the doctrine which they carry is odyfferous to perfume the whole world with the ſmell therof. And it is certayne that this tytle dooth belong to all the Miniſters of the Goſpell, bycauſe wherſoeuer the pure and ſincere preaching of the Goſpell is, there ſhalbe found the force of the odour wherof Paule ſpeaketh here. Notwithſtanding there is no doubt but that he ſpeaketh of hymſelf and of ſuch lyke as hymſelf is, turning that to his prayſe which backebyting ſclaunderers framed to his diſcommendation and blame. For, bycauſe he was withſtoode of many, and bycauſe many alſo hated hym, therefore they did not regard hym. Therefore he anſweareth, ſaying that the faythfull and ſincere Miniſters of the Goſpel do ſmel ſwetly in the preſence of God: not only when they quicke ſoules with wholſome ſauour, but alſo when they bring deſtruction to vnbeleeuers: ſo that the Goſpell is therefore neuer a whit the leſſe to be eſteemed. Both ſmels, ſayth he, are acceptable vnto God, both that whereby the elect are refreſhed and comforted to ſaluation, and the other alſo whereby the reprobate are ſlayne to damnation. A notable place whereby we are taught, that whatſoeuer the euente of our preaching is, yet notwithſtanding this pleaſeth God, that the Goſpell is preached, & our ſeruice and obedience is acceptable vnto hym: and that the glory of the Goſpell is neuer a whit the leſſe, bycauſe it dooth not profit all men. For herein alſo God is glorifyed, that

The ſincere preaching of the Goſpell, the ſauour of lyke, to lyke.

it

it turneth to the destruction of the reprobate: insomuch as it must thus come to passe. Wherfore, if it be a swete sauour vnto God, than also ought it to be so vnto vs: that is to say, it is not meete that we should be offended, if so be the preaching of the Gospell be not wholsome to al men: but rather let vs account it sufficient ynough, if by bringing iust damnation to the reprobate, it set forth the glory of God.

God is glorified in the damnation of the reprobates.

But if so be the preachers of the Gospel do stynk to the world, bicause they haue not successe in al things according to their desire, they haue this notable solace, that they are the smel of a good sauor vnto God & Angels. This word (Odour) hath a great force: for it is as much as if he had sayd: So great is the force of the Gospel in eyther part, that it doth either quicken or kill, not onely by tast, but also by smelling. And this is most certayne that it is neuer preached in vayne, but it is auayleable eyther to lyfe or to death. But it may be demaunded how this agreeth with the nature of the Gospell, which he calleth anon the ministerie of lyfe. The answeare is easie to be made, that the Gospell is properly preached to saluation: but yet that the faythfull are onely the partakers of the same. As for the vnfaythfull, it is to them an occasion of damnation, which commeth through their owne falt. Thus, Christ came not into the world to condemne the world: For what needed he to doo so, seeing without hym we were damned? And yet neuertheles he sent his Apostles to loose, no lesse than to bynd, and to retayne no lesse than to remit synnes. He is the lyght of the world, but yet he blyndeth the Infidels: he is a rocke to buyld vppon, but yet to many a stone to stumble at. Therefore we must alwayes put a difference betweene the proper office of the Gospel and the accidentall, the which is to be imputed to a priuate man: whereby it commeth to passe, that lyfe to them turneth to death.

Question.

Answeare.

16. And who is meete vnto these things? It seemeth vnto some, that this exclamation was added to auoyde arrogancie: bicause he confesseth that it is a matter aboue mans power to shew hym selfe to be a good Apostle vnto Christ. For so the prayse is ascribed vnto God. Other some thinke that the scarsenes of good ministers is noted. I thinke that there is contayned in these words a secret comparison, which is by and by expressed, as if he should saye,

say, It is a common profession, and many doo boldly boast them selues: but to haue the thing it selfe, belongeth to rare and singuler vertue. I vsurpe nothing to my selfe which shal not be found in me, if tryall be made. Therefore seeing they vsurpe the tytle generally to them selues, who haue the office of teaching common among them, Paule in challenging a peculiar excellencie to him selfe, exempteth him selfe out of their number, who had not so much as the lest vertue of the spirit.

17. For we are not as many are. Now he dooth more plainly oppose him selfe agaynst the false Apostles, and that to amplifie the matter, and also to exclude them from the prayse which he challenged to him selfe. I extoll sayth he, my Apostleshippe by ryght. For I am not afrayd to be reproued of vanitie, if so be the matter be tryed by experiment. But many falsely arrogate the same to them selues, who shalbe found to haue no similitude with me. For they falsefy the woord of the Lord, which I faythfully & sincerely preach to the edifying of the Church. But in my iudgement it is vnlykely, that they which are here touched, preached openly wicked and false doctrines: but I rather thinke that they corrupted the right vse of doctrine, eyther for gayne, or for ambitions sake, that it myght be without all force. This worde, of Chopping and chaunging (which *Erasmus* vseth) is taken from hucksters, whose manner and fashion is to mingle and counterfeit their marchandise, to the end they may gayne the more by them. And it is certayne that the purpose of Paule here is to expresse by the contrary member, the corruption of the doctrine, not bycause the false Apostles declyned from the truth, but bycause they propounded the same in forged wyse, and not in the naturall sinceritie. For the doctrine of God is two wayes corrupted: eyther dyrectly, when it is mixed with falsehood and lyes, at what tyme it ceasseth to be the pure and true woord of God, but is falsely commended vnder the same tytle: or els indirectly, when retayning puritie, it is notwithstanding bended and stretched this way and that way to please men, and is deformed with strumpetly attyre as it were, to winne fauour. Euen as we shall fynd many, in whose doctrine there shalbe no impietie: but bycause they seeke for prayse of the world, in setting foorth their witte and eloquence, either they shew ambi-

True doctrine is corrupted two wayes.

tiously

ticularly for some place, or they seeke after filthy gayne, els by some manner of meanes they desire to aduaunce them selues: and yet neuertheles they depraue doctrine it selfe, which they abuse amisse, and which they make to serue their wicked desires. But euen as it were out of pureneſſe. These words (as it were) which is a note of similitude, is superfluous, as in many other places also. Fyrst he opposeth sincerities agaynst that corruption of the which he had made mention, which may be referred as well to the forme of preaching, as to the affection of the mynde: I rather lyke that it should be referred to the sincerities of the mynde. Secondly he opposeth agaynst the sayd corruption, faythful and religious dispensation or bestowing: because he hym selfe delyuered faythfully to the Church as it were from hand to hand, the Gospel committed to hym by God. Thirdly he ioyneth thereto the beholding of the diuine presence: for whosoeuer hath these three, it is not to be feared that he wil so much as thinke in his mynd to corrupt the woord of God. The first is, that wee be led with the true zeale of God: the second, that we remember that we haue his busines in hand: and that we vtter nothing but that which proceedeth from hym: the third, that we consider that we doo nothing, but he is a witnesse and beholder of the same: and so we shal learne to referre al things to his iudgement. In Christ, is as much to say, as, After Christ. For whereas *Erasmus* hath translated it, By Christ, it is not agreeing with the mynd of the Apostle Saint Paule.

The thyrd Chapter.

1. Doo we begin to prayse our selues againe? Neede we as some other, of Epistles of recommendation vnto you? or letters of recommendation from you?
2. Ye are our Epistle, written in our hartes, which is vnderstand and read of all men.

3. In that ye are knowen, how that ye are the Epiſtle of Chriſt, miniſtered by vs and written, not with inke: but with the ſpirit of the lyuing God, not in tables of ſtone, but in fleſhly tables of the hart.

Doo we begin? It appeareth that this alſo was obiected vnto him, that he exceeded too much in ſetting fooꝛth hys owne actes: and that eſpecially of thoſe which were greeued that the glooꝛy of their name which they ſo much deſyred, was obſcured by his excellencie. In my iudgement they had repꝛehẽded this thing already in the fooꝛmer Epiſtle, how that he exceeded too much in commending himſelf. To commende, in this place ſignifyeth to boaſt vaynely, and out of meaſure, oꝛ els foꝛ ambitions ſake to recken vp his pꝛayſes. The aduerſaries of Paule had a ſpeciall pꝛetence, how that of it ſelfe it is a fylthy and odious thing to be a pꝛoclaymer of his owne pꝛayſe. But neceſſitie excuſed Paule, bycauſe he dyd not glooꝛy but beyng conſtrayned. The ende delyuered hym from all repꝛoche: bycauſe he had no other reſpect, but that the honour of his Apoſtleſhip myght remayne ſafe and ſounde to the edifying of the Church. Foꝛ vnleſſe the honour of Chꝛiſt had bene diminiſhed, he coulde well haue ſuffered to haue had his owne eſtimation diminiſhed. He ſawe alſo that this dyd very much hurt the Coꝛinthians, that he was of ſmall authoꝛitie among them. Fyꝛſt therefoꝛe he ſetteth downe their ſclaunder: ſhewing that he is not altogether ignoꝛant what ſpeaches flewe abꝛoade among them. Neede we? This anſwer rather belongeth to the perſon than to the matter: howbeit he will ſpeake ſufficiently afterwarde of the matter. But now he repꝛehendeth their malice, in that they were greeued, if at any tyme againſt his wyll, they conſtrayning him therunto, he made mention of the grace which God had geuen vnto him: when as they themſelues ſent Epiſtles from diuers places beyng ſtuffed onely with ambitious commendations. He denyeth that he hath neede of the commendation of wooꝛdes, ſeeyng

he

he may be sufficiently prayed for his deedes. And he sheweth that there is in them a greedy desyre of glory, because they dyd insinuate themselues by the furtherance of men. After this sort fynely and aptly theyr cauill is put away. Notwithstanding we must not hereof gather, that it is a matter symply and of it selfe euyll, to receyue commendation, which thou mayest vse to a good ende. For Paule himselfe commendeth many, the which he would not haue doone if it had bene vnlawfull. But here two things are required: fyrst that the commendation which is geuen proceede not from flatterie, but that it be a manifest testimonie: secondly that it be not geuen for the preferment of man, but that it may onely serue for the aduauncement of the kingdome of Christ. Therefore haue I sayde that Paule had respect vnto them, which had sclaundered hym.

Commendation may be taken.

2. Ye are our Epistle. It wanteth not skill, that he placeth his reioysyng in the sauyng health of the Corinthians: as if he should saye, So long as ye are Christians, I count it sufficient commendation for me. For your fayth preacheth me: because it is the seale of my Apostleship. When he sayth, Written in our hartes, this may be vnderstoode of *Syluanus* and *Tymotheus*, and then the sense shalbe, We are contented with this prayse which we haue of the thing it selfe. The commendations of other men flye about in the sight of men: but our commendation hath hys seate and place in mens consciences. It may also partly be referred to the Corinthians, in this sense, They which get commendations, haue not that in conscience which they carry about in writing: and they which commend others, doo so commend oftentymes rather of fauour than of iudgement: but we haue the testimonie of our Apostleship written in mens hartes.

3. How that ye are the Epistle of Christ. The Apostle continuing in the Metaphor, sayth that the Epistle is written by Christ: because the fayth of the Corinthians was his woorke. He sayth that the same was ministred by hym as it were in steede of penne and ynke. Furthermore he maketh Christ the author, and himselfe the instrument: to the ende his aduersaries may knowe, that they haue to doo with Christ, if so be they go on to speake maliciously against hym. Those things which follow were added to

increase

increase the authoritie of this Epistle. And the second belongeth now to the comparison of the Lawe and the Gospell. For he commeth by and by vppon this occasion to the same, as we shall see anon. The comparisons of, Ynke, and of the spirit: of stones, and of the hart, are of great force. For he expresseth more when he compareth ynke with the spirit of God, and stones with the harte, than if he had named the spirit and the harte without comparison. Not in tables of stone. He alludeth to the promise whych is set foorth in *Ieremie*, and in *Ezechiel*, concerning the grace of the newe Testament: I will make a newe couenant with them: not accordyng to the couenant which I made with theyr fathers: but I wyll write my lawes in their hartes, and will graue them in theyr bowels. Also, I wyll take from thee the stony harte: and wyll geue vnto thee a hart of flesshe, that thou mayest walke in my preceptes. Paule sayth, that this benefyte was performed in his preaching. Whereby it dooth playnly appeare that he was a faythfull minister of the newe Testament: which is a lawfull approuing of his Apostleship. The terme of fleshly, is not taken here in euill part, but it signifyeth soft and tractable: bycause it is compared with stony, that is to say, hard and obstinate: as is the hart of man by nature, vntyll it be molifyed by the spirit of God. Ierem. 31. 33. Ezech. 37. 26.

4. Such trust haue we through Christ to Godward, not that we are meete of our selues to thinke any thing as it were of our selues.
5. But our ablenes commeth of God.
6. Which hath made vs able to minister the newe Testament, not of the letter, but of the spirit: For the letter killeth, but the spirit geueth lyfe.
7. If the ministration of death through the letters figured in stones was glorious, so that the children of Israel could not beholde the face of Moses, for the glorye of his countenance, which glory neuertheles is done away.
8. Why shal not the ministration of the spirit be much more glorious?
9. For if the ministration of condemnation be glorious: much

much more dooth the ministration of righteousnes, exceede in glory.

10. For no doubt that which was there glorified, is not once glorified in respect of this exceeding glory.

11. Then if that which is abolished, was glorious, much more shall that which remayneth, be glorious.

4. Such trust haue we. Bycause that commendation was notable, wherewyth the Apostle Paule had garnished his Apostleshippe, lest hee might seeme to speake any thing more arrogantly of himselfe than was meete, he geeueth the whole glory vnto God, of whom he confesseth that all that he hath to be geuen. By this boasting, sayth he, I extoll God more than my selfe, by whose grace I am that I am. He addeth, through Christ, after his manner, bycause he is as it were the conduite pipe, by whome al the benefits of God doo flowe vnto vs.

5. Not that we are meete. This submission proceedeth not from fayned modestie, in that he so depriueth and taketh al thyngs from hymselfe: but he speaketh from his hart that which he thinketh. Thus wee see, that he leaueth nothing vnto man. For cogitation is the lest part of a good woorke, and hath neyther the first nor the second part of prayse: and yet he dooth not graunt vs so much as the same. Seeing it is a lesse thing to thinke than to wyll, how much do they erre which arrogate to themselues a right and perfect wyll, when as Paul leaueth them not so much power as to thinke well? The Papists were deceyued wyth the word (Sufficient) which the old Interpreter vseth. For they thought that they erred, if they sayd that a man was not meete to take good counsayle, and yet neuertheles they attribute vnto hym the true vnderstanding of the mynde, which being holpen a little by God, is able to doo somewhat of it selfe.

Cogitation of goodnes is not naturally in man.

6. Which hath made vs meete. He had confessed that hee was altogether vnapte to do, speake, or thinke any thing: and now he sayth, that by the grace of God he is made meete for that office, for the which before he was vnprofitable. Wherby we gather the greatenes and straytnes of the same: seeing no man can take it vppon hym, which is not before framed and prepared of God therunto. And this is also the purpose of the Apostle, to extoll the

he dignitie of the Gospell. And there is no doubt but that hee dooth ouerthwartly touche the barenes of those which greatly boasted of their gifts, when as they were not endued with the leest moppe of heauenly grace. Not of the letter, but of the spirit. Nowe he prosecuteth the comparison of the Lawe and of the Gospell, which hee had touched before. But it is vncertayne whether hee were moued to take this disputation in hand, bycause hee sawe that there were at *Corinthus*, certayne earnest followers of the Lawe, or bycause of any other occasion. But I, bycause I see no reason or proofe, that the false Apostles there had mingled the Lawe wyth the Gospell, doo rather thinke, that seeing he had to doo wyth cold declaymers or mooters which got fauour by prating onely, and sawe that the eares of the Corinthians were greatly delighted wyth such ostentation: would shewe vnto them what was the chiefe vertue of the Gospell, and which was the principall prayse of ministers. This latter he reposeth in the efficacie of the spirit. To proue this, the comparison of the lawe and the Gospell did not a little serue. This seemeth to me to be the reason why he came to the handling of the same. But there is no doubt but that by the letter he vnderstandeth the old Testament: euen as by the name of Spirit he signifieth the Gospell. For when he had called hymselfe a Minister of the newe Testament, by and by he added in steede of exposition, that he is a Minister of the Spirite, and compared the Letter wyth the Spirite. Nowe we muste searche out the reason of this appellation. Some followed the Comment of *Origen*, how that by the letter ought to be vnderstoode the grammaticall or naturall sense of the Scripture, which men call the literall sense: and by the spirit, the allegoricall sense, commonly called the spirituall meaning. So that there was nothing more vsually receyued for the space of certayne ages, than this, namely, that Paule here deliuereth the keye of expounding the Scripture by Allegories: when as notwythstanding thys is moste farre from his meaning. For by the name of letter, he meaneth externall preaching which toucheth not the harte: and by the spirit, liuely doctrine which worketh effectually in mens myndes by the grace of the spirit. Therfore the letter is as much to saye, as litterall preaching, that is to

The Letter and the Spirit.

saye, deade, and ineffectuall, which is onely receyued with the eares. But the Spirit is spirituall doctrine, that is, which is not onely pronounced wyth the mouth, but dooth also pearce with liuely feeling into mens soules. For Paule had respect vnto the foreenamed place of *Ieremie:* where the Lord sayth, that the Lawe was preached wyth mans voyce: and that therefore it continued for a small season, bycause the people did not imbrace the same wyth their hart: and he promiseth the spirit of regeneration vnder the kyngdome of Christ, which shal write his Gospell, that is, his newe couenaunt, in mens harts.

Ierem.31.33.

Now Paul dooth glory that this prophesie was fulfilled in his preaching, that the Corinthians myght know how payne the babling of *Thrasoes* was, which declamed or mooted without the force of the spirit. But it may be demaunded whether God did speake only with external voyce in the tyme of the old Testament: & spake not inwardly in the hartes of the godly by his holy spirit. First I answeare, that Paule dooth consider here what is the property of the lawe: for although God did woorke then by his holy spirit, yet notwithstanding the same was not by the ministerie of Moses, but by the grace of Christ. As sayth the Apostle, The lawe was geuen by Moses, but grace and truth by Iesus Christ. The grace of God no doubt was not idle all that long tyme: but it sufficeth, that it was not the proper benefite of the lawe. For Moses did his parte, when he had deliuered the doctrine of lyfe, adding threates and promises. After this maner he calleth the lawe the letter, bycause of it selfe it is a deade preaching: and the Gospell the spirit, bycause it is lyuely, yea the quickning ministerie thereof. Further I answeare, that these things are not spoken simply, as well of the law as of the Gospell, but in respect that the one is compared with the other: For the Gospel also is not alwayes the spirit. But when we come to the comparing of both togeather, it is truely and rightly sayd, that the nature of the law is to teach men lytterally, so that the same pooth not pearce farther than the eares: and that the nature of the Gospell is, to teach spiritually, bycause it is the instrument of the grace of Christ.

Obiection.

Answeare.

Iohn.1.17.

This dependeth vppon the ordinance of God, whom it pleased to exercise rather in the Gospell, than in the lawe, the efficacie of

the

the spirit: for there is neede of the same only to teach mens mindes effectually. But whereas Paule calleth hymselfe the Minister of the spirit, he dooth not thereby meane that the grace and power of the holy Ghost is tyed to his preaching, that so often as he lysted he could vtter the spirit with his voyce. This only is his meaning, that Christ dooth blesse his ministerie, and so fulfilleth that which was prophesyed concerning the Gospell. And it is one thing, for Christ to ioyne his vertue and power to the doctrine of man, and another thing, for the doctrine of man to be auayliable of it selfe. Therefore we are the ministers of the spirit, not bycause we haue the same as it were in holde: not bycause we bestowe his grace at our will vppon all men: but bycause Christ by vs illumineth mens myndes, renueth their hartes, and regenerateth them againe. This coniunction and knytting togeather of the grace of Christ with the labor of man, dooth bring to passe that oftentymes the same is ascribed to the ministerie, which belongeth only to the Lord. For then we beholde not the bare person of man, but the whole dispensation of the Gospell, which consisteth as well of the secret power of Christ, as of the externall woorke of man. For the letter killeth. This place hath bene wrested into a forged and wrong sense, first by *Origen*, and then of others: Whereof insued a very pernicious error, That the reading of the Scripture was thought to be not only in vayne, but also hurtfull, except it were drawen into Allegories. This error was the originall of many euils. For not only libertie was graunted to falsefye the true sense of the Scripture: but also the more forwarde and presumptuous that any man was in that kynde, the more excellent an Interpreter was hee counted of the Scripture. Thus many of the Fathers at their owne will dallyed with the woorde of God, as with a Tennyse ball. Vppon this occasion also heretiques had libertie to trouble the Churche, for when men myght frame all things after their owne fantasie, there was no doting dreame so absurde or monsterous, which myght not be brought in by some colour of an Allegorie. Good men also were carryed away, to fayne many peruerse opinions, being deceyued with the sweetnes of Allegories. But the sense of this place is, that the woord of God, if it be vttered with the mouth only, is the cause of death: and that contrarywise, if it be receyued with the harte, it

Origens error.

is the cause of lyfe. Therefore these woordes, Letter and Spirit, pertayne nothing to exposition, but to force and fruite. And why that doctrine is called deadly which only beating the eare, entereth not in at the harte, we shall see anon.

7. If the ministration of death. Now he amplifieth the worthines of the Gospel by this argument, that God hath vouched safe to geue great honour vnto the lawe: the which notwithstanding maketh nothing for the Gospell. The law was sette foorth with many miracles: but Paule here toucheth but one: as, that so great brightnes shined in the face of Moses, that it dazeled the eies of men to behold the same. That brightnes was a signe of the glory of the lawe. Now he frameth his argument from the lesse to the more, as that it is meete that the glory of the Gospell should appeare much more excellent, seeing it did farre exceede the Law. First he calleth the lawe the ministerie of death: secondly he sayth, that the doctrine thereof was written in letters and with Inke: thyrdly, that it was ingrauen in stones: fourthly, that it was not of continuall durance, but that the state of the same was temporall and transitorie: Fyftly, he calleth it againe the ministerie of condemnation. But, to the ende the comparisons might haue bene full, he should haue framed to the Gospell so many members on the contrary parte: but he calleth it only the ministerie of the spirit, and of righteousnes, and sayth, that it lasteth for euer. If thou haue respect vnto the woordes, it is no full and perfect relation. But as touching the matter it sufficeth. For he had sayd, that the spirit geueth life: and he tooke hartes, for stones, and will, for inke, as in the second & third verse going before. Now let vs briefly discusse these termes geuen to the lawe and to the Gospel. But let vs note that he speaketh not of the whole doctrine which is contayned in the law and in the Prophets: neither yet that he handeleth what happened to the Fathers in the time of the old testamēt: but that he only toucheth what doth specially belong to the ministerie of Moses. The law was grauen in stones: therefore it was a lyteral doctrine. This defect of the lawe was to be corrected by the Gospel: bycause it could not be but brittle, so long as it was grauen only in tables of stone. The Gospell therefore is a holy and inuiolable couenaunt: bycause it is made with the spirit of God the promiser

The Lawe and Gospel, with their difference

and

and suretie. Hereuppon also it followeth, that the lawe was the ministerie of damnation and of death. For when men are taught their duetie, and when all those whiche satisfye not the iustice of God, doo heare that they are accursed: they are made giltie of sinne and death. Therefore by the lawe they receyue nothing but gilte and condemnation: bycause God requireth there that which is dewe vnto hym: And geueth no power to performe the same. But the Gospel whereby men are regenerated, and are reconciled vnto God by free remission of sinnes, is the ministerie of righteousnes, and therefore of lyfe also.

Question. Here notwithstanding there ariseth a question: Seeing the Gospell is the sauour of death vnto death to many, and seeing Christ is a rock of offence, and a stone to stomble at, set for the fall of many: why he sayth that the same dooth belong vnto the law only, which is common to both. If thou answer that this is done by accidents, bycause the Gospel is the matter of death, insomuch as it is rather the occasion than the cause of death, seeing by the proper nature thereof it is the power of God to saluation to all men: the doubt shall not as yet be resolued, for the same may truely be answered of the Law. For we know the protestation that *Moses* made vnto the people, how that he dyd set before them lyfe and death. We know also what Paule hym selfe writeth to the Romanes, How that the law became destruction to vs, not by any falte in it, but through the sinne and wickednes in our selues. Therefore seeing it is an accidentall matter as well to the law as to the Gospell, to bring damnation vnto men: the doubt yet remayneth, and the question is vnanswered. *Answeare* I answer, That this letteth not but that there may be greate difference. For although the Gospell be an occasion of damnation to many: yet neuertheles it is therefore woorthely accounted the doctrine of lyfe, bycause it is the instrument of regeneration, and offereth free reconciliation with God. But the law, bycause it dooth only prescribe a rule of good lyfe, it dooth not transforme or reforme mens hartes to the obedience of righteousnes, and denounceth eternall death to the transgressors, it can doo nothing els but condemne. Or otherwyse yf thou wylt, it is the office of the law, to shewe the disease, and yet withall declareth no hope of healing: it is the office of the Gos-

2. Cor. 2. 16. Luke. 2. 32. 1. Pet. 2. 8.

Deut. 30. 15.

Rom. 7. 10.

peli, to bring remedy to the desperat and otherwyse incurable. For the law leauing a man in hym selfe, doeth necessarily adiudge hym to death. But the Gospell leading men vnto Christ, openeth the gate of lyfe. Thus in one woord we see, that the accidens of the lawe is perpetuall and inseparable, because it killeth: for that the Apostle sayth in another place: They which abide vnder the same, are subiect to the curse. But it happeneth not to the Gospell alwayes to kill, because in the same the righteousnes of God is reuealed from faith to faith, and therfore is the power of God to saluation to euery one that beleeueth. Now remayneth the last tytle which is geuen to the law. The Apostle sayth, that the lawe was temporall, which ought to be abolished: and that the Gospell abydeth for euer. There are many reasons why the Ministerie of Moses is called transitorie: for it was necessarie that shadowes should ceasse at the comming of Christ. And that sentence in Mathew is extended farther than vnto shadowes, The lawe and the Prophetes continued till Iohn. For Christ meaneth thereby, that he brought an ende to the ministerie of Moses, which belonged specially vnto hym, and which was separated from the Gospell. Lastly, the Lord testifieth by the Prophete Ieremy, that the infirmitie and imperfection of the old testament came herehence, because it was not written in mens harts. I interpret the abolishing of the law, of which mention is made here concerning the whole olde Testament, as it is compared with the Gospell: that it may agree with this, The law and the Prophets prophesied vnto the comming of Iohn: For this the order of the text requireth. For Paule disputeth not here of ceremonies only: but he teacheth how much more mightely the spirit of God declareth his power in the Gospell, than it did in olde tyme vnder the law. So that the children of Israell could not beholde the face of Moses. It seemeth that the Apostle went about to rebuke ouerthwartly their arrogancie, which despysed the Gospel as a thing too base: insomuch that they would not vouchsafe rightly to behold & cõsider the same. So great, saith he, was the shining brightnes of the law, that the Iewes could not abyde the same. What thẽ shal we thinke of the Gospel, whose dignitie doth by so much excel the law, by how much Christ is more excel-

Galat. 3. 10.

Rom. 1. 17.

Matth. 11. 13.

Ier. 31. 32.

excellent than Moses:

10. That which was there glorified. This is not correction, but rather a confirmation of that which went before. For he meaneth that the glory of the lawe was obscured, when the Gospell came forth. Euen as the Moone & the starres are not only bright of them selues, but doo also geue forth they light to the whole world, and yet notwithstanding by the brightnes of the Sunne they vanish away: Euen so the Lawe, howe glorious soeuer it were of it selfe: yet notwithstanding the glory thereof is nothing in respect of the largenes of the Gospell. Whereupon it followeth, that the glory of Christ which shyneth in the Gospell, euen as doth the sunne in his brightnes, cannot be sufficiently esteemed, nor reuerently inough receyued: and that the Gospell is vnreuerently handeled and abused, where the maiestie and force of the Spirit dooth not shewe it selfe, which draweth forceably mens harts and myndes into heauen.

11. Seing then that we haue such trust, we vse great "boldnes. " or, Libertie.

13. And doo not as Moses which put a vaile ouer his face, that the children of Israell should not see for what purpose that serued which is put away. Exod. 34. 34.

14. But theyr myndes were blynded. For vntill this day remayneth the same couering in the reading of the old Testament, neyther is it taken away, bycause it is abolished by Christ.

15. But euen vnto this day when Moses is read, the vaile hangeth before theyr hartes.

16. But when he is turned to the Lord: the vaile shalbe taken away.

17. The Lord no doubt is a spirit. And where the spirit of the Lord is, there is libertie.

18. But we all beholde the glory of the lord, with his face open, and are changed vnto the same similitude, from glory to glory, euen as of the spirit of the Lord.

12. Seing then we haue such hope. Here now he proceedeth further. For he dooth not only speake of the nature of the lawe, or of that perpetuall quallitie whereof we haue spoken: but also

of the abuse. And although this also pertayned to the nature thereof, that the same being couered with the vaile, was not so manifestly seene, and that with the brightnes thereof it brought a terror: (whereuppon the same Paule sayth in another place, that the people of Israell receyued the spirit of bondage to feare) yet notwithstanding he rather speaketh here of the forreyne and improper abuse. There arose a generall offence at that tyme through the obstinacie of the Iewes, bycause they obstinately reiected Christ. Hereuppon weake consciences were assayled, doubting whether they ought to imbrace Christ, which was not acknowledged of the chosen people.

Rom. 8. 15.

This scruple the Apostle taketh away, shewing that the hardening of their hartes was prefigured streyte after the begynning, when as they could not behold the face of Moses, except the same were couered with the vaile. Therefore as he sayd, at the fyrst, that the law was glorifyed in the brightnes of Moses countenance, euen so now he teacheth that the vaile was a signe of the blyndnesse and obstinancie to come in the people of Israell: for the person of Moses is lyke vnto the lawe. The Iewes therefore shewed themselues to haue no eyes to behold the law, except it were vnder the vayle. He addeth that this vayle is not taken away but by Christ. Thereuppon he concludeth, that none are capeable of true vnderstanding, but they which bend their mynd vnto Christ. In the begynning he putteth this difference of the law & the Gospel, that the brightnes of the lawe dyd dazle and dim the eyes more than it gaue light vnto them: but in the Gospel the glorious face of Christ is euidently to be seene. So that now he dooth fully reioyce, bycause the maiestie of the Gospel is not fearful, but amiable: is not hydden, but euidently reuealed vnto all men.

13. And doo not as Moses. Paule disputeth not about the purpose of Moses. For as his office was to publish the law vnto the people: so no doubt he wished that all men myght rightly vnderstande the same: neyther did he of set purpose make his doctrine obscure: but the fault was partly in the people. Therefore bycause he could not renewe the myndes of his hearers, he was contented to doo that duetie faythfully which was appoynted to hym. For when the Lord commaunded hym to put a vayle betweene his face

Moses was not the cause of the Vayle.

and

and the eyes of the beholders, he obeyed. Nothing here therfore is spoken to the reproch of Moses: bycause it became him not to doo more than his commission would beare. Moreouer the dulnesse, or weake syght of the which Paule speaketh nowe, is restrayned to the vnbeleeuing onely: bycause the lawe, although wrapped in figures, yet notwithstanding it deliuered wysedome euen to children.

14. But their mindes were blynded. He imputeth the whole blame vnto them: bycause it came to passe by their blindnes, that they did not profyt in the doctrine of the lawe. Afterward he addeth, that the same couering remaineth to this day also. Wherby he geueth to vnderstand, that the same dulnesse was not for an houre onely: but that it figured and betokened what the state of the people should be in tyme to come: as if he should say, The couering wherwith Moses couered his face in publishing the law, was a signe of the senseles dulnesse that should be afterward in the people for a long tyme. Euen so at this day when the law is preached vnto them, hearing they heare not, and seeing they see not. But there is no cause why we should be troubled, as though any thing neuer seene or heard of before, were happened herein: for God hath shewed long ago vnder the type of the vayle, that the same should come to passe. And lest the blame should be layd vppon the law, he repeateth agayne, that their hartes are blinded as it were with a vayle. Neyther is it taken away bycause it is abolished. He sheweth the cause why they were blynd so long in the manyfest lyght. For the law of it selfe is light: but then we inioye the light thereof in deede, when Christ appeareth to vs in the same. The Iewes refuse so much as they can to behold Christ: it is no maruaile then if they see nothing, when they will not behold the Sunne. This hardening and blynding of the elect people specially for so long a tyme, dooth admonish vs, that we aduaunce not our selues through pryde, presuming vppon the benefites of God bestowed vppon vs. Concerning the which matter reade the .xi. chap. to the Romans. But let the cause of this blyndnes terrefy vs from the cõtempt of Christ which God hath so greeuously punish. And withal let vs learne, that without Christ the bright Sunne of righteousnes, there is no light at all neither in the law, nor in the whole

Christ is the perfect light of the Lawe.

Rom. 11. 25.

woord of God.

16. But when he is tourned. This place hath bene to this day ill translated: for both the Greekes and Latines haue thought that the name of Israell is here vnderstoode, when as Paule speaketh of Moses. He had sayd that the couering was layed vppon the hartes of the Iewes, when Moses was read: by and by he addeth, But so soone as he is turned to the Lord: the vaile (or couering) shalbe taken away. Who seeth not that this is spoken of Moses, that is, of the lawe? For when as Christ is the end therof, to whom it ought to be referred: it was turned another way, the Iewes excluding Christ out of the same. So that, as they wander in the law by byewayes, euen so the lawe is no lesse intricate vnto them than a Labyrinth, vntill the same be referred to his end, which is Christ. Therefore if the Iewes seeke Christ in the Lawe, the manifest truthe of God will appeare vnto them. But so long as they will be wyse without Christe, they shall erre in darkenesse: and shall neuer come to the true sense of the law. But that which is spokē of the law, belongeth to the whole Scripture, as, when the same is not directed vnto Christ as to the only end, it is wrested and peruerted amisse.

Christ is the end of the law.

17. The Lord is a spirit. This place also hath bene expounded amisse, euen as if Paule would haue sayd, that Christ is of a spiritual essence. For they ioyne it with this saying of John, God is a spirit. But this present sentence maketh nothing for the essence of Christ: but expresseth onely his office. For it agreeth with that which went before, where it was sayd, that the doctrine of the law is literall: and not onely deadly, but also the matter of death. On the cōtrary part now he calleth Christ the spirit therof: wherby he geueth to vnderstand, that the law shalbe then aliue and of quickening power, if it be inspyred by Christ. Let the soule be ioyned with the body, and it is made one man, indued with vnderstanding and sense, meete for actions of lyfe: Take away the soule frō the body, & it shall remayne an vnprofitable carcas, voyd of all sense. This place is worthy to be noted: for hereby we are taught how those prayses which Dauid geueth to the Law, are to be vnderstoode and applyed, as when he sayth, The lawe of the Lord conuerteth the soules, illuminateth the eyes, geueth wisdom

Iohn. 4. 24.

Christ is the lyfe of the law.

Psal. 19. 8.

to

to children, and such lyke, which in shew are repugnant wyth the sentences of Paule, who calleth the same the Ministerie of sinne and death, and the letter vooth nothing but kill. For when it hath receyued lyght from Christ, the sayd commendations of Dauid doo truly belong vnto the same. If Christ be taken away, then the law is altogether such as Paul describeth the same to be. Therfore Christ is the lyfe of the law. Where the spirit of the Lord is. Now he describeth the manner how Christ quickeneth the lawe: namely, when he geueth vnto vs his spirit. This name Spirit hath in this place a diuers signification from that which went before: there it was taken for the soule, and was attributed vnto Christ Metaphorically: but here it signifyeth the holy Ghost, whiche Christ him selfe geueth vnto those that are his. 2. Cor. 3. 7.

But Christ in regenerating vs, quickeneth the lawe, and declareth himselfe to be the well of lyfe: euen as from the soule of man all vitall motions doo proceede. Christ therefore is (if I may so say) the vniuersall soule of all men, not in respect of essence, but in respect of grace. Or els, if thou wilt, Christ is a spirit, bycause he geueth lyfe vnto vs, by the quickening power of his spirit. Also he sheweth the benefyte that we haue thereby. There is libertie, sayth he. By this woord libertie I doo not onely vnderstande the deliuerance from the bondage of synne, and of the flesh: but also the trust which we conceyue by the testimonie of adoption. For it agreeth with this saying, we haue not receyued the spirit of bondage to feare againe. In the which woordes, the Apostle speaketh of two things: of bondage, and of feare: to these, libertie and trust are contrarie. So I confesse that out of this place may be gathered that, which *Augustine* gathereth: howe that by nature we are the seruauntes of synne, and are made free by the grace of Regeneration. For where the naked letter of the lawe is, there is the rule and dominion of synne. But I extende the name of libertie further, as I haue sayde. Also the grace of the spirit may be specially restrayned to Ministers: that this sentence may agree with the begynning of the Chapter. For in those that are Ministers there ought to be another manner grace of the spirit, and libertie, than in others. Notwithstanding I lyke better of the former sense: howbeit I myslyke not, that this should be attributed Rom. 8. 15.

tributed to euery one according to the measure of his gyft. It is sufficient if we note, that Paule speaketh here of the efficacie of the spirit, which all we that are regenerate by his grace, doo feele to our saluation.

18. But we all beholde the glory of the Lord. I know not what moued *Erasmus* to apply this to Ministers onely, which playnely appeareth to belong to all the faithfull. Paule hath not in vayne added this woorde (All) we all, sayth he: for he comprehendeth the whole body of the Churche. This is a conclusion of that which goeth before, how that in the Gospell we haue the manifest reuelation of God, of the which we shall reade more in the fourth Chapter. But withall also he noteth the force of the Reuelation, and the dayly profyte. For bycause of these three, he vsed the similitude namely, That there is no cause why we should feare obscuritie, when we come vnto the Gospel: for God there offereth his face vnto vs to be seene. Secondly this must not be vnto vs as a deade contemplation: but we must be transformed by the same into the Image of God. Thyrdly, both are not fulfylled in vs at one moment: but in continuance of tyme we must growe more and more as well in knowledge, as in the conformitie of the Image of God. For thus much these woordes, From glory, to glory, doo signifie. When he addeth, Euen as of the spirit of the Lord. He bringeth to our remembrance againe, that which he had sayd, that the whole force of the Gospell dependeth vppon this, that by the grace of the holy Ghost the same is made lyuely and quickenyng vnto vs. For this woord (Euen as) is not put to note improprietie: but to expresse the manner how. Note here, that this is the ende of the Gospell, that the Image of God which was defaced in vs by sinne, myght be repayred in vs agayne: and consider also that thys repayring continueth duryng our whole lyfe: bycause God doothe set foorth his glory in vs by lyttle and lytle. And withall here may be moued a question: Paule sayth, that we behold the glory of God with his face open: and in the former Epistle hee
a Cor. 13. 12. sayde, that we dyd not see God now, but as it were in a glasse, and in a darke speaking. In these woordes there seemeth to be some contrarietie: yet notwithstanding they doo agree together very well. The knowledge of God now is obscure and bare, in compa-

rison

rison of that glorious sight which shall be in the last commyng of Christ. Notwithstanding God offereth himselfe to vs now to be seene so farre forth as is necessarie for our saluation, and as our capacitie will comprehende. Therfore the Apostle maketh mention of profyte and goyng forwarde, forsomuch as there shall be then a perfection, when Christ commeth.

The fourth Chapter.

1. Therefore seeing that we haue such an office, euen as mercie is come on vs, we faynt not.
2. But haue cast from vs the clokes of vnhonestie, & walke not in craftinesse, neyther corrupt we the woorde of God: but walke in open truth, and report our selues to euery mans conscience in the sight of God.
3. If our Gospell be yet hyd, it is hyd among them that are lost,
4. In whom the God of this worlde hath blynded the myndes of them which beleeued not, least the lyght of the glorious Gospell of Christ, which is the Image of God, should shyne vnto them.
5. For we preache not our selues, but Christ Iesus to be the Lorde, and our selues your seruauntes for Iesus sake.
6. For it is God which commaunded the light to shyne out of darkenesse, which hath shyned in our hartes, for to geue the lyght of the knowledge of the glory of God in the face of Iesus Christ.

WE haue such an office. Now he commeth to the commendation of his own person, from the which he was dygressed to that generall argument, concerning the dignitie of the Gospell. Therefore as he hath spoken of the nature of the Gospell, so now he sheweth howe faithfull and sincere a Minister of the same he is. Before he taught what manner

of

of thing the true Gospell of Christ is: now he teacheth that it is such as it is preached by him. Seeyng that we haue, sayth he, this office: the excellencie whereof he had so greatly extolled, the power and profyte whereof he had so plentifully set fooryth. Therefore least he myght seeme to extoll hymselfe too much: he begynneth to shewe that he is not aduaunced to so great and high degree of honour, by his owne industrie or merites: but by the only mercie of God. And it was more to make the mercie of God rather than grace, the cause of hys Apostleship. We faynt not, that is to saye, we cease not to doo our duetie, but doo faithfully fulfyll the same.

But we haue cast from vs the clokes of vnhonestie. In commending his sinceritie, he girdeth on the contrarye parte the false Apostles, which through their ambition corrupted the proper force of the Gospell, and yet notwythstanding would fayne haue bene counted most excellent. So that he dooth ouerthwartly laye vppon them these vices, which he denyed to be wanting in hymselfe. By the Clokes of dishonestie, some vnderstande the shadowes of Moses Lawe: and *Chrisostome* the ostentation, whereby they boasted themselues. But I thereby vnderstand al visors, clokes, or counterfeyte forgings, wherewyth they falsified the pure and naturall beautie of the Gospell. For as chast and honest women being contented with their naturall shape and forme, seeke not to paynte and colour themselues: and harlottes neuer thinke themselues gaye and fine ynough, except they corrupt nature: euen so Paule dooth glory that he hath set fooryth the pure Gospell: when as others delyuered the same cloked and disguised with coloures. For when they were ashamed of the simplicitie of Christ, eyther bycause they could not excell with the true Apostolicall vertues: they deuised a newe Gospell not vnlyke to prophane Philosophie, swelling wyth proude woordes, and quite voyde of the efficacie of the spirit. Such forged colours, wyth the which the Gospell is deformed, he calleth clokes of dishonestie, bycause their nakednes which seeke for lurking holes, and cloakes to couer them, must needes be full of shame and reproche. But he for his parte, he sayth, dooth refuse and despise all such couerings: bycause the face of Christ, the more it is seene

vncouered

vncouered in his preaching, the more glorious it dooth appeare. Notwythstanding I doo not denye, but that hee alludeth also to the couering of Moses, of the which he made mention: but yet he attributeth to the false Apostles a quite contrary vayle. For Moses couered his face, bycause the tender eyes of men could not abyde the exceeding brightnes of the glory of the Lawe: but these men put vppon them the vayle for eloquence sake. And bycause they were to be despised and contemned, if so be by the simplicitie of the Gospell should shine, therefore they hyde their shame wyth deformed visors and clokes.

And walke not in craftines. There is no doubt but that the craftines whiche Paule here reprehendeth, was greatly lyked of the false Apostles, as if it had bene a notable vertue. Euen as at this daye we see many also, yea euen of those which professe the Gospell, whiche had rather seeme subtill, than sincere, and eloquent rather than sincere: when as notwythstanding all their wit and skill, is but childishnes. Yea, the very opinion of wit delighteth them: and by this colour they haue great commendation among the vnskilfull and simple. Notwythstanding let vs heare what account Paule maketh of this counterfeyt shewe of vertue. He calleth it craftines, ill beseeming the seruaunts of Christ. Neither corrupt we the woord of God, or, Neither handle we the woord of God wyth deceyte: which latter dooth not sufficiently expresse the mynde of Paule. For the Greeke woord, (*Dholoun*) dooth not onely signifie to deale fraudulently, but also to falsefie: as doo horse coylers, and such other huckesters whiche chop and chaunge deceytfull ware. In this place it is opposed against sincere preaching, as followeth. But walke in open trueth. He challengeth this prayse to hymselfe, that hee hath preached the doctrine of the Gospell simply and without any colour, for the which matter he hath the consciences of all men witnesses before God. As he opposed the manifestation of the truth agaynst the counterfeyt doctrine of Sophisters: euen so hee appealeth to the consciences of men, and to the iudgement seate of God, when they abused the error of men or their corrupt affection: and sought not so much to be woorthie of prayse in very deede, as they desired to appeare. Whereby we gather, that mens consciences are here

after

after a sort compared with eares. Therefore let it suffice the seruantes of Christ, that they haue approued the integritie of their consciences before God, and let them not regarde the peruishe affections of men, nor ambitious fauour.

3. If our Gospell be hid. Some might easely haue cauilled vppon that which hee had spoken of the excellencie of his preaching, because he had many aduersaries. This cauill he putteth away with seuere authoritie. For he threatneth all those whiche acknowledge not the force and power of his Gospel: and pronounceth that this is a signe of reprobatiõ & destruction. As if he should saye, if any man deny that he knoweth the manifestation of Christ, which I laye before hym, he proueth himselfe thereby to be a reprobate: For my sinceritie in teaching, is playnely and euidently seene of all those which haue eyes. Therfore they must needes be blinde, and voyde of all sense of reason, to whom the same is hid. The Summe is this, that the blindnes of vnbeleeuers dooth diminishe nothing of the brightnes of the Gospell. For the Sunne of it selfe is neuer a whit the lesse bright shining, because blinde men cannot discerne the light of the same. Some man will say, this also dooth agree wyth the Lawe: For of it selfe it is a lanterne to our feete, and a light to our pathes: neyther is it hidden saue ing onely to those that perishe. I answeare, so long as Christ is included in the Law, the Sunne doth shine through the clouds, so that men haue light inough to serue their turne: but when Christ is taken from the same, there remayneth nothing but darknes, or a false light, whiche dazeleth the eyes, and helpeth not. Moreouer, it is an argument of great boldnes, that he dare account all those for reprobates which reiect his doctrine. The like confident boldnes must all they haue which wil be counted for the Ministers of God: insomuch that they must not be afeard to cite all the aduersaries of their doctrine to the iudgement seate of God, to receyue their assured and iust damnation.

Obiection. Psalm. 119. 104. Psalm. 18. 9. *Answeare.*

Boldnes belongeth to the Ministers of God.

4. Whom the God of this worlde hath blynded. Hee sheweth hereby, how little the peruerse obstinacie of those men ought to be weyghed. They see not, sayth he, the Sunne at noone day, because the diuell hath blynded their senses. No man of sound iudgement neede to doubt, but that the Apostle speaketh of Satan.

Satan. *Hillary*, bycause he hath to doo with the *Arrians*, who abused this place as a cloke, that in confessing Christ to be God, they myght deny his true diuinitie, wresteth the text thus, God hath blinded the senses of this world. The same *Chrisostome* afterwardes followed, lest he should graunte vnto the *Manicheis*, two beginnings. What led *Ambrose*, it apeareth not. *Augustine* was led by the same reason that *Chrisostome* was: bycause he contended with the *Manicheis*. Wee see what the heate of contention can bring to passe in disputations. If they had with a quiet and stayed mynde read the woordes of Paule, none of them would haue so racked his woordes to another sense. But bycause theyr Aduersaries vyged them, they were more carefull to put them to silence, than to search out the mynde of Paule. But what needed such care? For the shyft of the *Arrians* was childish, as, If the diuell be called the God of this woorld, then the name of God dooth not expresse in Christ the true, eternall, and only diuinitie. For sayth the Apostle in another place, There are many which are called Goddes. But on the other parte the Prophet Dauid sayth, The Goddes of the Gentiles, are diuels, or Idols: therefore the diuell is called God, which ruleth all those of whom he is woorshipped in steede of God, what is this to diminish the honour of Christ? And this appellation no more helpeth the *Maniches*, than that other dooth when he is called the Prince of the woorlde. There is no cause therefore why we should be afearde to interpret this place of the diuell: seeing it may be done without perill. For if so be the *Arrians* step foorth, and would prooue the essence of Christ by the apellation of God, than by the appellation of Satan their cauill is easely taken away. 1. Cor. 8. 5. Psal. 96. 5.

For Christ without any addition is called God: and is blessed for euer. He is called God, which was from the beginning before the creation of the woorlde. But the diuell is no otherwise called the God of this woorlde, than is Baall the God of his woorshippers, or a Dogge the God of *Ægipt*. The *Maniches*, (as I sayd) to stablish their error, stay themselues no lesse vppon other testimonies of Scripture, than vppon this: but in confuting them also there neede no great busines. They contende not so much about the appellation, as about the power: bicause the power of blin-

ding is attributed to Satan, and therule alſo ouer Infidles: there-uppon they conclude, that he is by his owne power, the author of al euil, in ſuch wiſe that he is not vnder the power of God. As though the Scriptures did not pronounce in diuers places, that as well the diuels as the heauenly Angels are the miniſters of God, euery one in their kinde. For as the celeſtiall Angels doo adminiſter vnto vs the benefites of God to our ſaluation: ſo the other execute his wrath. Therfore the good Angels are called powers & principalities, but only bycauſe they exerciſe the power which is geuen vnto them of God. After the ſame ſorte Satan is the Prince of this world: not bycauſe eyther he hath geuen hymſelfe power, or hath by his owne right obtayned the ſame, or exerciſeth it at his owne will: but he hath ſo much as it hath pleaſed the Lord to geue vnto hym. Wherfore the Scripture doth not only make mention of the good ſpirit of God & of good Angels, but alſo of euil ſpirits,

1. Sam. 16. 14. pſal. 78. 49. The euill ſpirit ſent of God came vppon Saule. Alſo, it is ſayd, He ſent euill Angels among them. As touching this preſent place, blynding of the eyes, is a worke belonging to God, as well as to Satan. For it is oftentymes attributed vnto God: but the power is not alyke, nor the manner all one. Concerning the manner I will not ſpeake now. The Scripture teacheth, that Satan

Satan the miniſter of Gods vengeance. 3. Reg. 22. 21. doth blynde men not only by ſufferance, but alſo at the comaundement of God, that he may be the Miniſter of his vengeance. So *Achab* was deceyued by Satan: but could Satan doo this of hym ſelfe? No verely: but when he offered his ſeruice vnto God to hurt, he was ſent that he myght be a lying ſpirit in the mouth of all his Prophets.

Yea, God is ſayd to make blynde therfore, bicauſe after he hath depryued vs of the right vnderſtanding of the mynd, and of the lyght of his ſpirit, he deliuereth vs to the Diuell to be carryed into a reprobate ſenſe, and geueth vnto hym the power of illuſion: and ſo taketh vengeance vppon vs by the Miniſter of his wrath. Paul therefore meaneth that all they are poſſeſſed of the diuell, which acknowledge not his doctrine to be the vndoubted truth of God. For this is more harde to be called the diuels receptacles, than to haue their blyndnes attributed to the iudgement of God. But he which euen now appoynted to ſuch, deſtruction for their portion, addeth

now

now, that they perish for no other cause, but because through the fault of their infidilitie, they draw destruction to themselues. Lest the light of the glorious Gospell. This maketh to the confirmation of that which he had sayd, that their owne blyndnes was the cause in those which receyued not the Gospell. For nothing, sayth he, appeareth therin but Christ: & that not obscurely, but gloriously shining. He addeth, that Christ is the Image of God: whereby he geueth to vnderstand that they are quyte voyde of all knowledge of God. According to this saying, He which knoweth not me, neyther knoweth my Father. This therefore is the reason why he pronounced so sharpe sentence agaynst those which doubted of his Apostleship: namely, because they did not beholde Christ, which might there euidently haue bene seene. It is doubtfull whether he hath put here, The Gospell of the glory of Christ, for the glorious Gospel, according to the Hebrue Phrase: or whether for the Gospell, wherein the glory of Christ shyned. I rather imbrace this second, because it is more full. But seeing Christ is called the Image of the inuisible, the same is vnderstoode not only of the essence, because he is coessential with the father, but also it is referred vnto vs, because he representeth the father vnto vs. The Father hymselfe is therefore called inuisible, bicause he is not apprehended in hymselfe by humane sense. But he offereth hymselfe vnto vs by his Sonne, and maketh hymselfe after a sorte visible. I therefore speake this, because the forefathers, when they were vehemently styred vp agaynst the *Arrians*, stoode vppon this point more than was meete, how the Sonne was the image of the father by the secret vnitie of essence: & that which made most to edifying, they omitted, as, how he is the image of god vnto vs, whē as he manifesteth that vnto vs which otherwise lay hid in hym. Therfore the name of image hath relatiō vnto vs: as we shal see anon agayn.

5. For we preach not our selues. Some turne it thus, We preach not our selues to be lordes, but the Sonne of God alone, whome the father hath made Lord ouer all men. I disalow not that sense, yet I rather allow the former, because it is receyued with the consent and lyking of the most part: for men preache them selues otherwyse, than in arrogating Lordship to them selues: as when they rather seeke to vaunt and set out them selues

Iohn. 14.7.

than to edifie: when by any manner of meanes they seeke to excell: whē also they seeke to make marchādyse and gaine of the Gospell. Therefore ambitiō and couetousnes & such like vices of the minister doo defile the puritie of doctrine: in somuch that Christ therein cannot haue the preheminēce. So that he which will preach Christ only, must of necessitie forget hym selfe. And our selues your seruantes. Lest any man should exclayme and say, Thou speakest much of thy selfe: he answereth, that he seeketh no more, than that he may be their seruant: as if he should say, whatsoeuer I speake of my selfe so magnifitently, and in your opinion so boastingly, the same tendeth to this ende, that I may serue you profitably in Christ. It followeth, that the Corinthians are too vnthankfull and proude, if they refuse this condition: yea it followeth that they were at the first of too corrupt a iudgment, which perceyned not his holy affectiō toward thē. But here all ecclesiasticall ministers are put in mynde of theyr state and condition. For whatsoeuer tytle of honor they haue geuen vnto them, they are nothing els but seruants of the faythfull. And they cannot otherwyse serue Christ, but they must serue his Church also. It is an honorable seruice, and more excellent than any principalitie: but yet notwithstanding a seruitude, that Christ alone may haue the preheminence, without any partener or ioynte fellow with hym. So that it is the part of a good Minister, not only to abstayne from all desyre of Lordshipp, but also to account this the hyghest steppe of honour, whereunto he may aspyre, namely, that he may serue the people of God. In lyke manner it is the dutie of the people, to haue the ministers in high reputation, first for the maiestie of the Lord, and secondly, for the excellencies sake of thir office: lest they despyse those whome the Lord hath placed in so hygh a degree of honour.

Christ alone must be preached.

6. God which commaunded the light to shyne out of darkenes. I see that this place may be expounded fower wayes: fyrst thus, God commaūded the light to shyne out of darknes, that is to say, he vttered the light of his Gospell to the world, by the ministerie of men, which by their owne nature are darkenes. Secondly, thus, God brought in the light of the Gospell in the roome of the law, which was included in obscure shadowes: and so he

brought

brought the light out of darknes. They which loue subtill scanning, would easely admit these expositions: but he which more considerately beholdeth the matter, shall know that they doo not agree with the mynde of the Apostle. The thyrd followeth which belongeth to *Ambrose*, thus, When all things were ouerwhelmed with darknes, God kyndled the light of the Gospel. For men were drowned in the darkenes of ignorance, when God sodaynly by his Gospel shyned vnto them. The fourth proceedeth from *Chrysostome*, who thinketh that Paule alluded to the creation of the world, after this manner, God which created the light, and framed it, as it were out of darkenes: the same dooth now spiritually illumine vs, when as we were buryed in darkenes. This trãslation of the visible and corporall light hath more grace and probalitie in it, and is lesse stretched than the other. Notwithstanding the other next before it dooth not ill agree. Let euery man vse his owne iudgment. Which hath shyned in our hartes. He putteth downe vnto vs a double illumination, the which is diligently to be noted. The one is of the Gospell, the other secret, which is wrought in mens harts. For as God the woorkmaster of the world sendeth downe vnto vs the light of the Sunne, and geueth vs to behold the same: euẽ the same redeemer in the person of his only begottẽ sonne, shyneth vnto vs by the Gospell: but bycause we are blynde, this should be done in vaine, except he illminate our myndes also by his holy spirit. Therefore he meaneth that God by his holy spirit hath opened the eyes of our mynde, that they might be capeable of the light of the Gospell. In the face of Iesus Christ. In the which sense he had sayd before, that Christ was the image of the father, now he sayth, that in his face the glory of God is shewed vnto vs. A notable place, wherby we learne, that God in his scrutable altitude is not to be searched out, (For he dwelleth in the lighte, which no man can atteine vnto.) But is to be knowen, he hath reuealed hym selfe in Christ. Therefore whatsoeuer men desire to know concerning God without Christ, it is but vaine: for they wander out of the way. God at the first appeareth but base in Christ: but at the last, he appeareth glorious vnto those which can be content to come from the crosse vnto the Resurrection. Aaine we see that there is a Relation to vs in this parsonall speach, bycause

The light of the Gospel, and the light of the Spirit.

it is more profitable for vs to behold God as he appeereth vnto vs in his only begotten sonne, than to search out his secret essence.

7. For we haue this treasure in earthen vessels, that the excellencie of the power may be Godes, and not of vs.

8. We are troubled on euery side, yet are we not " without shyft: we are in pouertie: yet are we not vtterly without somewhat.

" or, forsaken.

9. We are persecuted, but are not forsaken therein: we are cast downe, but we perish not.

10. We alwayes beare about in the body, the dying of the Lord Iesus, that the lyfe of Iesus might also be made manifest in our body.

11. For we which lyue, are alwayes delyuered vnto death for Iesus sake, that the lyfe also of Iesus mighte be made manifest in our mortall flesh.

12. So then death woorketh in vs: but lyfe in hym.

7. For we haue this treasure. They whiche heard Paule thus greatly boasting of the excellencie of his ministerie or office, and on the contrary part beheld his base person, abiect and contemptible in the sight of the wyld, to them he seemed a fond and foolish man, and his boasting mere childish, so long as they esteemed hym according to the basenes of his person. And this was the principall occasion that the wicked tooke, when they went about to bring any thing that was in hym to contempt. But he conuerteth that very wittily which was the greatest blot, to his apostolicall glory among the rude, to amplifye and enlarge the same. First he vseth the similitude of treasure, which is not woont to be layed vp in some excellent and sumptuous Cheste, but rather in some vyle vessell of no valew. Then he addeth that the power of God dooth thereby more clerely shyne: as if he should say, They which to contemne the dignitie of my office, allege the contempt and basenes of my person, are not indifferent, but peruerse Censors: for the treasure is not therefore of the lesse price, bycause the vessell wherein it is put, is vile and base: but this is rather vsuall and commonly seene that great treasures are layed vp in earthen vesselles.

Then, they consider not, that the same is ordayned by the singuler

guler prouidence of God, that there should be nothing of any excellencie in Ministers outwardly, lest any mightines shoulde obscure the power of God. Seeing therefore the baseness of ministers, and the externall contempt of the person, geueth place to the glory of God: he dooth wickedly which compareth the worthynesse of the Gospell with the person of the Minister. And Paule speaketh not only of the vniuersal condition of men, but of his owne proper state. It is true that all mortall men are earthy vesselles. So that, if so be the most excellent of al other men be chosen foorth, who both for the furniture of wisedome, ryches, comlynes, & such lyke gyftes, shyne as a myracle: yet neuertheles, if he shal become a minister, he shalbe a vyle frayle earthen pot to contayne inestimable treasure. But Paule hath here respect vnto hym selfe, and to other his fellowe companions lyke vnto hym selfe, who were contemned bycause they could not vaunt and paynt foorth them selues.

Ministers are outwardly contemptible, that the glorye of God maye the more appeare.

8. We are troubled on euery syde. This is added expositiuely. For he sheweth that how abiect soeuer his condition be, the glory of God is thereby nothing diminished, but is rather an occasion to enlarge the same. We are brought, sayth he, into straytes, but the Lord wil deliuer vs at the last: we are in pouerty, but the Lord wil releeue vs: We haue many mortal enemies, but the Lord is our gard, by whom we are in saftie. To be shorte, though we be cast downe, insomuch that we may seeme to be vterlye destroyed, yet for all that we perish not. This laste, is of all other the greatest. Thus thou seest howe he tourneth all those things to his profite, with the which the wicked oppressed him.

10. The dying of the Lord Iesus. He sayth more than he did before. For he teacheth that the very same thing, by the colour whereof the false Apostles contemned his Gospell, did not only bring no contempt to the Gospell, but also made it more glorious. For he calleth all that which made him to be despysed before the world, the dying of Iesu Christ: whereby he myght be prepared to the fellowship of the blessed Resurrection. First, the passions of Christ, how full of reproche soeuer they be in the sight of men, yet notwithstanding they haue more honour before God,

than haue all the tryumphes of Emperours, and the pompes of Kinges. But we must also haue respect vnto the end: because we suffer, that we may be glorified. Therefore he dooth notably reprehend their madnes, which obiected the societie of Christ proper to them. And withall the Corinthians are admonished, that lest why they doo proudly disdeine the vyle and abiect habit and shewe of Paule, they doo not iniury therewithall vnto Christ, in seeking matter of reproche in his passions, which we ought to haue in great honor. This woord of Mortification or dying, is here otherwyse taken than in many places of Scripture. For it signifyeth oftentymes the denying of our selues, when we renounce the conpiscences of the flesh, and are renued into the obedience of God: but here it signifieth the afflictions in the which we are exercised in the meditation of the end and finall course of this present lyfe. As to make the matter more playne, that first may be called internall mortifycation: and this latter, externall. Eyther of these maketh vs lyke vnto Christ: the first directly, this indirectly.

Mortification.

Of the former Paule wryteteth in his Epistles to the Colossians and to the Romans: where he teacheth that our old man is crucifyed, that we may walke in newnes of lyfe. Concerning the second he intreateth in the eyght Chapter, where he teacheth that we are ordayned of God hereunto, that we may be made lyke vnto the Image of his sonne. But the mortifycation of Christ is sayd to be only in the faythfull: because the wicked in suffering the sorrowes of this present lyfe, doo communicate with Adam: but the elect haue their participation with the sonne of God: that all the miseries which by their owne nature are accursed, may be furtherances and helps to their saluation. This thing is common to all the children of God, to beare the mortification or dying of Christ: but the more that euery man excelleth in giftes, the nerer he cõmeth to the similitude of Christ. That the lyfe of Iesu. This is a notable remedy in trouble and aduersitie: that, as the death of Christ was the gate of lyfe: so let vs knowe that his Resurrection shalbe to vs an end of all miseries. For asmuch as Christe hath ioyned vs to him selfe vppon this condition, that we may be partakers of his lyfe, if so be we can be contented in this woorld to dye with him.

Colos. 3. 5.
Rom. 6. 6.

The

The ſentence next following may be two wayes expounded. If thou take theſe woordes, Are alwayes delyuered vnto death, to be vexed with continuall perſecutions, and to be with perilles tormoyled: then this was ſpeciall and proper to Paule and to ſuch lyke, which were aſſayled with the open rage of the wicked. And ſo theſe woordes, For Ieſus ſake, ſhall ſignifie as much as if he had ſayd, For the Teſtimony of Chriſt. But bycauſe to be dayly delyuered vnto death, otherwyſe ſignifieth to haue death continually before our eyes, and ſo to liue, that our lyfe ſhould be rather a ſhadow of death: it dooth not diſpleaſe me to haue this place thus expounded, that it ſhould pertayne vnto all the faythful, & to euerye partyculer man in his order and degree. So Paule him ſelfe interpreteth it in his Epiſtle to the Romans. After this ſort, it was for Chriſt, bycauſe this is the ſtate and condition of all his members. Rom.8. 36. Pſalm.44.13.

12. So then death woorketh in vs. This is ſpoken *Ironicè*, that is to ſaye, in a contrary ſenſe: bycauſe it was not meete that the Corinthians ſhould liue pleaſauntly and careleſly in pleaſure according to their harts deſire: and that Paule in the meane tyme ſhould ſuffer an infinite number of miſeries. This diſtribution verely was too farre vnequal: and it was meete that the fooliſhnes of the Corinthians ſhold be altogether reprehended, which fayned to themſelues Chriſtianiſme, without the Croſſe: and not contented herewith, they deſpyſed the ſeruants of Chriſt, which were not delicate and fine. And as death ſignifieth all afflictions, or a ſorrowfull life: ſo lyfe alſo ſignifieth a proſperous and pleaſaunt ſtate: according to this ſaying, *Non eſt viuere, ſed valere, vita.* That is, it is not life, to liue, but pleaſauntlye to lyue, is lyfe.

13. Seeing then that we haue the ſame ſpirit of Fayth, according as it is written, I beleeued, and therfore haue I ſpoken) we alſo beleeue, and therefore ſpeake.

14. Knowing that he which rayſed vp the Lord Ieſus, ſhall rayſe vp vs alſo by the meanes of Ieſus, & ſhall ſet vs with you.

15. For all things, * do I for your ſakes, that the plenteous grace by thankes geuing of many, may redounde to the

* or, are done.

the prayse of God.

16. Wherefore we are not wearied: but though our outwarde man perishe, yet the inward man is renued day by day.

17. " For the momentany lightnes of our tribulation, prepareth an exceeding and an eternall weyght of glory vnto vs.

* or, the momentany lightnes worketh in excellencie, excellently.

18. Whyle we looke not on the things which are seene, but on the thinges which are not seene: for the thinges which are seene, are temporall: but the things which are not seene, are eternall.

13. Seeing then that we haue the same spirit. This is a correction of the former *Irony*. He had made a great difference betweene the state of the Corinthians and his owne condition, not in his owne iudgement, but through their error: because they desired to haue a dayntie and pleasaunt Gospell, free from all griefe and anguishe of the Crosse, and they had the worse opinion of hym, because his state of life was not honorable: And now he ioyneth himselfe with them in the hope of the same blessednes. As if hee should saye, although God spareth you, and dealeth more fauourably wyth you, but somewhat more roughly wyth me: yet neuertheles this diuersitie shalbe no let, but that we both shalbee partakers of like glory in the Resurrection. For where the vnitie of fayth is, there also is one inheritance. Some haue thought that the Apostle spake here of the holy Fathers which liued in the tyme of the olde Testament: and that he maketh them fellowes with vs in the same Fayth. The which is true, but it agreeth not wyth the present purpose. For he ioyneth not Abraham, nor the rest of the Fathers in the fellowship of Fayth, but rather the Corinthians, seeing they separated themselues from him by wicked ambition. Howsoeuer nowe, saith hee, my condition seemeth to be worse, yet for all that, we shalbe one daye partakers of one and the selfe same glory.

For we are ioyned together with one Faith. They which wyll more deepely looke into this text, shall fynde that this is the trew and proper sense. He calleth fayth it selfe, the spirit of faith, denominatiuely, because it is the gyft of the holy Ghost. As it is written

written. This hath geuen occasion of errour, that he citeth the testimonie of Dauid: but it ought to be applyed to confession, and not to vnitie of fayth. Or if thou lyke better, it agreeth with that which followeth, and not with the premisses, after this manner: Because we haue an assured fayth of the blessed resurrection: wee dare speake and preache that which we beleeue: euen as it is writen: I haue beleeued: and therfore haue I spoken. This is the begynning of the Psalme. 116. Where Dauid, being brought into great extremitie, confesseth that he was so stryken with feare, and astonished, that he had well nye slypt: but taking courage againe, he preuayled agaynst this temptation. And therefore hereuppon he begynneth his Psalme, I haue beleeued, and therfore wyll I speake. For Fayth is the mother of confession. Paule incouraging hym selfe to imitate the Prophet Dauid, exhorteth the Corinthians that they doo the same: and according to the common translation, he hath put the Preterperfect tence, for the Future tence: but it maketh no matter. For this onely is his purpose, that the faythfull ought to be bolde and stoute to confesse that with the mouth, which they beleeue with the harte. Now let our false *Nichodemians* take heede what manner of imagination they faine to themselues in the steade of fayth, when they will haue fayth to lye buryed in their mynds, and to be quyte dumbe: and account this great wysedome, if they vtter not any one woorde of true confession all their lyfe long.

Psalm. 116. 10. X Faith is the mother of confession.

Nichodemitanes.

15. For all things doo I for your sakes. Now he ioyneth hymselfe to the Corinthians, not onely in the hope of the blessednes to come, but euen in afflictions also, wherein they seemed to differ very much: for he teacheth that he is afflicted for their benefyt. Whereuppon it followeth, that of ryght they ought to haue attributed part vnto him. This which Paule speaketh dependeth fyrst vppon the secrete fellowshippe, which the members of Christ haue one with another: but specially vppon the mutuall aliance, which ought to be specially among them. Now this admonition was very profitable for the Corinthians, and brought with it great consolation. For whose consolation is it, when God sparing our weakenesse, dealeth more fauourably with vs, and afflicteth those which haue more strength to beare, for the common

benefyte

benefyte of all men: Also they were admonished, that seeyng they coulde not otherwyse helpe Paule, they woulde at the least wyse helpe hym with theyr prayers, and wyth commiseration, and pitty-ing his case.

That the plenteous grace. Now he commendeth that consent of the members of Christ, of the fruite which springeth from the same: namely that it is auayleable to set foorth the glory of God. By grace he vnderstandeth denominatiuely according to his manner, that benefit of deliuerance, whereof he had made mention before: that though he were oppressed, yet he was not carefull. &c. To be short, the perpetuall delyuerance against all kynde of euyls. This grace, dooth abounde: whereby he geueth to vnderstand, that it is not included in hym selfe that he alone might enioye the same, but is farther extended, euen to the Corinthians, whome it had profited much. And when he placeth the superabundance of Gods gyft in thankefulnes, to the glory of the author: he teacheth that what good thing soeuer God bestoweth vpon vs, dooth perish through our negligence, except we be prompt and ready to geue thankes.

16. wherefore we are not wearyed. Hauing gotten now as it were the victorie, he waxeth more bold than before. There is no cause, sayth he, why we should be discouraged or weryed vnder the burthē of the Crosse, the successe wherof is so happy & comfortable, not only to me, but to others also. Thus he exhorteth the Corinthians by his example to fortitude, if at any tyme it happen them to be afflicted after lyke sort: also he beateth downe their insolencie, wherein they did not a lyttle offende, bycause they being altogether ambitious, the farther that any man was from the Crosse of Christ, the more a great deale they did esteme of hym. Though our vtward man perish. Some amisse and vnskilfully doo confounde the externall man with the olde man. For the old man, is far dyfferent from the other: of which we haue spoken in the sixt chapter to the Romanes. Also *Chrysostome* and others do falsely restrayne it to the body only: for the purpose of the Apostle was to comprehende by this speach, what so euer belongeth to this present lyfe. As he hath appoynted here two men, so also set thou downe to thy selfe two lyues, to wyt, the terrestri-

all

all and the celestiall. The outward man is a conseruation of the earthly lyfe, which is vpholden not only with the flower of youth, and good health, but also with honoures, ryches, frendship, and other helpes. Therefore looke how much we loose of the benefits which are required to the mayntenance of the state of this present lyfe, so much is our externall man corrupted. For bycause we depende too much vppon this present lyfe, so longe as all thinges fall out according to our wyshe therefore the Lord by taking away frō vs by lyttell and lyttell those things which doo intangle vs, calleth vs to the meditation of a better lyfe. Therefore it is necessarie that the state of this present lyfe should so inclyne, that the inward man may flourish: bycause that which diminisheth the earthly lyfe, increaseth the heauenly, at leastwyse in the faithfull. For the externall man dyeth also in the reprobate, but yet without recompence: whereas in the sonnes of God, such corruption is the begynning, and as it were the cause of generation. This he sayth is done dayly, bycause God dooth continually exercise and bring vs to this meditation. I woulde to God that this were throughly setled in our myndes, that we may all the dayes of our lyfe profit more and more in the killing of the externall man.

17. For the momentany lightnes. Bycause our flesh doth alwayes shunne the destruction thereof, what reward soeuer is promised vntovs for the same: and are much more delighted with present sense, than with the hope of heauenly benefits; therefore Paule teacheth that the afflictions and sorrowes of the godly haue lyttle or no sharpnes at all, if they be compared with the infinit goodnes of eternall glorie. He had sayd, that the corruption of the externall man ought not to be greeuous vnto vs, bycause the renuing of the inward man dooth spring from the same. But bycause corruption is visible, and renuing inuisible: Paule to shake of from vs the carnall loue of this present lyfe, compareth the present miseries with the felicitie to come. And this comparison alone is sufficient inough to endue the myndes of the godly with equitie and moderation, that they faynte not when they are pressed with the burthen of the Crosse. For how commeth it to passe, that pacience is so hard a matter, but only bycause we are astonished with the light and momentany feeling of afflictions, and lyste not

afflictions are Momentany, in respect.

by

vp our myndes to the consideration of heauenly blysse: Therefore Paule prescribeth here a notable remedy, to hold thee vp from fainting in afflictions, whē he setteth against thē the felicitie to come, which is layed vp for thee in heauen. For this comparison maketh that light which seemed before to be very weighty, and shorte and momentany, which afore seemed to be of exceeding continuance. Prepareth an exceeding waight. Paul meaneth not that afflictions woorke alwayes this effect. For many men are here oppressed miserably with all manner of euyls, to whome notwithstanding the same is rather the cause of greater destruction, than a helpe to saluation. But bycause he speaketh of the faythfull, it is meete that we restrayne that which is spoken here, to them alone. For this is a speciall benefit of God towardes them, that they are prepared to the blessed resurrection, by the common miseries of mankynde. And whereas the Papistes abuse this place to proue that afflictions are the causes of our saluation, it is too weake: except perhaps men may take the cause in stede of the meanes. We willingly graunte, that we must by many tribulations enter into the kingdome of heauen. About the which we contende not. But whereas we teache, that therefore the momentany lightnes of afflictions doo woorke in vs an eternall weight of lyfe, bycause the children of God are ordayned thereunto, that in bearing the Crosse, they may be made lyke vnto Christ, and thereby may be prepared to the fruition of the heauenly inheritance, which they haue by the free adoption of God: the Papistes fayne that they are meritorious woorkes, whereby heauen is gayned. I say breefly againe, that afflictions are the way whereby we come to the kingdome of heauen: but I deny that we deserue that inheritance by afflictions, which commeth vnto vs onely by the free adoption of God. The Papistes rashly take holde vppon one word, that thorugh they buylde the Tower of *Babel*: That the kingdome of God is not an inheritāce purchased by Christ for vs, but a reward which is due to our woorkes. But this matter is answered at full in our booke of *Institutions*.

18. While we looke not on the things. Beholde here what maketh all the miseries of the worlde easie to be borne, namely the consideration of the euerlasting continuance of the heauenly kingdome.

vome. For a moment is long, so long as wee looke rounde about vs: but so soone as we lyft vp our myndes to heauen, a thousand yeres begin to be as a moment. And this is the meaning of the Apostles wordes, that we are deceyued by the beholding of things present, bycause there is nothing in them but that which is temporall: and that therefore we must stay our selues vppon the trust of eternall lyfe alone. Note this manner of speach. While we looke on the things which are not seene. For the eye of faith doth perce further, than al the senses of mans nature can doo: and therfore fayth is also called the beholding of things inuisible.

The fyfth Chapter.

1. For we knowe that if our earthly house of this tabernacle were destroyed, we haue a building of God, an habitation not made with hands, but eternall in heauen.
2. For therefore sygh we, desiring to be further clothed with our house which is from heauen.
3. If so be that we being clothed, shall not be found naked.
4. For whyle we are in this tabernacle, we sigh being burthened, bicause we would not put of our clothing, but vppon the same put on more, that mortalitie myght be swallowed vp of lyfe.
5. He that hath made vs feete for the selfe same thing, is God which hath also geuen vnto vs the earnest of the Spirit.
6. Therefore we are alway of good cheare, and know that as long as we are at home in the body, we are absent from the Lord.
7. For we walke by fayth, not after outwarde appearance.
8. Neuertheles we are of good comforte, and had rather to be absent from the body, and to be present with the Lord.

For

Orwe knowe. Now followeth the exposition of the former sentence. For the purpose of Paule is to correct in vs impacience, the horror and lothing of the Crose, the contempt of humilitie, proud disdayne also and mycenes. The which cannot be brought to passe but he must lyft vp our myndes to heauen by the contempt of the worlde. And he standeth vpon two argumets: by the one he sheweth the miserable condition of man in this lyfe: by the other, the chiefe and perfect blessednes which abydeth for the faythfull in heauen after this lyfe. For what dooth so much holde men in the peruerse desyre of this lyfe, as the deceyuing of themselues through false imagination, thinking themselues happy by liuing here? Moreouer it is not sufficient to know the miseries of this lyfe, except we also call to minde the felicitie and glory of the lyfe to come. This is common both to the good and to the euill, that they both desire to liue. This also is common to both, that when they consider to how many and how great sorrowes they are subiect here, (sauing that the vnbeleeuing doo know the incommodities of the body only: and the spirituall miseries do rather greeue the godly) they sigh oftentimes, they oftetimes bewaile their state, and desire to be eased and vnburdened of their afflictions. But bicause all men doo naturally abhorre death, the faythles would neuer gladly go out of this lyfe, except they refuse the same, eyther through yrksomnes, or through desperation. But the faythfull are willing to departe hence: bycause they haue a better hope out of the worlde.

This is the summe of the argument: now let vs seuerally consider the woordes. We know, sayth he. This knowledge belongeth not to humane witte, but proceedeth from the reuelation of the holy Ghost: so that it is proper to the faythful. The very heathen imagined somewhat of the immortalitie of the soule: but not one of them had any certayne knowledge, not one could boast that he spake of the thing he knew. But the faithfull may affyrme this, to whom the same is testified both by the woord and also by the spi-

rit

cit of God. Furthermore we muſt note that this knowledge is not vniuerſall only, as though the faythfull in generall only were perſwaded that the children of God ſhould haue the better ſtate after death, and were aſcertayned of nothing concerning themſelues particularly: for how little had this profited to ſo hard a conſolation? But euery man muſt haue a particuler knowledge concerning hymſelfe. For this is that which muſt incorage me to ſuffer death willingly, if I be certaynly perſwaded, that I departe hence to a better lyfe. He calleth the body which we haue now, The earthly houſe of the Tabernacle. For as tabernacles or tentes are made of ſome lyght matter for a temporall vſe without any firme foundatation, whereby they may be the more eaſely taken downe, or may fall of themſelues: euen ſo a mortall body is geuen vnto men as a tranſitorie cottage, in the which they dwell for a ſhorte ſpace. The which *Metaphor* Peter vſed in his latter Epiſtle: and Iob alſo when he calleth it a houſe of clay. Againſt this, he ſetteth the building of perpetuall continuance: by which name it is vncertayne whether he meane the ſtate of bleſſed immortalitie, which remayneth to the faithful after death: or whether he meane an incorruptible and glorified body, ſuch as ſhalbe after the reſurrection. There is no inconuenience in eyther ſenſe. Howbeit I had rather ſay thus, that the beginning of this building is the bleſſed ſtate of the ſoule after death: and the finiſhing is the glory of the laſt reſurrection. The order of the Apoſtle will beſt allow this expoſition. The Epithetes or termes which he geueth to this building, ſerue to the better confirming of the perpetuitie.

2. Pet. 1. 13. Iob. 4. 19.

3. If ſo being that we be clothed. He reſtrayneth that which he had ſpoken before concerning the certayntie of the lyfe to come, to the faythfull: euen as the ſame is peculiar vnto them. For the wicked alſo are diſſolued from their bodyes: but bicauſe they bring nothing into the preſence of God but ſhamefull nakednes, therefore they are not clothed with a glorified body. But the faythfull hauing put on Chriſt, & being adorned with his righteouſnes, appeare in the ſight of God, & receyue the glorious garmēt of immortalitie. For thus I had rather to vnderſtand it, than according to the opinion of *Chriſoſtome* and others, which thinke that there is no newe thing ſpoken of here: but that the ſame only whereof he

Chriſt couereth our nakednes in the ſight of God.

had spoken before, concerning the putting on of the eternall house, is repeated. The Apostle therfore maketh mention here of a double apparelling, which God putteth on vs. That is to say, the righteousnes of Christ in this lyfe, and the sanctification of the spirit: and immortallitie and glory after death. The first is the cause of the seconde, bycause God iustifyeth those whom he hath decreed to glorifie.

4. We sighe beyng burthened: bycause we would not put of. The wicked also sighe, bicause they are not contented with their present state. But afterward the contrary affection hath the vpper hand: insomuch that they abhorre death, neither are they greeued with the continuaunce of mortall lyfe. For the sighing of the faithfull commeth hereof, bicause they knowe that they are banished men here, out of their countrey: bicause they knowe that they are shut vp in the body as in a prison. Therfore they are burthened in this life, bicause they cānot enioy with the same true and perfect blessednes, bicause they cannot escape the seruitude of sinne but by death: and therfore they seeke and desire another dwelling place.

Sighes in the godly, and vngodly, proceede not from one cause.

But it is naturall to all liuyng creatures to desire to be: how can it be then that the faithfull woulde willyngly ceasse to liue? This question the Apostle answereth, when he saith, that the faithfull doo not therfore desire death, to unpayre their state: but in respect of a better life. Howbeit the wooordes expresse more: for he graunteth that we doo naturally shunne the solution of this natural life, euen as no man would willingly suffer him selfe to be stripped out of his clothes. But afterward he addeth, that the naturall horrour of death is ouercome by truste and confidence: euen as euerye man wyll lightly cast frō him a cloth, a foule, olde, and torne Coate, to receiue for the same a Veluet, cleane, newe, and durable Coate.

Furthermore he expoundeth the Metaphor, saying, That mortalitie might be swallowed vp of life. For bicause flesh & bloud cannot possesse the kingdome of God, that which is corruptible in our nature, must needes perishe, that we may truely be repayred and restored into a perfect state. For this cause our bodye is called a prison, which presseth and greeueth vs.

10. He

5. He that hath made vs meete. This is added, that we may know that this is a supernatural affection. For the proper sense of nature leadeth vs not hereunto, because it dooth not perceyue and vnderstand that hundred fold recompence, which springeth from the corne of Mortification. Therfore it must needs be made meete of God.

The maner also is added, that he confirmeth vs with his spirit, as with earnest money. As if he shold say, it is God which frameth in vs that desire: and least we should wauer or faint, the holy Ghost is vnto vs an earnest penny: because by his testimonie he ratifyeth & confirmeth the trueth of the promise. For these are two offices of the holy Ghost, first to shewe the faythful what they ought to desire, and then effectually to frame and encline their harts, and to take awaye all doubting, that they maye constantlye abyde in the choise of that which is good. Neuerthelesse it shall not misagree to extende these woordes (Made meete) to the renuing of life, with the which God adorneth his children in this world: because after this manner he separateth them from the rest, and sheweth that they are ordeyned by his speciall grace to a peculiar and singuler state.

6. Therfore we are alway of good cheere. That is to say, we beare our selues bold of the earnest of the spirit. For otherwise we are alwayes afeard, or at least we trust one whyle, and feare another while, and continue not at one staye in mynd. Therefore then at last we shall haue this good mynde of the whiche Paule speaketh, when the same is stayed by the spirit of God. As if hee should say, let vs bee of good chere, because we knowe that we are pilgrimes from the body: and so sooth. For this knowledge is the cause of our tranquilitie and trust. For therfore Infidels are continually disquieted, or els doo obstinately fret against God, because they thinke that they shal quickely perish, and doo place the chiefe and last moment of their felicitie in this life. But we liue in peace, and go to death with good cheere, because there is a better hope layde vp for vs. We are absent from the Lord. The whole Scripture proclaymeth God to be present with vs: and Paule teacheth here that we are absent from him: the which seemeth too

Death is not feared of the faithfull. *Obiection.*

Answeare. be contrary: but the diuers manner of absence or presence dooth easely put away this doubt. Therfore hee is present with al men, bycause he sustaineth them with his power: he dwelleth in them, bycause by him they liue, moue, and haue their being. He is present with the faithfull by a greater force of his spirit, he liueth in them, he is resident in the middest of them, and therefore within them. But yet he is absent from vs: bycause hee dooth not offer himselfe to be seene face to face, bycause as yet we are in exile from his kingdome, and doo want as yet the blessed immortalitie, which the Angels that are with him doo enioye. Howbeit to be absent as pilgrimes in this place, is referred onely to knowledge, as appeareth by the reason strayt after added.

7. For we walke by Fayth. Nowe hee sheweth the cause why we are absent frō the Lord: namely, bycause we see him not as yet face to face. This is the manner of absence, that God is not openly beheldē of vs. And therefore he is not seene, bycause wee walke by fayth. And faith it selfe is iustly set against outwarde appearance, bycause it apprehendeth those things which are hidden from the sense of men, bycause it extendeth it selfe to things to come, which as yet are not extant. For such is the condition of the faithfull, that they are more like to dead men than to liuing, so that oftentimes they seeme to be forsaken of God, so as they haue alwayes the matter of death included in them. Therefore it is necessarie, that they hope aboue hope. And now those things which are separated, lie hid: and fayth is the manifesting of things which are not seene. It is no maruayle then if the Apostle saye, that we enioye not as yet outwarde appearance, so long as wee walke by faith. For we see, but in a glasse, and in a darke speaking: that is to saye, we content our selues with the woorde in steede of the thing it self.

Rom.8.24. Hebr.11. 1.Cor.13.12.

8. Wee are of good comforte. Agayne hee repeateth that which hee hath sayd, concerning the trust of the godly: that they are so farre from fayntīg vnder the burden of the Crosse, and from quailing in afflictions, that therby they are made more coragious. For the ende of al euils is death: wherunto the faithfull aspyre as to the beginning of perfect blessednes. As if he shold saye, nothing can betide vs which can put vs out of good comforte:

Death is the ende of all afflictions.

for so much

forsomuch as destruction of this body which others so greatly feare) is to vs great aduantage. For nothing is better for vs, than to departe hence, that we may come into the felowship of God, and may truely and openly enioy his presence. Therfore, we loose nothyng by the corruption of the outward man. Note here that which hath bene once spoken, that true faith dooth not onely beget contempt, but also a desire of death. So that on the contrary part, it is a signe of infidelitie, when there is in vs more horror of death, than there is ioye and consolotion of hope. And the faythfull desire death, not to preuent the day of the Lord with importunate desire: for they are well contented to abide in their earthly mansion, so long as it shal please the Lord. Faith contemneth death.

For they had rather liue to the glory of Christ, than dye to themselues and for their owne profit. For the desyre of the which Paul speaketh, is of fayth: & therefore it disagreeth not from the will of God. We may also gather by these words of Paule, that mens soules being dissolued from their bodyes, doo liue with God. For if they being absent from the body haue God present with them, they lyue vndoubtedly with hym. Here then some may demaund how it came to passe then, that the holye Fathers dyd so greatly feare death: as *Dauid*, *Ezechias*, and the whole Church of Israell: as may appeare by these places quoted in the Margent. I know the common answer: That they therefore so greatly feared death, bycause the reuelation of the lyfe to come was yet obscure, and therefore the consolation very smal & weake. I confesse that is somwhat, but not al. For the holy fathers did not alwayes feare when they hearde of death: but rather cheerefully imbraced death. For Abraham finished his dayes without greefe: we reade not that *Isaac* shunned death: *Iacob* at the last gaspe testified, that he wayted for the saluation of the Lord: *Dauid* hym selfe also dyed meekely without greefe: and lykewise *Ezechias*. Therefore whereas *Dauid* and *Ezechias* prayed once with teares to be deliuered from death, the reason was, bycause they were punished of the Lord for certayn offences, and therefore in death they felt the wrath of the Lorde. This was to them a cause of trouble: the which the faithfull also at this day may feele vnder the kingdome of Christ: But the desire of the which Paule speaketh, is an affection of the mynde well Soules departed in Christ, are with God. Psalm. 6. Esay. 38. 3. Psal. 115. 17.

framed.

9. Wherefore whether we be at home, or from home, we indeueur our selues to be accepted vnto hym.

10. For we must all appeare before the iudgement seate of Christ, that euery man may receyue the woorks of his body, according to that he hath doone, whether it be good or bad.

11. Knowing therefore the feare of the Lord, we perswade men, for we are knowen wel ynough vnto God: I trust also that we are knowen in your consciences.

12. For we commend not our selues agayne vnto you, but geue you an occasion to glory on our behalfe, that ye may haue somewhat agaynst them, which glory in the face, and not in the harte.

9. Wherefore whether we be at home. After he had shewed how bolde and constant it became Christians to be in suffering afflictions, that euen in dying they might be conquerers of death, & that therefore bycause they might come by afflictions and death to a happy and blessed lyfe: he bringeth from the same fountayn another sentence also, namely, that they ought to haue this care especially, that they may please God. And it cannot otherwise be but that the hope of the resurrection, and the cogitation of iudgement, must styre vp in vs this care: euen as on the contrary part we are not for any other cause so slothfull and negligent in our duetie, but only bycause we neuer or seeldome remember that which ought to be continually in our memory, that we are inhabitantes here for a short time, that whē our race is finished, we may come vnto Christ. And note that he sayth, that this care is as wel in those that be dead, as in the liuing: whereby agayne is confirmed the immortallitie of the soule.

10. For we must all appeare. Although this belongeth to all men, yet notwithstanding all men generally haue not consideration hereof, as to thinke that they are euery houre to be called before the iudgement seate of Christ. But when as Paule dayly did set hymselfe before Christ, with a holy care to doo well, his purpose was after a sorte to gird the ambitious teachers, who thought it sufficient to haue the commendation of mans iudgement. For

when

that this affection was in hym. Let others take heede that they doo not falsely pretend or allege his example. We are also taught that this is the true prayse of a Minister, which belongeth to hym and to the Church, rather than to one alone: that is to say, which redoundeth to the benefite of all men. That ye may haue somewhat agaynst them. By the way he sheweth that their vanitie is to be beaten downe which vainely boast them selues: and that the same belongeth to the office of the Church. For seeing such ambition is a pestilent euill, it is a pernicious thing to mayntayne the same through dissimulation. This, bycause the Corinthians cared not to doo, Paule sheweth afterward, how it became them to behaue them selues herein. Which glory in the face, and not in the harte. That is to say, which beare a counterfeyte shewe with outward pompe, and to make small accounte of the sinceritie of the hart. For they which are truly bold, wil neuer gory but in God. But where vaine boasting is, there is no sincerite and purenes of mynde.

13. For if we be too feruent to Godward, we are too feruent: or if we keepe measure, for your cause keepe we measure.

14. For the loue of Christe constrayneth vs, bycause we thus iudge, that if one dyed for all men, then were all dead.

15. And he dyed for all, that they which liue, should not henceforth liue vnto them selues, but vnto him which dyed for them, and rose agayne.

16. Wherefore henceforth knowe we no man after the flesh: insomuch though we haue knowen Christ after the flesh, now yet henceforth know we hym no more.

17. Wherefore if any man be in Christ a new creature, olde things are passed away: behold, all things are become new.

13. For if we be too feruent! This is spoken by graunting, as it were, that wh: th myght haue bene obiected. For the boasting of Paule was sound, sobet, and most wyse madnes, if a man may so tearme it: but bycause he seemeth to many men to be foolish,

* This leaf is misplaced

foolish, she speaketh according to their opinion. And he affirmeth two things, namely, that he hath no consideration of him selfe, but that this is his onely purpose, that he myght imploy his seruice to God and to the Church: secondly that he feareth nothing at all the opinion of men, but that he is ready to be counted mad or too fervent, as well as sober, so that he may faythfully doo the busines of God and of the Church. The sense there is this, whereas I so oftentymes preach my integritie, let men take it as they list: notwithstanding I doo it not for my owne sake, but I haue God onely and the Church before my eyes. I am prepared therefore to hold my peace and to take, according as the glory of God, and the profyt of the Church shall require. If I am well contented that the world should iudge me mad, so long as I am not mad to my selfe but vnto God. This place is not only woorthy to be noted but also to be had in remembrance daylye. For, except we be thus mynded, euery small offence shall drawe vs from doing our dutie.

14. For the loue of Christ. This woord (loue) may be taken as well passiuely, as actiuely. I rather take it actiuelye. For except we be more than stony harted, we cannot choose but dedicate our selues wholly vnto Christe, when we consider howe greatly he hath loued vs, in dying for vs. And Paule expoundeth hym selfe, when he addeth, that it is meete we liue vnto hym, and dy to our selues. Therefore as he had sayd before, that he was styrred vp to dutie for feare, bycause an account is one daye to be made: so now he setteth downe the other prouocation, namely that vnspeakeable loue of Christ toward vs, a proofe whereof we haue in his death. The acknowledging, I say, of this loue, ought to bind our affections to entyre no other way, than to loue him. There is a Metaphor in this woord (Constrayneth) or bindeth: whereby is noted, that it cannot be, but whosoeuer dooth consider and rightly waye that woonderful loue which Christ hath declared vnto vs by his death, must addict hym selfe to his obedience: as tyed vnto hym, and bound with a most strayt knot. That if one dyed for all men. This ende is diligently to be noted, that Christe therefore dyed for vs, that we myght dye to our selues. We must note also the exposition, that to dye to our selues, is to liue vnto Christ:

Feare and loue ought to make vs doo our dutie.

(Christ) ✓ See page 24 b over leaf

when he sayth, that no man can escape, he seemeth after a certayne manner to cyte them to the celestiall iudgement seate. And when the Apostle sayth that we must appeare, or be manifested, he meaneth that we shall then come foorth into the open light, where as many now lurke in darkenes. For the lookes shall then be opened which now are shutte. That euery man may receyue. Because this place conderneth the recompence of woorkes, we must breifly note, that as euill woorkes are punished by God, so also a rewarde is geuen to good woorkes: but yet after another sort. For the punishment, which is dew to euill woorkes is geuen vnto them: but God in recompensing good woorkes, hath not respect vnto merit or woorthines. For no woorke is so full and perfect in euery condition, that the same may woorthely please hym. Furthermore no mans woorkes doo otherwise of themselues please God, except he satisfie the whole law. But no man is found so perfect. Therfore the only refuge that we haue is this, that it may please hym to receyue vs of his free goodnes, and to iustifie vs, in not imputing our sinnes vnto vs. After he hath receyued vs into fauour, he doth imbrace our woorkes also, with free acceptation. Hereupon depended the rewarde. Therefore it is no absurditie, if he vouchsafe to geue a reward vnto good woorkes: so that we understand, that thesame is no let vnto men to obtayne eternal lyfe freely by grace. Concerning this matter I haue spoken more in the former Epistle and in our Booke of *Institutions*, wherein is contayned a full treatise hereof. When he sayth (of the body) he vnderstandeth not only externall Actions, but also all manner of woorkes which are done in this corporall lyfe.

Woorkes are recompensed after a certain manner.

11. Knowing therefore the feare of the Lord. Now he returneth to hymselfe, or applyeth agayne a generall doctrine to hymselfe ywually. I, sayth he, am not ignorante or voyde of the feare of God, which ought to raigne in the hartes of all the faithfull. Therefore to knowe the terror of the Lorde, is to haue thys thought in our mynde, That we shall once geue vp an account before the iudgement seate of Christ. For he which thinketh seriously vpon this, must of necessitie be touched with feare, and cast of all negligence. Therefore he protesteth that he dooth faythfully and with a pure conscience discharge his Apostleship: as one

that thinking of an accounte making, walketh in feare of the Lord. But bycause the aduersaries myght obiect and say, Thou extollest thy selfe greatly: but who seeth that which thou preachest: To this he answeareth, that he dooth the wooyke of a teacher in the sight of men: but that God knoweth with what sinceritie of mynde he dooth the same. As if he should say, As my mouth speaketh vnto men, so doth my harte vnto God. I trust also that we are knowen in your hartes. This is a certayne kinde of correction. For he boasteth now that he hath not only God for a witnes of his integritie, but also the Corinthians them selues, to whom he had geuen some experiment of hymselfe. Two things therefore are here to be obserued: first, that it is not sufficient if any man doo honestly and stoutly behaue hymself among men, except his mynde be right also before God: secondly that boasting is vayne, where the testimonie of the thing it selfe is wanting.

For none are more bold to arrogate al things vnto them selues than they which haue nothing. Therefore he whiche will be reedyted, must shewe his warykes to performe his wooyrdes. And it is more, to be knowen in mens hartes, than to be knowen byexperimentes. For it pearceth farther a great deale than dooth the iudgement of flesh.

12. For we commend not our selues. He confyrmeth that which he sayd before, and withall preuenteth a cauillation. For he myght seeme to haue too much care of his owne prayse, in that he maketh mention so often of him selfe. And it is lykely tha the wicked layde this to his charge. For in that he sayth, We ommende not our selues agayne, he speaketh as it were in their erson. To commend in this place, is taken for to boast, in th euil part. When he addeth, that he geueth them occasion to gryer: first he meaneth, that he hath more care for them than for himselfe: secondly he reprehendeth their vnthankefulnes, bycause they knew not that it was their duetie, of their owne accord to magnifie his Apostleship, and not to haue constrayned hym thereunto, bcause also they did not knowe that it was rather their part than prayse, to account his Apostleship glorious. Here we are taught, at the seruauntes of Christ ought to be so farre forth carefull for their estimation as it is expedient for the Church. Paule truly firmeth

that

Christ: or els, to renounce our selues, that we may liue vnto Christ. For therefore hath Christ redeemed vs, that he might haue vs in his power as his owne proper inheritance. Whereuppon it followeth that we are no more our owne. The lyke place is in the Epistle to the Romans. Howbeit two things are here distinctly put downe: first that we are dead in Christ, to the end all ambition and desyre to haue the preheminence may ceasse, and that we myght not be greeued to be abased: secondly, that we ought to be vnto Christ life and death, bycause he hath bound vs wholy vnto him selfe. Rom. 14. 15.

16. Wherefore hencefoorth knowe we no man. As if he should say, we iudge not according to the outward appearance, as to account him the most excellent, which in shewe appeareth to be such a one. Vnder the name of flesh he comprehendeth all gyfts, which men are woont to haue in estimation: and in summe, whatsoeuer is counted woorthy of prayse without regeneration. Howbeit he speaketh properly of the externall counterfeyte shew. And he alludeth vnto death, of the which he had made mention: as if he should say, For somuch as all we ought to be dead to this present lyfe, and that we ought to haue nothing to our selues: no seruant of Christ ought to be esteemed according to his carnall excellencie. In somuch though we haue knowen Christ. As if he should say, although Christ was cõuersant for a time in this world, and was knowē vnto men in those things which belong to the condition of this present life: now he is to be knowen after another maner, namely, spiritually, that we myght not thinke any worldly thing to be in him.

This place certain persons rauished with the spirit of giddines, as was *Seruetus*, haue abused, to proue that the humane nature of Christ is now swallowed vp of the diuinitie. But how far this phrēticke opinio is frō the mynd of the Apostle, it may playnly be seen. For he speaketh not here of the substance of his bodye, but of hys externall forme: Neyther dooth he say that we shall no more know the flesh in Christ, but he denyeth that we shall know Christ thereby. And the whole Scripture cryeth, that Christe hathe obtayned a lyfe glorious in our flesh, no lesse, than that hee suffered once in the same. Yea this foundation being taken awaye,

our

our whole fayth fayleth. For wherevppon hangeth the hope of immortalitie, but on this, that we haue already a patterne of the same in Christ? For as righteousnes is hereby restored vnto vs, bycause Christ fulling the lawe in our nature, hath abolyshed this disobedience of Adam: so also hereof commeth lyfe, bycause hee hath reuealed to our nature the kingdome of God, from whence it was banished, and hath placed the same in a heauenly habitacle. Therefore except we know now the flesh of Christ, our whole trust and consolation which we ought to haue in hym perisheth. But we acknowledge Christ in his flesh to be a man, and our brother, not carnally: bycause we doo not stay our selues, but in the consideration of his heauenly and spirituall gyftes. Therefore he is spirituall vnto vs, not bycause he leauing of his body, is become spirit, but bycause he regenerateth and gouerneth those that are his, by the power of his spirit.

17. Wherefore, if any man be in Christ. As if he should saye, If any man desire to haue any place in Christ, that is, in the kingdome of Christ, or in the Church, let hym be A new creature. By this speach he condemneth al maner of excellencie, which is commonly much set by of men, if so be the renuing of the hart be wanting. Learning, eloquence, and other gyftes are precious and honorable: but when the feare of the Lord and a good conscience is wanting, all their honor and estimation vanisheth away. Therefore let no man be proude of any excellencie, bycause the cheefe prayse of Christians is the denying of them selues. And this is not spoken alone to beate downe the vanitie of the false Apostles, but also to correct the ambitious iudgements of the Corinthians, who made more account of externall appearance, than they dyd of trew sinceritie. Howbeit, this vice is common almost to all ages. For what is he that attributeth not more to ostentation, than to true holynes? Therefore let vs remember this admonition, How that the Church ought to make no account of all those which are not renued by the spirit of God, although they shine with al maner of other ornaments. Olde things are passed away. When the Prophets speake of the kingdome of Christ, they pronounce that there shalbe a new heauen, and a new earth: Whereby they meane that all thinges shalbe turned into a better state,

Estimation belongeth vnto al those which are renued by the spirit of God.

vntyll

vntill the felicitie of the godly be fulfylled. But now, seeing the kingdome of Christ is spirituall: this conuersion ought to be principally in the spirit: and therefore vppon dew consideration he begynneth therewith. It is therefore a fyne and apte alluding, when Paule applyeth such a tytle to extoll regeneration. And he calleth those olde things, which are not reformed by the spirit of God. Therefore only the new man flourisheth in the kingdome of Christ.

18. And all things are of God, which hath reconciled vs vnto hym selfe by Iesus Christ, and hath geuen to vs the ministery of reconciliation.

19. For God was in Christ, reconciling the world to hym selfe, not imputing their sinnes vnto them, and hath cõmitted vnto vs the preaching of the attonement.

20. Now then are we messengers for Christ, euen as though God did beseech you through vs: so praye we you in Christes sted, that ye be reconciled vnto God.

21. For he hath made hym to be sinne for vs, which knew no sinne, that we should be made the righteousnes of God in hym.

18. All things are of God. He meaneth all things which pertayne to the kingdome of Christ: As if he should saye, If we will be Christes, we must needes be borne agayne of God. But this is no common gyft. He speaketh not therefore here of generall creation, but of the grace of regeneration, which God vouchsafeth to bestowe vppon his elect, and which he now affyrmeth to be of God: not as he is the creator & maker of heauē and earth, but as he is a new creator of the Church, in making those that are his anew again after his owne Image. Thus al flesh is beaten down, and the faithfull are admonished, that they must now lyue vnto God so soone as they are new creatures: the which they cannot doo, except they forget the world: euen as also they are not now any more of the world, bycause they are of God. Which hath reconciled vs. There are in these verses, two principall poynts: the one is of the Reconciliation of men with God: the other, by what meanes we enioy the benefite of this reconciliation. And

these

these agree very well with that which went before. For bycause the apostle had preferred a good cõscience before any mans excellẽcie: now he sheweth that the whole Gospel tẽdeth to this end. Notwithstãding withal he sheweth the dignitie of the apostolical office, that the Corinthians might be taught, what they ought to seeke in the same: who therfore could not discerne true frõ false Ministers, bycause they were delighted with ostentation only. Therefore this rememberance stirreth them vp, to profit more in the doctrine of the Gospell. For hereof commeth the preposterous admiration of prophane men, which serue theyr owne ambition more than Christ, bycause we know not what the office of preaching the Gospell containeth, or meaneth. Now I returne to those principall poynts before touched. The first is, that God hath reconciled vs to hym selfe by Christ. The declaration followeth strayt after, Bycause God was in Christ, and finished the Reconciliation in his person. The meane is added, In not imputing to men their sinnes. Againe he addeth a second declaration, Bycause Christ being made a sacrifice for our sinnes, purchased righteousnes for vs, that we might be partakers of the same. If there be any excelent and singuler place in Paules Epistles, this is it. Wherfore it shalbe necessarie dilligently to discusse euery particuler poynte thereof. The ministerie of reconcilliation. This is a notable tytle of the Gospell: that it is an Ambassage to reconcile men vnto God: singuler also is the dignitie of ministers, in that they are sent vnto vs of God with this commaundement, that they might be as it were vmpyers and reconcylers.

But this is not spoken so much to commend the Ministers, as for the consolation of the godly, that so often as they heare the Gospell, they may know, that God treateth with them about reconciliation vnto hym, and eternall peace. What good thing can be more woorthy to be wished for, than this? Let vs therefore remember that this is the the speciall ende of the Gospell: that when as we are the children of wrath, emnitie being abolished betwen God and vs, we may be receyued of hym into fauour. By this charge, Ministers are appoynted to bring vnto vs tydings of so great a benefite: Yea, and to certifie vs of the fatherly loue of God towarde vs. Any other man also may be vnto vs a witnes of the grace of

God:

God: but Paule teacheth that this Office is specially inioyned Ministers. Therefore when a Minister which is rychtly ordayned pronounceth out of the Gospell, that God is fauorable vnto vs: he is to be heard as the Ambassadour of God, representing his person, and endued with lawfull authoritie to promise the same.

19. For God was in Christ. Some interpret these wordes thus, God hath reconciled to worlde to hymselfe in Christ. But the sense is more full and plentifull, as, that God in Christ: also, that by his intercession he reconciled the worlde to hymselfe. And this is spoken of the Father: For it were an improper manner of speach to say, that the diuine nature of Christ was in hym, that is, in God. Therefore the Father was in the Sonne according to this saying, I am in the Father, and the Father in me. Therefore he which hath the Father, hath the Sonne also. For Paule therefore set down this, that we myght learne to be contented with Christ alone, bycause in hym also we shal finde God the Father: euen as in very deed he communicateth hymselfe vnto vs by hym. Therefore this is as much as if he should say, for so much as God was far distinct from vs, he came nere vnto vs againe in Christ. And so Christ was made for vs a true *Immanuel*, and his comming is an approching of God vnto men. The second member noteth the office of Christ, as, that he is the propitiation, or obtayner of mercie for vs. Bycause without hym God is wrath with vs all, which haue swarued from rychteousnes. Therefore to what end appeared God in Christ to men? For a reconciliation, that enmitie being taken away, they which were Straungers myght be made his adopted Sonnes. And although Christ the redeemer flowed vnto vs out of the fountayne of Gods loue towarde vs: yet neuertheles vntil men know that God is pacified by the mediator, it must needes be, in respect of them, that Enmitie remayneth, which keepeth them from hauing access vnto God: of the which matter I will speake more anon. Not imputing to them. Behold here how men come into fauour with God: namely by obtayning remission of their sinnes, whereby they are counted iust. For so long as God imputeth our sinnes vnto vs, it must needes be that he hateth vs, for he cannot be a friende and fauorable vnto sinners. But that which is sayd in another place seemeth to be contrary

Iohn. 10. 38.

Christ is our Emanuel.

Obiection.

trary vnto this, how that he loued vs before the creation of the
Ephe. 1. 3. worlde: yea, Sainte Iohn goeth farther yet, and sayth, That the
Iohn, 3. 16. loue wherewith he loued vs was the cause why he wyped away our
sinnes by Christ. For the cause goeth alwayes before his effect.
Answeare I answeare, that we were beloued before the creation of the worlde,
but yet no otherwise than in Christ. Neuertheles I confesse, that
in tyme, and order, the loue of God was first in respect of God:
but in respect of vs, the beginning of the loue is set in the sacrifice
of Christ. For when we beholde God without a Mediatour, we
cannot conceyue otherwise with our selues but that hee is angry
with vs: the Mediator being set betweene, maketh that we feele
our sinnes.

But bycause this is also necessarie to be knowen, how that
Christ came vnto vs out of the fountayne of Gods free mercie, the
Scripture playnly teacheth both: that the wrath of the Father
was pacified by the sacrifice of the Sonne, and that therefore
the Sonne was offered to take away mens sinnes: bycause God
taking compassion vppon them, receyued them into fauour vppon
such a pledge. The summe is this, where sinne is, there is the
wrath of God: and that therefore God is no otherwise, nor before
gracious vnto vs, vntill he blotteth out our sinnes by not imputing
them vnto vs. Seeing our consciences cannot receyue this bene-
fite, except the sacrifice of Christ come betweene: Paule did not
without cause place the beginning and the cause of our saluation
therein in respect of vs. And hath committed vnto vs: Again
he repeateth that the Gospell was geuen vnto Ministers, that they
myght bring this grace vnto vs. For it may be obiected, Where is
Christ now, the pacifier betweene God and vs? How farre dwel-
leth he from vs? Therefore he sayth, that as he once suffered, so
dayly he offereth the fruit of his passion vnto vs by the Gospell,
which he would haue extant in the worlde, as firme and authenticall
tables of the pacification once made. It is the duetie therefore of
Ministers to apply the fruite of Christes death vnto vs. But lest
any man dreame of a Magicall application, which the Papistes
bring in: we must diligently note that which he addeth strayte af-
ter, that all the same doeth consist in the preaching of the Gospell.
For the Pope with his rable, couereth with his robe, all that wic-

ked

ked and execrable marchandyse, which they exercise about the saluation of mens soules. The Lord, say they, hath geuen vs authoritie by his commaundement and power to remyt sinnes: I confesse it, if so be they discharge this ambassage, of the which Paule maketh mention here. But the absolution in the papacie, is rather magicall: also they include forgeuenes of sinnes, in Leade and in Parchment, or els they tye it to fayned and vayne superstitions. What similitude haue all these with the ordinance of Christ? Therfore then the Ministers of the church doo truely & in order restore vs to the fauor of God, whē by the Gospel they are witnesses vnto vs of the grace and fauour of God reconciled vnto vs. This Testimonie being taken awaye, there resteth nothing but meere falshoode and deceyte. Take heede therefore that thou doo not repose the least mote of thy trust without the Gospell. I deny not but that by the Sacramentes also, the grace of Christ is applyed vnto vs, and that there our reconcilliatiō with God is setled in our consciences: but bycause the testimonie of the Gospell is grauen in the Sacraments, they are not to be taken of them selues, nor yet aparte, but they ought to be ioyned with the Gospell, of the which they are appendixes. To conclude, the Ministers of the Church are Ambassadours for this cause, that they may testifie and proclayme the benefite of reconcilliation sincerely and faythfully out of the Gospell.

Popish absolution of sinnes.

20. Euen as though God did besiege you through vs. This is not a little auaylable to geue credit and authoritie vnto Ambassage: yea it is wholy necessarie. For what is he that will content himselfe wyth the testimonie of man concerning his eternall saluation? It is a greater matter than that we should content our selues wyth the promise and speach of men, except we be assured that they are ordayned of God, and that God speaketh by them. And to this end pertayne those honorable titles, whiche Christ himselfe geueth vnto the Apostles: as when he sayth, He which heareth you, heareth me. Againe, Whatsoeuer yee loose on earth, shalbe loosed in heauen: and such like. So pray we you in Christes steede. Hereby we gather how truely *Esayas* crieth out saying, Blessed are the feete of those which bring tidings of good things. Forseeing that one thing is sufficient

Luke. 10. 16. Matth. 18. 18. Esay. 52. 7.

for vs to make vs perfectly happy, and wythout the which we are most miserable, except the same be geuen vnto vs by the Gospell: & seeing this office is appoynted to al the Ministers of the church, insomuch that he is not to be accoũted neither Apostle nor pastor, which dischargeth not this ambassage: hereby we may easily iudge what the whole gouernement of the Pope is. He and the rest of his shauelings would be counted Apostles and Pastors: but seeing they be dumbe Idols, how shall their vayne boasting & shewe agree with this place of Paule? The woorde (praye) dooth expresse the incomparable commendation of the grace of Christ, when he abaseth himselfe so far, that he thinketh not much to praye and beseech vs.

Christ prayeth vs to be reconciled vnto God

Whereby our wickednes is made the lesse excusable, except with all mekenes we shewe our selues out of hand apt and willing to be taught. That ye be reconciled to God. Let vs note here, that Paule hath to doo with those that are faythfull. He testifieth that he dooth dayly bring vnto them this commaundement. Therefore Christ suffred not, that he might take awaye our sinnes once onely: neither was the Gospell ordayned to this end, that the sinnes which we committed before Baptisme might be forgeuen vs: but as we sinne dayly, so also by dayly remission we are receyued of God into fauour. For this is a perpetuall Ambassage, which ought to sounde dayly in the Churche, euen to the end of the woꝛld: neither can the Gospell be otherwise preached, but that it promiseth remission of sinnes. We haue here a proper and very apt testimonie to confute the wicked opinion of the Papists, whiche commaundeth to seeke remission of sinnes after Baptisme, elswhere in the propiciatorie sacrifice of Christes death. But this is a common opinion in all Papisticall scholes, that we after we bee once baptized, doo deserue remission of sinnes through repentance, the benefite of the keys helping vs therwithall. As though wee had remission by Baptisme without repentaunce. By the name of repentance they vnderstand satisfactions. But what doth Paule here? Surely he calleth vs no lesse after Baptisme than before to that onely sacrifice of Christ, to the ende we myght knowne that we haue remission alwayes freely. And he omitteth that difference which they haue deuised, as vnknowen vnto him. And as touching

ching the dispensatiō of the keyes, whatsoeuer they prate, it is but vayne: bycause they imagine keys without the Gospell, when as they are nothing els but a testimony which is geuen vnto vs out of the Gospell.

21. For hym which knewe no sinne, he hath made sinne. Doest thou not see that there is no other meane to come into the fauour of God, but that which is grounded vppon the sacrifice of Christ alone, as Paule witnesseth: Therefore let vs learne to referre our mynde alwayes hither, so often as we desire to haue pardon of our sinnes. Now he teacheth that more playnly which we touched before, howe that God is then fauourable vnto vs, when he doth acknowledge and accept vs for iust. For these two to be accepted of God, and to be reputed of him for iust, are all one. Not to know sinne, is to be quite voyd of sinne. Therefore hee sayth that Christ which knewe no sinne, was made sinne. For vs. This is common and vsuall, to call the propiciatorie Sacrifice, sinne. But as well the signification of this woord, as the whole sentence shalbe vnderstoode better by the comparison of both the *Antithetes*. Sinne is here set against righteousnes. when Paule teacheth that we are made the righteousnes of God, bycause Christ was made sinne. Righteousnes here is not takē for the qualitie or habite, but for imputation, bycause the righteousnes of Christ is attributed vnto vs. Contrariwise, what is sinne: It is the giltines wherin we are found in the iudgement of God. For as in olde time the curse of man was cast vpon the oblation: euen so the damnation of Christ was our absolution, and by his stripes we are healed. The righteousnes of God in him. First the righteousnes of God is taken, not for that righteousnes which we receyne at the hands of God, but for that which is allowed of him: euen as in the Gospell of Iohn, that is called the glory of God, which hath place wyth him: and the glory of man, for the vayne estimation of the worlde. And in the thirde to the Romanes, whē he sayth, that we are destitute of the glory of God, he meaneth that there is nothing in vs whereby we shoulde boast with God. For it is an easie matter to appeare righteous before men: but it is a deceyuable shadowe of righteousnes, which at length is the cause of destruction. Therefore that onely is true righteousnes

Righteousnes.

Synne.

Iohn. 12. 43.
Rom. 3. 7.

which is accepted of God. Now let vs returne to the comparison of righteousnes and of sinne. Howe are we righteous before God? Forsothe, euen as Christ was a sinner. For after a sorte he tooke on him our person, that for our sake he might be giltie, and might be iudged as a sinner, not for any sinnes of his owne, but for other mens offences: he himselfe being pure and free from all blame, and taking vpon him the punishment which was due vnto vs. So that we are nowe righteous in hym: not bycause we satisfie the iudgement of God wyth our owne woorks, but bycause we are counted the righteousnes of God, which we put vpon vs by fayth as our own. And therfore the Apostle sayth here (In hym) rather than by hym.

The sixth Chapter.

1. We as helpers therefore exhort you, that ye receyue not the grace of God in vayne.
2. For he sayth, I haue heard thee in a tyme accepted: and in the day of saluation haue I succored thee. Behold now is that accepted tyme: behold now is that day of saluation.
3. Let vs geue no man occasion of euill, that in our office be found no fault.
4. But in all things let vs behaue our selues as the ministers of God. In much pacience, in afflictions, in necessitie, in anguish,
5. In strypes, in prisonment, in strife, in labour, in watching, in fasting.
6. In purenes, in knowledg, in long suffering, in kyndes, in the holy Ghost, in loue vnfayned.
7. In the woordes of truth, in the power of God, by the armour of ryghtuousnes of the ryght hand and of the left,
8. By honor, and dishonor: by euill report and good report, as deceyuers and yet true.
9. As vnknowen, and yet knowen: as dying, and behold

hold we yet lyue, as chastened, and not killed,
10. As sorrowing, and yet alwayes merrie: as poore, and yet making many rych: as hauing nothing, and yet possessing all things.

E as helpers. He shewed before the charge of the ambassage committed of God to the Ministers of the Gospell. This charge when they haue faithfullye executed, they ought to indeuour thē selues to make the same effectuall, lest theyr labour be in vayne. They ought, I say, to adde continual exhortatiōs to make their ambassage fruitful. This is the meaning of the Apostle, when he sayth, we as helpers exhort you, that is to say, persisting in helping forewarde our busines. For it is not ynough for thee to teach, except thou vrge that which thou hast taught, often. For the doctrine of the Gospell is holpen with exhortations, that it want not effect: and the Ministers doo ioyne their endeuour and care to the commaundement of God: euen as it is the dutie of an Ambassadour, to perswade with reasons that which he speaketh in in the name of his prince. Also these woordes may be referred to the common industry of Ministers: bycause if they doo the woorke of the Lord faythfully, they ought to be assistantes and helpers one of another. But the former exposition lyketh me better. *Chrisostome* interpreteth it of the hearers, to whom the Ministers are ioynt helpers, when they awaken them frō their slouth and negligence. Here the Ministers are taught, that it is not sufficient simply to propound doctrine, but they must labour also that the same may be receyued of the hearers: and that not once, but dayly. For bycause they are messengers betweene God and men, theyr principall part is to offer and set before them the grace of God: and then they must endeuour themselues that the same be not offered in vayne.

2. For he saith, I haue heard thee in a tyme accepted. He cyteth the prophesie of *Esay*, which is very conuenient to the exhortation

Esay. 49. 8

horlation whereof he speaketh. The Prophet no doubt intreateth there of the kingdome of Christe: as euidently appeareth by the text. Therefore the father appointing his sonne to be a Captaine for the gathering together of his Churche, speaketh vnto hym in these wordes: In a tyme accepted haue I heard thee. But we knowe what proportion there is of the head to the members. For Christ was heard in our name, euen as the saluation of vs all was committed to his trust: neyther tooke he any other thing in hand. Therfore we are al admonished in the person of Christ, that we doo not neglect occasion to attayne saluation. This testimony of the Prophet is thus to be applied to the present purpose. Seeing God assigneth a certayne tyme to the offering of his grace, it followeth that at all tymes he offereth not the same: And seeing a certayne day of saluation is named, it followeth that we cannot attayne to saluation euery day. But all this dependeth vppon the prouidence of God. For the accepted tyme is no other thing, thã the very same which is called the fulnes of tyme, to the Galathians. The order also is to be noted. The first is the accepted tyme, or the tyme of good will, then commeth the day of saluation. Whereby is geuen vs to vnderstand, that saluation springeth to vs from the onely mercie of God, as from the fountayne. Therefore the cause is not to be sought in our selues, as though we myght prouoke God with our worke, to geue vnto vs his grace. For how commeth it to be the day of saluation? but bycause it is the accepted tyme: that is to say, which God hath ordayned of his free grace and goodnes. In the meane tyme let vs remember the purpose and counsayle of Paule, how that we had neede to vse great celeritie and speede, lest we loose the occasion: bycause God misliketh that we should at our leysure and negligently receyue the grace which he offereth vnto vs.

Galat.4.4.

Saluation cõmeth from the mercy of God.

Behold now is that accepted tyme. The Prophet had spoken of the tyme in the which Christe was to be manifested in the flesh for the redemption of men. Paule transferreth the Prophesie to the tyme in the which Christe is reuealed by the dayly teaching of the Gospell: and that ryghtly. For as saluation was sent once to the whole worlde when Christ appeared: euen so now he is sent dayly vnto vs, when we are made partakers of his Gospel.

A notable place, and full of consolation: That so long as the Gospell is preached vnto vs, we are assured that we haue accesse vnto the kingdome of God, and are inuited to receyue saluation by the displayed Enligne of Gods great good will. For the occasion to obtayne the same, is to be esteemed of the calling. But except we vse opportunitie, we must feare the threatning which Paule pytilly setteth before vs, how that the gate shalbe shortly or quickely shutt against al those which enter not in in due time. For this iust vengeance of God dooth alwayes followe the contempt of his holy woord.

3. Let vs geue no man occasion of euil. We haue sayd already sundry tymes that Paul one whyle commendeth the ministerie of the Gospell generally, and another whyle his owne integritie. Now therefore he speaketh of hym selfe, and in his owne person paynteth foorth a lyuely image of a good and faythfull Apostle: to the ende the Corinthians might learne, what vniust Iudges they were, in preferring vaine parasites before hym. For seeing they gaue the pryce and prayse to paynted vilors, men which were nyce and delicate, and voyde of all zeale, got the same: as for the beste Ministers they were abiect & of no estimation. And there is no doubt but that the very same things of the which Paule maketh mention to his owne prayse, made hym to be contemned partly among thē: so that they were worthy of the more reprehension, bycause they accounted the matter of glory to be reproch. Paul therfore here purposeth three things: Fyrst he teacheth what things are vertues, for the which euāgelical teachers ought to be esteemed: secondly he sheweth that he is indued wyth these vertues: Thyrdly he admonisheth the Corinthians, that they doo not acknowledge them for the seruants of Christ, which behaue them selues otherwyse than he prescribeth by his example here. The ende is, that he might get authoritie to hym selfe and to his fellowes to the glorie of God, and to the benefit of the Church. Secondly that he might pull backe the Corinthians from the preposterous loue of the false Apostles, which was a let vnto them, that they could not profit in the Gospell somuch as was needfull. Those ministers geue offence, which by their falt hynder the passag of the Gospel in the hearers. This thing Paule denyeth that he dooth: for he

sayth, that he taketh dilligent heede that he doo not with any manner of blott distayne his Apostleship. For this is the subtiltie of Satan, to seeke some fault in the Ministers, which may redounde to the Infamie of the Gospell. For when he hath once brought to passe that the Ministerie is in contempte, all hope of profyte is gone. Therefore he which wyll serue Christ profitably, let hym endeuoure himselfe all that he can to retayne the honour of hys Ministerie. Therefore the waye is to seeke, that thou mayest be woorthy of honour. For there is nothing more ridiculous, than to contende with others about thy estimation, when as thou thy selfe bringest shame and reproche to thy selfe by thy wicked and filthy lyfe. Therefore he shall be honorable, which shall commit nothing yll beseeming a Minister of Christ.

Ministers concerning their office ought to be blameles.

4. In much pacience. To this ende tende all those vertues which he reckeneth vp: that all the experiments with the which the Lord is woont to proue his seruants, belonged to Paule, and that there was no manner of tryall, with the which he was not proued, wherby the sayth of his ministerie might be the more euident. And he reckeneth vp certaine things, which are alwayes required of all the seruants of Christ, as labours, sincerities, knowledge, watchings, meeknes, charitie, the holy ghost, the power of God, and the armour of righteousnes. Other also he repeateth, the necessitie whereof is not perpetuall. For it is not necessarie that euery one which is the seruant of Christ be tryed with stryppes, and imprysonment. The best therefore may be free from these. Notwithstanding all men must be so affected, that when it shall please the lord, they offer themseles to be tryed with Paule with stryppes and imprysonment. Pacience is a moderation of the mynde in aduersitie, a vertue which ought to be alwayes in good Ministers. Afflictions are more large than necessities: For by this woord (Necessitie) I vnderstand here, pouertie. This is common to moste Ministers, bycause there are fewe which doo not want: yet not to al. For why should meane ryches be a let to any man that he should not be counted the seruant of Christ, being els godly, well mynded, honest in lyfe, and excelling in other vertues? Euen as he which is poore, is not therefore by and by a good minister, so he which is rych, is not therefore

Pacience in aduersitie.

fore to be reiected. Yea, in another place Paule boasteth, that he knoweth how to be rych & to abounde, as well as to be in penurie. Therfore we must vse here that distinction, which I haue spoken of already, betweene perpetuall and temporall prayses.

5. In stryfes. The more meeke and quyet the disposition of Paule was, of the more power he was to stande stedfast against stryfes and seditions. And this also turned greatly to his prayse, that he abhorring seditions, dyd notwithstanding boldly withstande them. For simply it is no prayse, not to be mooued with seditions (for this belongeth also to all troublesome persons:) but not to be dismayed nor discouraged, when they are styrred vp by other mens faults, is woorthy commendation. And verely both are required in the Ministers of the Gospell, that they be sekers and ensuers of peace, & yet notwithstanding that they breake through the mydst of troubles without faynting: and also that they swarue not from the right course, though heauen and earth should go together. In fastings. He meaneth not hunger which commeth of penurie, but the voluntarie exercise of fasting. Knowledge may be taken two maner of wayes, eyther for doctrine it self, or els for the skil of doing any thing rightly or cunningly: This latter is more probable in my iudgment, bycause by and by he addeth, In the woord of truth. In the Spirit. This is put denominatiuely for spirituall graces. Yet neuertheles the cauill of *Chrisostome* is fryuolous, who gathereth hereof that other vertues were proper to the Apostle, bycause he nameth the spirit, by hym selfe. As though meekenes, knowledge, purenes, and the armour of righteousnes, proceeded from any other than the holy Ghost. The power of God shewed it selfe in many, in courage, in efficacie, in defending the truth, in furthering the Gospel, in the ouerthrowing of enemies, and in such lyke. Fasting.

7. By the armor of righteousnes. By ryghteousnes vnderstād here a good cōscience, & the holynes of life. He vseth the Metaphor of armor, bycause al the seruants of Christ must go to warre: seeing the diuel their aduersarie is alwayes at hād to assayle thē, they must put vpō them a complet armour: bycause if he preuayle not at one assault, he wil geue by & by a fresh charge, somtymes vpō the vantgarde, somtyme vppon the rereward, and sometyme behynde, and sometyme before.

8. By

8. By honour, and dishonour. This is no small experiment to trye a man. For there is nothing more greeuous to a noble mā, than to suffer reproche and dishonour. Therefore in all hystories we may see, that there haue bene feye noble men, which haue not degenerated, beyng stirred vp with dishonours offered vnto them. Wherefore it is a signe of a mynde well stayed in vertue, not to be moued by any infamie from our purpose. This is a rare vertue: but yet such, as without the same thou canst not proue thy selfe to be the seruant of God. We must haue a care for our good name: but yet so farre forth as appertayneth to the edification of our brethren: and so that we stande not vppon rumors, but rather to be as indifferent in dishonour as in honour. For God dooth suffer vs to be tempted with the sclaunders of wicked men, mynding to trye whether we wyll doo well freely. For he whom the vnthankefulnesse of men pulleth from doyng his dutie, sheweth hymselfe not to haue regarde vnto God onely. When as therefore we see that Paule was made subiect to infamie and reproche, and yet notwithstanding gaue not ouer, but went forwarde with a good courage tyll he came to the marke: let vs not be discouraged when the lyke happeneth vnto vs. As deceyuers. Here he dooth not onely shewe what the wicked and vngodly iudged of him, which were straungers, but also what opinion his domesticall enemyes had of hym. Now let euery man weigh with himselfe how great the vnthankefulnes of the Corinthians was: and what valiant courage was in the Apostle, to preuayle agaynst so harde assaultes. Notwithstanding he dooth by ouerthwart figures sharpely reprehende theyr peruerse iudgement, when he sayth, that he dooth lyue and reioyce, when as they despysed him as a deade man, and one ouercome with sorrow. He casteth in theyr teeth also theyr vnthankefulnes, when he sayth that he maketh many ryche, he beyng contemned for pouerties sake. For there were some of them whom he inryched wyth his ryches: yea they all were bounde vnto hym for many causes. Euen so at the first Ironically he sayde that he was vnknowen, when as notwithstāding the fruite of his labours, was euery where knowen and famous. But how great discourtesie is it to contemne his pouertie, who hath inryched thee with hys aboundance? He meaneth spirituall ryches, which ought to be

more

more accounted of than earthly ryches.

11. Our mouth is open vnto you, O ye Corinthians. Our hart is made large.

12. Ye are in no ſtrayte in vs, but are in a ſtrayte in your owne bowels.

13. I promyſe you lyke rewarde with me, as to children. Set your ſelues therefore at large.

14. Beare not the yoke with vnbeleeuers. For what fellowſhip hath righteouſnes with vnrighteouſnes? what company hath light with darkenes?

15. What concorde hath Chriſt with Belial? Eyther what part hath he that beleeueth, with an Infidel?

16. How agreeth the temple of God with Images? For ye are the temple of the lyuing God, as ſayd God: I will dwell among them, and walke amonge them, and wyl be theyr God, and they ſhalbe my people. Leuit. 26. 12.

17. Wherefore come out from among them, and ſeparate your ſelues, ſayth the Lorde, and touche no vncleane thing. Eſay. 52. 11.

18. So wyll I receyue you, and wyll be a father vnto you, and ye ſhall be my ſonnes, and daughters, ſayth the Lorde almighty. Ierem. 31. 9.

11. Our mouth is open. Bycauſe the opening of the mouth is a ſigne of boldneſſe: if we ioyne theſe woordes with that which goeth before, this ſhal be the ſenſe, I haue matter ynough to boaſt, and my ryght conſcience openeth my mouth. And whereas ye haue an euyll opinion of vs, the fault is in your ſelues, bycauſe ye are not indifferent iudges. For ye ought to eſteeme better of my miniſterie, bycauſe God hath ſo many wayes made you honorable. Notwithſtanding I doo otherwyſe expounde it. For therefore he ſayth his mouth is open, bycauſe his hart is inlarged. But what meaneth he by inlarging of his hart? Surely he meaneth cheerefulnes, which proceedeth of good wyll. This is a common Metaphor, by a ſtrayte and cloſe hart, to ſignifie eyther ſorrowe, eyther yrkeſomnes, or anger: againſt the which an enlarged hart is oppoſed, for the contrary affections. Therefore Paule ſpeaketh nothing here, of the which we haue not experience dayly. For when we

we haue to doo with freendes, our hart openeth it selfe, all our sen-
ses are at libertie, nothing is therein couered and shut vp: yea the
whole mynde it selfe enlargeth and sheweth foorth it selfe openly.
Hereuppon also it commeth to passe that the tongue is free, and
stammereth not, but delyuereth his woordes smoothely wyth de-
lyght: euen as it is commonly seene when the mynde is affected
with lesse ioye.

12. Ye are in no strayte in vs. That is to say, In that ye are
not capeable of this my ioyfulnes towards you, it cõmeth through
your owne fault. My mouth is open that I may speake familiar-
ly with you. My very sense would gladly poure foorth it selfe, but
your selues doo shut vp your bowels and affections. He woulde
saye, that it came to passe through their corrupt iudgement, that
they conceyued not those things which proceeded from hym.

13. I promyse you lyke rewarde with me. He mittigateth
the reprehension both in calling them so gently, children, and also
by this exhortation, whereby he sheweth that as yet he hopeth well
of them. When he sayth, I promyse vnto you lyke reward with
mee, as vnto Children: it is thus much to saye, I promise vnto
that mutuall duetie which is betweene the Father and his Chil-
dren. For as it is the duetie of Parentes to bring vp their chil-
dren, to instruct them, to counsayle them, and to defende them: so
equitie teacheth this, that Children shoulde recompence agayne
this loue and fauour of theyr parentes. As if he should saye, I for
my part beare a fatherly affection towardes you: in lyke manner
shew your selues children to me in godlynes, and reuerence. How-
beit a speciall circumstance is to be noted: as, that the Corinthi-
ans hauyng gotten so gentle a father, shoulde in lyke manner be
meeke and gentle, and should recompence his kyndnes with their
apenes to be taught, therefore he commaundeth them to set them-
selues at large in their bowels.

14. Beare not the yoke with vnbeleeuers. As hauing re-
couered his authoritie, he dooth now more freely reprehende them,
bycause they ioyned themselues with Infydels in externall Idola-
try. For he had exhorted them to shewe themselues as vnto a fa-
ther apt to be taught: Now of his authoritie and power he cor-
recteth their vice. We haue shewed in the former Epistle what

manner

maner of vice this is. For they thinking that they myght doo all things in externall matters, polluted themselues with wicked superstitions without respect. For in frequenting the feastes of Infydels, they were partakers with them of theyr prophane and impure rytes.

And when they sinned greuously, they seemed notwithstanding to themselues to be faithles. Paule therefore in this place inueyeth agaynst externall Idolatrie: and commaundeth Christians to be free from the same. Notwithstanding he begimneth with a generall doctrine, that from thence he may come to the particuler. For to beare the yoke with vnbeleeuers is nothing els, but to communicate with the fruitles woorkes of darkenes, and to geue them our hand in token of consent. Many thinke that he speaketh here of wedlocke: but the text it selfe reprooueth their errour. The word which Paule vseth, signifieth to haue societie in bearing the yoke. It is a *Metaphor* takē from Oxen, and Horses, which necessarily must go together, and ioyntly woorke in one labour, when they are tyed together vnder one yoke. Therefore when he forbiddeth to drawe in the yoke with vnbeleeuers, he would not haue vs to polute our selues with their superstitions and Idolatries. For one Sunne shyneth vnto vs, we eate al one bread, and we drawe in one breath all of vs, neyther can we wholy abstayne from their fellowship: but Paule speaketh of the yoke of impietie: that is, of the participation of woorkes, wherewith it is not meete for Christians to haue fellowship. Thus, marriage also shalbe forbidden: as it is a snare wherewith as well men as women are intangled and brought to the cōsent of vngodlynes. But my meaning only is, that the doctrin of Paule is more general thā that it may be restrayned alone to wedlocke. For he teacheth here to shun Idolatrie, bycause whereof we are forbidden to contract Matrimonie with the wicked. For what fellowship hath ryghteousnes with? He confirmeth his exhortation, bycause it is absurde and as it were monstrous, to ioyne things so contrary together. For these things can agree togeather no more than can fire and water. The summe is this, that except they will confound and make as it were a hotch Potte of all thinges, they must abstaine from the pollutions of the wicked. And hereby we gather that euen they which doo

Fellowship must not be betweene Christians and Infidels.

not

not allow of superstitions with their harte, are polluted with dissimulation, except they doo openly and perseuerantly abstayne from them.

15. What agreement is there betweene Christ and Belial? The Hebrewes doo not agree amõg them selues about the Etimologie of the woorde (*Beliall:*) and yet notwithstanding the signification of the same is not doubtfull. For Moses did vse the woorde or cogitation of *Beliall* for a wicked and vngodly cogitation: and in diuers places men of wicked and desperate behauiour are called the children or people of *Beliall.* Hereof it came to passe that Paul in this place vsed the same for the diuell, the heade and principall of all wickednes. For from the similitude of the heades, he discendeth by and by to the members: as if he should say, As Christ hath mortal enmitie with Satan: so also it behoueth vs to haue nothing to doo with the wicked. But whereas he denyeth that a Christian hath any parte with an Infidle, he meaneth not the same of lyuing foode, of apparrell, of booties or spoyles, of the Sunne, or of the Ayre, as I haue shewed before: but of those things which are proper to Infidles, from the which the Lord hath separated vs.

16. How agreeth the Temple of God with Images? Hytherto he hath generally forbidden, that the faithful ioyne not themselues with the wicked: now he declareth for what intent principally he forbad them so to ioyne themselues, namely, bycause they did not account the externall profession of Idolatrie to be sinne. This libertie he had reprehended, and had with many woordes inueyed agaynst the same in the former Epistle: notwithstanding it is lykely that as yet they were not all wonne to imbrace the counsayle which he gaue them. Therfore he complayned of the straynes of their affections, which alone kept them from profit. He hath not taken the same argument agayne, but contenteth hymself with a briefe admonition, as commonly we doo when we speake of things knowen: howbeit the breuitie mittigateth not the sharpnes of the reprehension. For how great vehemencie is there in this speach alone, whē he sayth, that the Tẽple of God agreeth not with Idols? It is detestable prophanation to bring into the Temple of God an Idol, or any Idolatrous worshyp. For we are the true Temples of God. Therefore it is sacrilege to defile our selues

with

with any pollution of Idoles. This one reason I say, ought to serue in stead of a thousand, If thou be a Christian, what hast thou to doo with Idols? For thou art the Temple of God. But Paul rather contendeth with exhortation than with doctrine: because it was superfluous to intreate of a matter doubtfull or obscure. As sayd God: I dwell among them. He prooueth that we are the Temples of God, because God promised in olde tyme to the people of Israell, that he would dwell in the myddest of them. First God cannot dwell among vs, but he must dwell among euery one of vs. And he promiseth this vnto vs for a singuler benefite, euen the dwelling in the middest of vs. Neyther dooth this dwelling or presence consist of earthly blessings only, but it is specially to be vnderstoode of spirituall grace. Therefore he dooth not only note that God is nere vnto vs, euen as though he abode in the Ayre, to compasse vs round about: but also much more he geueth vs to vnderstand, that he abydeth in our hartes. Therefore if any man obiect that this woorde (In) signifieth nothing els, but (Among) I graunt it: But I say, that of this that God promiseth that hee will dwell among vs, may be gathered, that he also abydeth among vs. And such was the signe of the Arke of the which mention is made in that place of Moses, from whence Paule seemeth to haue borrowed his testimonie. But if any man thinke that Paule had rather respect vnto the place of *Ezechiel*, the consideration shalbe all one. For the Prophet in describing the restoring of the church, maketh mention of the presence of God as of the cheife felicitie, which he himselfe had promised in the beginning by Moses. And now, that which was figured by the Arke, was more fully offered vnto vs in Christ, when he was made vnto vs Immanuell. Wherupon I rather thinke that he citeth here *Ezechiell*, than Moses: because *Ezechiell* also alludeth vnto the similitude of the Arke, and pronounceth, that it wil come to passe that the same shalbe fulfilled vnder the kingdome of Christ. For the Apostle taketh this as graunted vnto hym that God will neuer dwell but in a holy place. If it be sayd of man, he dwelleth here: it shall not be foorthwith a Temple, but a prophane house. But this is speciall in God, because what place soeuer it pleaseth hym to choose for his presence, he also sanctifieth.

Leuit. 26. 12. Ezech. 37. 27.

17. Where-

Esay. 52. u. 17. Wherefore come out from among them. This exhortation is take out of the Prophesie of *Esay*: where the Prophet promysing delyuerance to the people, speaketh at the last these woordes vnto the Priestes. For Paraphrastically he speaketh to the Priestes when he sayth, Ye which carry the Vesselles of the Lord, bycause the charge of the vesselles and instrumentes, wherwith the Sacrifyces and other partes of Gods woorshyp were made, was committed vnto them. And there is no doubt but that his purpose was to exhort them to take heede, that in their departure they were not defyled with the spottes of Idolatrie, wherwith the whole Countrye was replenished. This thing dooth no lesse belong vnto vs at this day, than it did to the olde Leuites. For if so be so great cleannes be requyred in the keepers of vesselles, howe much more in the vesselles themselues? Al our members are vesselles ordayned for the spiritual woorshippe of God: we are also a Kingly Priesthood. Therefore seeing we are redeemed by the grace of God, it is meete that we keepe our selues vnpolluted from all vncleannes, lest we defyle the Sanctuary of God. But as we abyding in this world, are notwithstanding redeemed, and taken from the pollutions of the world: euen so we must not go out of this lyfe, to forsake all vncleannes, but only all participation & fellowshyp therwith is to be auoyded. The summe is this, that if with a true affection of the hart we seek the benefit of redemption, we must take heede that we doo not defile our selues with the touching of any filthy spottes.

18. And will be a father vnto you. This promise is not repeated in one place alone, but in dyuers places: whiche Paule therefore added, that the acknowledging of so great honor whereunto God hath exalted vs, may be a prouocation vnto vs to the greater desire of holines. For so soone as God hath restored his church which he had gathered together from among the prophane Gentiles, this fruite followeth the redemption, that they myght appeare his faythfull Sonnes and Daughters. This is no common honor, for vs to be reckened among the sonnes of God. It is our part in lyke manner to indeuour our selues that we shewe not our selues towardes hym to be degenerate and bastarde children. For how great iniurie doo we vnto God, if we calling hym our father

father doo defyle our ſelues wyth the abhominations of Idolles: Therefore the cogitation of ſo great nobilitie whereunto he hath exalted vs, ought to kindle in vs a deſire and loue of puritie and holines.

The ſeuenth Chapter.

1. Seeing that we haue ſuch promiſes dearely beloued, let vs clenſe our ſelues from all filthines of the fleſh and ſpirite, and growe vp to full holynſſe in the feare of God.
2. Be ye capeable of vs: we haue hurt no man: we haue corrupted no man: we haue defrauded no man.
3. I ſpeake not this to condemne you: for I haue ſhewed you before, that ye are in our hartes to dye and liue with you.
4. I am very bold ouer you, and reioyce greatly in you, I am filled with comfort, and am exceeding ioyous in all our tribulations.
5. For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on euery ſide: outwarde was fighting, inward was feare.
6. Neuertheles God that comforteth the abiect, cõforted vs at the comming of Titus.
7. And not with his comming only: but alſo with the conſolation wherewith he was comforted of you. For he tolde vs your deſyre, your mourning, your feruent deſyre to meward: ſo that now I reioyce the more.

Eeing we haue such promises. God in his promises doth preuent vs by his mere grace: but after he hath of his owne freewill bestowed his grace vppon vs, by and by he looketh for at our handes mutuall thankes. So, that which he said to *Abraham*, I am thy God, was the calling of his free goodnes, notwithstanding he addeth to the same a condition obligatorye, Walke thou before me, and be perfect. But bycause this second member is not alwayes expressed, Paule admonisheth vs that this condition is in all vniuersall promises, that they may be prouocations vnto vs to aduaunce the glory of God. For from whence taketh he his argumente to pricke vs forward, but from hence, that God vouchsafeth to aduaunce vs to so great honour: This therefore is the nature of promises, namely, to call vs to Sanctification, as it were with a secret couenant or condition, put in by God. And we knowe what Scripture teacheth in diuers places concerning the end of our redemption, the which same we must apply to euery testimonie of his grace. Let vs clense our selues from all filthie. Bycause he hath shewed already that we are called to cleannes: he addeth now that the same must be as wel in body as in soule. For that this word (flesh) is put here for the body, and the name of the (spirit) for the soule; it hereby appeareth: bycause if the name of Spirit should signifye the grace of regeneration, that which Paul hath spoken concerning the pollutions of the spirit, were absurde.

Therefore he would haue vs to be pure from pollutions, not onely which are internall, wherof God onely is a witnes: but also from those that are externall, which are wythin the compasse of mans iudgement. As if he should saye, let vs not onely haue chaste and pure consciences before God, but also let vs consecrate our whole bodye and all our members vnto hym, that there may appeare no vncleannes in any one parte of vs. Nowe if we consider what argument he handleth, we shall easely see that they behaue thēselues too impudently, which couer and cloke their externall

nall Idolatrie wyth many exruses. For seeing internall impietie & euery superstition is a defyling of the spirit, what wyll they vnderstande by the polluting of the flesshe, but the outward profession of impietie, whether it be fayned, or whether it proceede from the harte? They boast of their pure conscience: but falsely. But graunt them that they keepe their conscience pure, which is not true: yet they haue but halfe of that onely, which Paule requireth of the Faythfull. Therefore there is no cause why they shoulde thinke that God is satisfied wyth this imperfect halfe. For they which commit but the lest shewe or signe of Idolatrie, or which are partakers of the lest superstitious rites, yea though he were most sounde in mynde (which cannot be) yet for all that he shal not escape wythout a polluted bodie. In the feare of God. For if the feare of God be in vs, we shall not so much fauour our selues: neyther shall not that lasciuious boldnes burste foorth in vs, which was in the Corinthians. For how commeth it to passe that so many please themselues in externall Idolatrie, and impudently defend so grosse a vice: but onely bycause they thinke that they may dally wyth God at their pleasure? Where as if the feare of God myght preuayle with them, they would vnconstrayned by disputations, geue place at the first to the trueth, and let all cauillations go.

2. Be ye capeable of vs. Agayne he returneth from doctrine, to his owne person: but with this purpose onely, that by admonishing the Corinthians, he myght not loose his labour. Moreouer he concludeth the admonition going before, with the same sentence, which he vsed in steede of a Preface. For what meane these woords, Conceiue vs, or, Be ye capeable of vs? It is eue as much as was that which was sayd before, Be ye enlarged: that is to say, I would not that your wicked affections or sinister opinions should be a let and staye, whereby this doctrine cannot enter into our myndes, and finde roume in you. For seeing I seeke your saluation wyth a fatherly care, it were not meete that I should haue this care in vayne. We haue defrauded no man. Hee testifieth that there is no cause why their mynds shoulde bee drawen away from him, bycause he had offended them in nothing. And he setteth downe three sorts of offences, from the which hee

affirmeth himselfe to be pure and free. The first is manifest iniurie: The seconde is, the corruption which commeth by false doctrine: The thirde is defrauding or circumuenting in good thinges. These are three thinges by which Ministers oftentimes loose the good will of men. Namely, either when they behaue themselues wantonly, and vnder the colour of their authoritie burste foorth in tyrannicall crueltie, or importunitie: or els when they leade those out of the right waye, to whom they ought to be guides, & doo bring them into the corruptions of false doctrine: or els when in desiring other mens goodes, they bewraye their couetousnes. To speake more briefly, the first is crueltie, and the abuse of power: the second, falshood in teaching: and the third, couetousnes.

3. I speake not this to condemne you. Bycause the former excuse was a kinde of complayning: and bycause we can scarsely complayne but we must vse reproche: therefore he mitigateth that which he had sayd. I, sayeth he, so purge my selfe, that I would speake nothing that shoulde turne to your reproche. The Corinthinthians were vngentle, and more worthy of blame than Paul (for Paul deserued no blame) nay they were twise giltie: First, bycause of their ingratitude: and secondlye, bycause they blamed an innocent. But such is the temperancie of the Apostle, that being contented with a simple defence, he abstayneth from laying the blame vpon them. For I haue shewed you before. They which loue, speake none euil one of another: but rather if any thing be done amisse, either they couer it by faring as though they knewe not of it, or els with gentlenes they salue it. For a desire to put men to rebuke and shame, is a signe of hatred. Paule therefore to proue that he is not desirous to burden the Corinthians with any matter to their condemnation, allegeth hys loue towardes them. Howbeeit (thoughe he denye it) he condemneth them after a sort. But as there is great difference betweene hony and gall: euen so there is no lesse difference betwene that condemnation wherwith we hatefully vexe a man, to bryng hym to infamy: and that, whereby we seeke to bring a sinner into the waye, that with saluation he may recouer his honor safe and sounde. That ye are in our harts. That is to saye, I carry you

shut

shut vp in my hart to liue and die with you: that is to saye, that no alteration may withdrawe our loue: because I am readye not onely to liue with you, but also, if neede require, to dye with you: and to suffer any other thing rather than to deprive you of my frendshippe. Behold here howe all Ministers ought to be affected.

4. I am very bold ouer you. Now, euen as if he had opened the Corinthians harts according to his desire, setting complayntes aside, he powreth out his hart cheerefully. As if hee should saye, what neede is there to spende more labour in a perfect matter? For me thinkes I haue that which I desired. For those things which Tytus tolde me concerning you, are not onely sufficient to pacifie my mynd, but doo also geue me occasion to reioyce ouer you: and beside this, they haue exiled the grief which brought vnto me many and great afflictions. He goeth forward, as it were by steppes in amplifying. For it is more to reioyce, than to be of a quiet mynde: and to be delyuered from sorrow conceyued by many afflictions, is more than they both. *Chrisostome* dooth otherwise interprete this place, as thus, in that I deale more freely with you, it commeth hereof, because I being bolde of your good will towards me, thinke that ye will graunt me this much libertie. But the interpretation which I haue alreadye set downe, is in my iudgement more probable.

5. For when we were come into Macedonia. The greatnes of the sorrowe is a proofe how effectuall the consolation was. I, saith he, was oppressed on euery side, as well with inward as with outward afflictions. Howbeit all this was no let to my ioye which ye haue brought vnto me, insomuch that it hath abounded. When he sayth, that his flesh had no rest, he meaneth in body and mynde. For he had spirituall consolations wherewyth in the meane time he was sustayned. Therefore he was not onely afflicted in body but also in mynde: so that of flesh and blood he felt nothing but exceeding griefe and sorrowe. Outward were fightings. By fightings he meaneth the externall outrages, wherewyth the aduersaries disquieted him: and by feares, he meaneth the carefulnes which he had for the perilous diseases of the Church. For he was not greeued and disquieted so

much wyth his owne euils, as with common miseries.

Therefore he would say: that not only his sworne enemies were agaynst hym: but also that he was oppressed with domesticall euils. For he sawe how great the infirmitie was of many, yea almost of all men: and with what engines and sleyghts of al sortes Satan went about to trouble all things: how fewe were bolde, how fewe were sincere, how fewe were constant: how many on the contrary part were eyther counterfeyts, eyther ambitious, or els troublesome. Amongest which extremities the seruants of God must needes feare, and be disquieted with sorrowes: and somuch the more, bycause they are constrayned to swallow vp many things, that they may bring peace to the Church. Therefore he spake properly when he sayd, that there were without fightes, and within, feares. For faythfull Ministers doo openly set themselues against those enemies, which of set purpose rebell against the kingdome of Christ: but inwardly they are greeued and tormented, when they see that the Church is pestered with perrillous euils, for the repelling whereof they dare not proclayme open warre. And although he was almost in continuall conflictes, it is lykely now that he was more sharpely assailed than he was woont. The seruants of Christ are seeldome free from feare: and Paule was seeldome or neuer without outward conflictes. But bycause he was then more vehemently oppressed, he sayth, fightes and feares, in the plurall number: meaning that he was to fight many wayes, and against sundry enemies, and that he had also many and sundry feares.

6. God that comforteth the abiect. This is put in stede of the cause. For he meaneth that therefore he was comforted, bycause with affliction he was beaten downe and almost oppressed: for God is woont to comfort the abiect. Whereof a most profitable doctrine may be gathered, namely, that the more wee are afflicted, the greater consolation God prepareth for vs. Therefore herein is contayned a notable promis, As if he should say, It is proper to God to comfort myserable and abiect men.

7. And not with his comming only. Lest the Corinthians should obiect, and say, What is that to vs, if *Titus* by his comming made thee glad: For seeing thou louedst hym, his comming

ming and sight must needes be ioyfull vnto thee: he affyrmeth that the cause of gladnes was, for that *Tytus* being returned from them, brought hym ioyfull tydinges. Therefore he declareth that he was made glad and ioyfull, not so much for one mans presence, as for the prosperous state of the Corinthians. For he told vs your desyre. Behold here the ioyfull newes which was told Paule concerning the Corinthians. The desyre grewe hereof, because they greatly esteemed the doctrine of Paule. Their mourning was a signe of reuerence, because they being moued by his reprehension, bewayled their sinnes. Their feruent desire, was an argument of good will. Of these three hee gathered their repentance: from whence came full satisfaction: because his purpose and care was for nothing els, but to prouyde for their saluation. So that now I reioyce the more. That is to say, that all greefes and sorrowes were ouercome with ioye. Hereby it appeereth not only how earnestly he desired the common benefit of the Church: but also of how meeke and gentle disposition he was, that he could so quickly forget such greuous offences. Howbeit this may rather be referred to that which followeth: but I know not whether it will better agree with the mynde of Paule or not, and therefore bycause it is a matter of no greate weight, I passe it.

8. Bycause though I made you sory with a letter, I repent not: though I dyd repent. For I perceyue that the same Epistle made you sory, though it were but for a season.

9. But I now reioyce, not that ye were sory, but that ye sorrowed that ye repented. For ye sorrowed godly, so that in nothing ye were hurt by vs.

10. For godly sorrow causeth repentance vnto saluation, not to be repented of: when worldly sorrow causeth death.

11. Behold what diligence this godly sorrow that ye tooke hath wrought in you: yea it caused defence, it caused indignation, it caused feare, it caused desyre, it caused a feruent mynde, it caused punishment.

8. Bycause though I made you sory. Now he begynneth to excuse the Corinthians, bycause he had handeled them somewhat more roughly in his former Epistle. And it is to be noted that he dealeth dyuerslye with them. The reason is, bycause hee spake to the whole Church. Among whome, some had an euill opinion of hym: other some, according to his deserning, had hym in great estimation: some were doubtfull, othersome were assured: some were apte to be taught, othersome were stubborne and wilfull. In this dyuersitie hee was constrayned as dyuerslye to frame his speach, that he might apply hym selfe to all men. And he mittigateth, or rather taketh cleane away the offence of seueritie which he had vsed, in saying, that the same turned to theyr saluation. I esteeme, sayth he, so much of your saluation, that the same which hath profited you pleaseth me. This moderation is then to be vsed, when the teacher hath profited with reprehensions so much as is conuenient. For if he had founde the myndes of the Corinthians obstinate styll, and had perceyued no profit to ensue his reprehension: he would haue mittigated his former rigor neuer a whyt. And it is to be noted that he reioyseth that he was the causer of sorrow vnto those whome he loued. For he sought rather to profit, than to please them. But what meaneth this which he addeth, Though I did repent. For if so be we confesse that Paule misliyked of that which he had written, there shall follow no small absurditie, as that his former Epistle was written vnaduisedly & rashly, rather than by the direction of the holy ghost.

I answeare that this woord of repenting, is here improperlye put for, to take greefe. For Paule hauing made the Corinthians sory, sorrowed also him selfe partely. Therefore it is as much as if he should say, Although I haue sharply delt with you against my will, and though it greeued me to handle you so roughly: yet now I cease to be sory, for this cause, when I see that it was profitable for you. As for example. A father is greeued when he vseth seueritie in chastising his sonne: neuertheles he alloweth it, bicause he seeth it profitable for his sonne. Euen so Paule had no pleasure to moue the Corinthians to greefe: but yet bicause he was moued by good reason so to doo, he preferred his duetie before the satisfying of his affection.

9. Nor that ye were sory. He meaneth that he was not delighted with their sorrowfulnes: but that rather if he myght haue his desire, he would seeke their saluation and ioye together, with no lesse diligence: But bycause it could not otherwyse be brought to passe, he so much esteemeth of their saluation, that he is glad they sorrowed to repentance. There are somtymes Phisitions, which otherwyse are good and faythfull, but yet vngentle, and such as will not spare theyr pacientes. Paule denyeth hym selfe to be such a one, which vseth sharpe medicines without necessitie. But bicause the remedy which he vsed had good successe, he reioyceth at the same. The lyke forme of speach almost he vsed before in the fyth Chapter and 4. verse.

10. For godly sorrow causeth repentance. He opposeth here godly sorrow, against the sorrow of the world. And as there is a double sorrowe, so there is also a double ioye. The ioye of the world is this, when men reioyce in vaine things, that is to say, in the world, foolishly and without the feare of the Lord, and being made drunken with a temporall felicitie, haue no further respect than to the earth. Godly ioye is, when men repose their whole felicitie in God, and rest them selues vppon his grace: the which they declare by their contempt of the world, so vsing earthly prosperitie, as though they vsed not the same, being merry and ioyfull in aduersitie. Therefore sorrowe of the world is this, when men quaile through earthly afflictions, & are oppressed with mourning: & godly sorrow is that, whē men haue regard vnto God, when they count it a mysterie of all miseries to be out of the fauour of God: when they being terrified with the feare of his iudgement, bewaile theyr tymes. Paule maketh this sorrowe the cause and originall of repentance: the which ought diligently to be noted. For except the sinner be displeased with hym selfe, hate his lyfe, and be hartely sory through the acknowledging of his sinne: he shall neuer be turned to the Lord. Agayne, it cannot be that such sorrow should be in any man, but it will cause hym to be renued in mynd. Therfore repentance begynneth at sorrow, for the cause already shewed, bycause no man can come into the way, but he which hateth his sinne. And where the hatred of sinne is, there is also mysliking and griefe. And it is a very apt allusion to the name of repentance,

Sorrow of the world.

Sorrow to Godward.

Repentance beginneth at sorrowe.

when

when he sayth, Not to be repented of. Bycause though it be a matter at the first tast bytter, yet notwithstanding it maketh it selfe to be desyred through the profit therof. Therfore repẽtance is said,

Obiection. not to be repented of, bycause of the precious & sweete fruite whych it bringeth foorth. To saluation. Paule seemeth to make repentance the cause of saluation: the which if it were true, it should followe that we are iustifyed by woorkes.

Answeare. I answeare, It is to be noted what Paule handleth here. For he dooth not enquire of the cause of saluation: but onely commending repentance of the fruite which it bringeth foorth, sayth, that it is lyke vnto a waye, by which we come to saluation: and that rightly: for Christ calleth vs freely, but yet to repentance: God dooth freely forgeue our sinnes, but not except we doo renounce them. Yea God woorketh both these together in vs, that we being renued by repentance, may be delyuered from the bondage of our sinnes: and beyng iustifyed by fayth, we may also be delyuered from the curse of sinnes. These are therefore inseparable graces: and repentance, by reason of the inseparable coniunction, may aptly and properly be called an Introduction to saluation. But after this manner the consequence is rather signifyed than the cause. These are no subtill shiftes whereby to escape, but the true and simple answeare to the doubt aforesayde. For when the Scripture teacheth that we neuer obtaine remission of sinnes without repentaunce: yet notwithstanding in dyuers places also it maketh the onely mercie of God to be the cause of obtayning the same.

11. Beholde what diligence this godly sorrow. I wyl not dispute whether these things which Paule reckneth vp, be the effectes of repentance, or the partes, or the preparations: bycause al this is not necessarie to the vnderstanding of the mynd of Paule. For he onely proueth the repentance of the Corinthians by the signes. Howbeit he maketh godly sorrowe the begynning of all things, from whence they spring, as certanely it is. For so soone as we haue begun to mislyke of our selues, we are by and by stirred vp to somewhat. What diligence meaneth, we may gather by the contrarie: for so long as we haue not the feeling of our sinnes, we lye careless and negligent. Therefore Slouthe, and carelesnes is the contrary to this diligence, whereof he speaketh.

So

So that diligence is nothing else, but a carefull and continuall endeuoure, to correct and amende that which is synne, and to amende our lyfe. It caused defence. Bycause *Erasmus* hath translated this, Satisfaction, the vnskilfull beyng deceyued with the ambiguitie of the woorde, haue drawen the same to Popishe satisfactions. But the olde Interpreter, whom I here haue followed, hath vsed this woorde defence. But we must note, that the kynde of defence which is here spoken of, rather consisteth of beseechyng, than of the denying and withstanding the accusation of faultes. Euen as the sonne which would fayne purge hymselfe before his Father entereth not into the lawfull pleading of cause, but acknowledging his fault, dooth rather with submission than with stoutnes, excuse his faulte. Hypocrites also excuse themselues, yea they arrogantly defend theyr dooynges: but they rather doo it, to contend with God, than to come into his fauour.

And if any mā lyke better of the name of Excuse, I mislike it not: bycause the sense shall come all to one effect, how that the Corinthians were moued to defend themselues, that is, to excuse, or to purge themselues, wheras at the first they made small account of the iudgment of Paule. It caused indignation. This affection also followeth godly sorrowe, the sinner to be wrath against his sinnes, and agaynst hymselfe: euen as also those which haue a right zeale, are wroth and angry, so often as they see God offended. This affection is more vehement than sorrow. For the first steppe is, that we mislyke of the euill committed. The seconde is, to be moued with anger and displeasure agaynst our selues, that our consciences may be wounded. Howbeit indignation in this place may be taken for that wrath by which the Corinthians were moued and displeased with the faltes of one or of a fewe: which before they had borne withall, and so it repented them of their sufferance, or dissimulation. Feare commeth of the feeling of the iudgment of God, when the sinner thinketh thus with hymselfe, beholde I must geue an account: and what shalt thou say for thy selfe before so great a Iudge? For he being astonished with this cogitation, feareth. But bycause the wicked also are sometimes touched with the lyke feare, he addeth also a desyre: which affection is more voluntarie than feare. For we feare oftentymes agaynst our wyll:

but

but we neuer desyre, but with our good wil. Therefore as by the admonition of Paule they feared punishment: so gladly they sought with diligence to correct and reforme themselues. But what shall we vnderstand by Zeale? There is no doubt but that the purpose of the Apostle was to rise hygher and hygher as it were by steps. Therfore Zeale expresseth more thā desire. We may say if we wil, that they dyd stryue by mutual emulatiō to stryre vp one another: But this is more simple to affirme, that euery mā indeuored hym self with great feruencie to come to perfect repentance. So Zeale is the contention of Desire. It caused punishment. That which we spake of indignation ought also to be extended to punishment. For afterwardes they shewed themselues to be seuere punishers of that vice, of the which they had bene maintayners by their dissimulation and sufferance. For a time they did beare with the incestious person: but when they were reprehended of Paule, they did not only leaue of to beare with hym, but they were also seuere punishers of hym. This was the punishment whereof he speaketh here. But bycause we ought to punish sinnes in whom soeuer we finde them, yea, though in our selues: that which the Apostle speaketh here is more large: for he speaketh of the signes of repentance. This one thing is notable among the rest, that we in punishing sinnes doo after a sort preuent the iudgement of God: euen as he teacheth in another place: If we would iudge our selues, wee
1. Cor. 11. 31. should not be iudged of the Lord. Notwithstanding we must not hereof gather, that men in punishing them selues, doo counteruaple, and make satisfaction for the punishments which they haue deserued at the handes of God, thereby to deliuer them selues from the hande of God. But the matter standeth thus, when it is the purpose of God, in chastising vs, to awake vs out of securitie, that being admonished of his wrath, we may take better heed to our selues afterwarde: when the sinner punisheth hymselfe willingly, he bringeth to passe, that now he hath no neede of Gods admonition by
Question. punishment. But it may be demaunded, whether the Corinthians had respect vnto God, or vnto Paule, as well in this punishment
Answeare as in Zeale, Desire, and in the rest. I answeare, that all these doo alwayes followe repentance. But there is a difference when a man sinneth priuily before God, and when he sinneth openly

ly before the world. Hym whose sinne is secret, it sufficeth if he be thus affected before God. But when sinne is open and manifest, the manifest and open allowing of repentance is also required. So the Corinthians which had openly offended to the great offence of the good, could not but testifie their repentance by these signes.

Open offences must haue open repentãce.

11. For in al things ye haue shewed your selues, that ye were cleare in that matter.

12. Wherefore though I wrote vnto you, I did it not for his cause that dyd hurte: neyther for his cause that was hurt: but that our good minde which we haue to youwarde in the sight of God, myght appeare vnto you.

13. Therefore we are comforted, bicause ye are comforted: yea & exceedingly the more ioyed we, for the ioy that Titus had: bycause his spirit was refreshed of you all.

14. I am therefore not now ashamed, though I boasted my selfe to hym of you. For all things which I preached vnto you are trewe. Euen so is our boasting that I boasted my selfe to Titus withall, found trewe.

15. And now is his inwarde affection more abundant towarde you, when he remembereth the obedience of euery one of you: how with feare and trembling, ye receyued hym.

16. I reioyse that I may be bolde ouer you in all things.

For in all things ye haue shewed. The Apostle sheweth here that the Corinthians haue declared by true testimonies, that they were not partakers of that fault, of the which they gaue occasion to be suspected by reason of their dissimulation. And we see now what the testimonies were. Howbeit, Paule dooth not altogether excuse them, but extenuateth their sinne. For their too much sufferance was not altogether irreprehensible: but he deliuereth them from the faulte of consent. Furthermore it is to be noted that they are not all delyuered from blame perticulerly, but the body of the Church only. For it is credible that some of them were giltie and mayntayners. But seeing they were altogether yll reported of: it afterwarde appeared, that the blame appertayned only to a fewe.

12. Wherefore though I wrote vnto you. He behaueth him-

himselfe as they doo commonly which seeke reuenetation. He will haue all former things to be buried, he casteth nothing in the teeth any more, he reprehendeth nothing, he complayneth of no matter, to be short, he forgetteth all things: bycause he is contented with their repentance only. And verely this is the right way, Not to vrge sinners any further, when they are brought to repentance. For if so be we styll call their faltes to mynd, it is certaine that wee are incited thereunto rather of malice than of any godly affection, or for the desyre of their saluation. Moreouer these things are spoken of Paule by the way of graunting: for he had prosecuted their offence, and had willed that the author of the offence should be punished. But now he suppresseth that which was somewhat odious. As if he should say, I will now that whatsoeuer I haue writte, be writte to no other end, but that ye might see my care towardes you: al other things let vs now leaue. Others expound it thus, that he had not consideration of one priuate man, but that he had regard to the common profit of al men. But the former sense is more proper.

13. Therefore we are comforted. Paule wholly bendeth hym selfe to perswade the Corinthians, that he desyreth nothing more than their benefite. Therefore he sayth, that their consolation is his also. And this was the consolation, that they acknowledging their fault, did not only take in good part the reprehension, but also imbraced the same with a glad mynd. For the sharpnes of correction is by and by pleasant, so soone as we beginne to tast how profitable the same is for vs. And whereas he addeth, that he was much more glad for the consolation of *Titus*, it belongeth to gratulation. *Titus* was made merry, bycause he found them more obedient and tractable than he looked for: you, bicause he found a sodayne alteration from euil to good. Whereby is gathered, that the gentlenes of Paule was far from flatterie, bicause he so reioyced in their ioy, that specially notwithstanding he rested hym selfe vpon their repentance.

14. Though I boasted my self to him of you. He sheweth what a frendly mynde he alwayes bare vnto the Corinthians: how sincerely and courteously he alwayes iudged of them. For at what tyme they seemed vnworthy of commendation, he iudged well of them,

them. This is a notable proofe of a right and frendly hart, to reproue those to their face, whom thou louest: and yet neuertheles to hope well of them, and to put others in good hope also. This sinceritie ought to haue moued them, not to take any thing in euill part, which proceeded from hym. In the meane tyme by this occasion, by the way he commendeth agayne, his faythfulnes in all his other busines. As if he should say, hytherto my sinceritie hath appeared vnto you, insomuch that I haue proued my selfe in all things to be a speaker of the truth, and no lyer. Therefor I am glad, that I haue spoken the truth now also, in boasting of you to others.

And now is his inward affection. The purpose of the Apostle here is to expresse with vehemencie, that for asmuch as *Titus* loued the Corinthians aforetyme, he was then more vehemently moued to loue them, and that from the very bottome of his hart, and with these woordes he dooth insinuate *Titus* into the loue of the Corinthians, euen as it is profitable that the seruauntes of Christ should be loued, to the end they may profyte the more, and with all he incourageth them to go forward in well dooing, to the end hee myght make them to be beloued of all men. With feare and trembling. By these woordes he vnderstandeth sometymes reuerence simply: the which peraduenture would not much vary with this place, howbeit I mislyke not, that trembling is so flatly named, bycause they whose conscience accused them, feared his sight.

The obstinate also are afeard in their wickednesse at the sight of the Iudge: but voluntarie trembling which springeth from true shame, is a signe of repentance. Choose whether exposition thou wilt: This place teacheth which is the true entertaynment of the Ministers of Christ: not plentifull feastes, not sumptuous preparation, not smooth and honorable saluations, not the prayses openly geuen, doo please and delight a faithfull minister: but he is replenished with ioy, whē the doctrine of saluation is reuerently receiued from his mouth: when he hath his authoritie to the edifying of the Church, whē the people submit themselues to his discipline, that by his ministerie and office they may be vnder the gouernement of Christ: an example wherof we haue here in *Titus*. At the

last in one woord he confirmeth againe that which he had spoken before, that he was neuer so offended that he did vtterly dispayre of the Corinthians.

The eyght Chapter.

1. I doo you to wit brethren, of the grace of God, which is geuen in the congregations of Macedonia,
2. How that the abundance of their reioysing is, that they are tryed with much tribulation. And thereto though they were exceeding poore, yet haue they geuen exceeding richly, and that in singlenes.
3. For to their powers I beare record, yea and beyond their power they were willing of their owne accord.
4. And prayed vs with greate instance, that we would receyue theyr benefit, and suffer them to bee partakers with other in ministring to the Saints.
5. And this they did, not as we looked for: but gaue theyr owne selues first to the Lord, and after vnto vs by the will of God.
6. So that we could not but desyre Titus, to accomplish the same beneuolence among you also euen as hee had begun.
7. But as ye are rych in all parties, in fayth, in woorde, in knowledge, in all feruentnes, and in loue which ye haue to vs: euen so see that ye be plenteous in this beneuolence.

I Do you to wit bretheren. Byeause if any offence had remayned in the Corinthians taken of the seueritie of the former Epistle, it might haue bene a meane to haue displaced the authoritie of Paule among them: hytherto hee had endeuoured hym self to pacefy and wynne theyr myndes. Now, all offence being taken away, and the lyke ing of his ministerie being recouered,

he

he commendeth vnto them the brethren at Hierusalem, that they might releue their necessitie. This thing he had attempted in the beginning of his Epistle, not without great profit: therefore hee dyd wysely deferre it vntill theyr myndes were prepared. So that in this Chapter and in the nexte following, he dooth nothing els but exhorte the Corinthians to be forward and dilligent in gathering almes, which should be sent to Hierusalem to relcue their brethren. For they were oppressed with so great famine and penurie, that they might scarsly lyue, except they were releued by the other Churches. This thing the Apostles had commended to Paul, and he had promised that he would be carefull for them: the which already he had performed in part, as we sawe in the former Epistle: notwithstanding now againe he vrgeth it. Which is geuen in the cõgregations of Macedonia. He prayseth the *Macedonians*: but to this ende, that by their example he might pryck forward the Corinthians: although he doth not expresse the same. For they had no nede of commendation, but these had neede of prouocation. And to the ende he might the more styr vp the Corinthians to emulation, hee imputeth this to the grace of God, that the Macedonians were so ready to helpe the brethren. For although all men confesse it to be a vertue woorthy of prayse, to succour the needy: yet notwithstanding they doo not account it for gaine, neyther doo they esteme it as the grace of God: but they rather iudge, that looke how much they geue, somuch they loose, and are impouerished. But Paule testifieth that this ought to be attributed to the grace of God, when we helpe the brethren: and that the same is not to be accounted as one of the least among many good deedes. And he maketh mention of a double grace bestowed vpon the *Macedonians*: the first is, that they suffered afflictions quietly and ioyfully: the other is, that they gaue some towards the releefe of the brethren, out of theyr meane store, no lesse than out of abundance. Paule affyrmeth that both these are by right the woorke of the Lord. For all they quayle by and by which are not helde vp by the spirit of God, who is the author of all consolation: and distrust hath deepe roote in vs, which pulleth vs from all duties of charitie, vntill it be corrected by the grace of the same spirit.

2. That they are tryed with much tribulation. That is to say, when they were proued in aduersitie, they ceased not for all that to reioyce in the Lord: yea this affection exceded so much, that it swallowed vp heauines. For it was meete that the myndes of the Macedonians should be moued with cõpassion, liberally to helpe the brethren, which otherwyse were in great extremitie. He calleth spirituall consolation, reioysing, wherewith he sustayneth the faythfull in afflictions. For the wycked eyther by shunning the feeleing of affliction, and by withdrawing their myndes to vaine cogitations, doo deceyue them selues with friuolous solaces and delights, or els are quyte ouercome with sorrow, and suffer them selues to be vanquished. But the faithfull fynde matter of ioye euen in affliction it self: As is to be seene in the eight to the Romanes. Though they were exceeding poore. In this so greate extremitie, he sayth that they abounded with simplicitie, and were rych: not only so as they had sufficient for theyr owne turne, but also to helpe others. Behold here the way how we shal be alwayes liberall, euen in the most extreme pouertie: namely, if so be we supply the wante of that which we haue in our purse, with simplicitie, or singlenes. He opposeth Singlenes against euill: as we may reade in the Epistle to the Romanes, where Paul requireth the same of Deacons. For this is that which maketh vs too sparing and hold fast, when we looke too narrowly & too far of what daungers may happen, when we are too wary and carefull, when too greedyly we consider what is nedefull for vs all our lyfe long, or at at least how much our store is diminished. He which dependeth vppon the blessing of the Lorde, hath his mynde free from such intanglements, and his handes vntyed and stretched out to doo good. Now let vs make of these woordes of Paule, an argument from the lesse to the more, thus, The Macedonians being meanely rich, nay being poore, gaue vnto the brethrẽ: what excuse then shall the Corinthians haue, if they cease to geue, being more plentyfull and rych than the other?

Rom.12.18. Almes must be done with singlenes.

3. For to theyr powers I beare record. When he sayth, that they were willing, he meaneth that they were so ready of their owne accord to doo their duetie, that they needed not to be exhorted. It was much to geue according to theyr habillitie: there-

therfore it was a vertue rare and very straunge to geue more than they were able. And he speaketh according to the common manner of men: for this is the vsual rule of weldooing which Salomon prescribeth, saying, Drink of the water of thyne owne well, and of the riuers that run out of thy owne spring. But the Macedonians omitting the consideration of them selues, and almost forgetting them selues, rather cared for the prouiding and helping of others. To be short, they which are in pouertie, are ready to geue aboue theyr habilitie, if they geue any thing to others of their scarsitie. Prouerb. 5. 15.

4. And prayed vs wyth great instancie. He amplyfieth their readines, in that they did not only not looke for one to put thē in mynde, but also prayed them of whom they were to be admonished, if so be they had not with their diligence preuented the cares of all men. Here agayne is to be repeated the former comparison of the lesse and of the more, if so be the Macedonians vnprayed, make hast of their owne accorde to geue, yea and doo preuent others in intreating: what a shame is it for the Corinthians to be so negligent: specially when they haue bene put in mind? If so be the Macedonians leade the waye, what shame it is for the Corinthians, not to followe at the leastwyse their example? That we would receyue their benefite &c. Or, that we would receyue their grace. This woorde grace is vsed to commend their almes. Howbeeit this woorde may be diuers wayes expounded: but this seemeth in my iudgement, the more simple signification, that as the heauenly Father geueth vnto vs al things freely, so also it becommeth vs to be followers of his free goodnes in dooing good. Or els bycause in geuing of our goods, we are but stewardes of his grace.

5. And this they did, not as we looked for. He looked for meane benevolence at their hands, such as it becommeth euerye Christian to shewe. But they exceeded his expectation: bicause they were not onely ready to bestowe their goods, but to offer also thēselues. They gaue thēselues, sayth he, first to God, and then to vs. It may be demaunded, what difference there is betweene the geuing of themselues vnto God, and vnto Paule? This is a common thing, that when God geueth commaundement or charge

by any man, he maketh him a Minister with him, as wel in the power of commaunding as in obedience. It seemed good to the holy ghost, & vnto vs, saye the Apostles, when as notwithstanding they spake onely as instruments, that which was reuealed and inioyned them by the spirit. Agayne it is sayd, The people beleeued the Lord, and hys seruaunt Moses: and yet neuertheles Moses had nothing of himselfe, but that which he had receyued from God. And thus much these woordes following note, By the will of God. For that they were obedient vnto God, which had appointed them to be gouerned by the counsayle of his Minister, they gaue eare vnto Paule, as to one speaking out of the mouthe of God.

Actes.15.28.

Exod.14.31.

6. So that we could not but desire Tytus. And this is a more effectuall exhortation, when they heare themselues to be cited by name to doo their duetie. And this the Macedonians enuied not, that the Apostle desired to haue the Corinthians companions with them of doing well, that is, in geuing to the Saints. In the meane tyme Tytus is excused, lest the Corinthians might thinke, that he solicited them the more earnestly, as though hee distrusted their deuotion. For hee beyng intreated, vsed rather the name of the Macedonians, than his owne name.

7. But as ye are riche in all parts. Nowe he was very circumspect, in taking heede lest he should geue offence, whē he said, that Tytus did not solicite them so much of himselfe, as he dyd at the commaundement: but nowe he proceedeth further, admonishing them not to loke for the same, vntill the message be brought vnto them to Macedonia: and that in praysing other of their vertues: as if he should saye, yee ought not onely to make your selues companions wyth the Macedonians, which requyre it: but also excell them in this poynt, as ye doo in the rest. He distinguisheth the Woord from Fayth: bycause it may be, that some man may haue a notable fayth, which notwythstanding is but meanly exercised in the woorde of the Lord. By Knowledge, I vnderstand, vse, and skill, or prudence. He maketh mention of loue towards hym, that he may incourage them in respect also of hys person: and in the meane tyme referreth the priuate loue wherewyth he loued them, to the common profite of the brethren. And he

thus

thus tempteth hymselfe in all things, lest in exhorting he might seeme to accuse them.

8. This I saye, not as commaunding: but bycause other are so feruent, therefore proue I your loue, whether it be perfect or no.

9. Yee knowe the grace of our Lord Iesu Christ, who though he were rich, yet for your sakes became poore: that yee through his pouertie myght be made riche.

10. And I geue counsayle hereunto. For this is expedient for you, which beganne not to doo onely: but also to will a yeare ago.

11. Nowe therefore performe the deede: that as there was in you a redines to wyll, euen so ye may performe the deede, of that which ye haue.

12. For if there be first a willing mynde, it is accepted according to that a man hath, and not according to that he hath not.

8. This I saye, not as commaunding. Agayne he mittigateth his exhortation, when he testifieth that his meaning was not as it were by necessitie to constrayne them. For that is to speake as commaunding, when we enioyne and precisely commaund any thing to be done. But if any man demaunde, had not he authoritie to cõmaund that which he had receyued by the commaundement of the Lord? The answeare is easie to be made, that God dooth euerywhere commaunde that we should releeue the necessities of our brethren: but he dooth in no place appoynt any certain Summe, that after an account made we might part stakes with the poore: He dooth in no place bynde to the circumstances of tymes, eyther of persons, or of places, but he reuoketh vs to the rule of Charitie. Howbeeit Paule respecteth not here what is lawfull for him, and what is not: but he denieth that he dooth therefore commaunde, as though he iudged that they were to be constrayned by precept and exaction: as if they woulde not doo their duetie, vnlesse they were vrged by necessitie.

Notwithstanding he setteth on the contrary parte two reasons why he stirreth them vp to doo their duetie: namely bycause the care which he had for the Saynts dyd inforce hym thereunto: also

bycause he would haue the loue of the Corinthians manifest vnto al men. For I thinke not that Paule would be certified of their loue (of the which he hath testified already that he was throughly perswaded) but that his meaning was rather that all men should haue a proofe of the same. Howbeit the first member dooth admit two contrary senses concerning the care for others: eyther that he had a care for men, which care suffered hym not to ceasse: or els that he yelding to the requestes of others for whom he had a care, spake not somuch of his owne sense, as of the suggestion of others.

9. Ye know the grace of our Lord. Hauing made mention of loue, he bringeth in Christ a most absolute and singuler example of the same. He being rich, sayth he, depriued himselfe of the rule of all good things, that he by his pouertie myght make vs riche. But he sheweth no cause why he maketh mention of the same, but leaueth it to their consideration. For no man is ignorant that we are stirred vp by this example to beneficence. Lest we spare our selues, when we ought to helpe our brethren. Christ was rich, by-
Hebr.1.2.13. caule he is God, vnder whose power & hand all things are: and bycause in our humanitie which he tooke vpō him, he was made heire of al things, as he which was appoynted of the Father to be aboue all creatures, and vnder whose feete all things were subdued. And so he was made poore, bycause he abstayned from his possession,
Luke.9.58. and forsooke his right for a tyme. We see how he was compassed about with neede and penurie of all things, euen strait after he was borne. We heare also what he hymselfe sayth, The Foxes haue holes, and the Byrdes of the ayre haue neastes: but the Sonne of man hath not where to rest his heade. Therefore he made hymselfe poore, that the faythfull myght no more abhorre hym: he hath therefore made vs all riche with his pouertie, to the ende wee might not grudge to imparte some of our substance to the releefe of our brethren.

10. And I geue counsayle hereunto. He setteth counsale agaynst that commaunding of the which he spake a little before: As if he should say, I shew what is expedient to be doone, only for counsayle and admonitions sake. But this profite flesh and bloud vnderstandeth not. For what man is he that can be perswaded, that it is profitable for hym to be spoyled, thereby to helpe others? A

heathen

heathen man could say, Looke what treasure thou geuest, shall alwayes abyde by thee, and none other. But the reason is, that whatsoeuer is geuen vnto frendes, is without the whele of fortune. But the Lord would haue vs to be moued, not with the hope of the reward, or of mutuall recompence: but he would haue vs to be beneficiall and to doo good, although men be so vnthankefull, that whatsoeuer we geue, may seeme to be lost. For hereof commeth the profit, that he which geueth vnto the poore, lendeth to the Lord, sayth *Salomon*: whose blessing is more worth than that which we geue an hundred folde, yea, than all the treasures of the worlde. Howbeit Paule here measureth this word expedient by honestie: bycause it was a shame for the Corinthians to go backewarde, or to saynte in the middest of the race, when as they were already well entered into the same. Notwithstanding it was vnprofitable, bycause all that they had taken in hand to doo, was not acceptable before God. Which began not to doo only: but also to will. Bycause to doo, is more than to will, this seemeth an vnproper speach. But to wil in this place is not simply take (as we are wont commonly to speake) but it noteth willing cheerfulnes, which looketh not to be admonished. For there are three degrees of doing. Sometymes we doo agaynst our will, eyther for shame or feare: sometymes we doo with our will, but yet notwithstanding being moued and prouoked by others. But we doo by our owne instinct and good will, when of our owne accord we doo that which becommeth vs. Such cheerefulnes of preuenting, excelleth the dedde it selfe.

Liberalitie toward the poore. Proueth.19.17.

11. Now therefore performe the deede. It is lykely that feruencie quickely waxed colde in the Corinthians: otherwise they would haue gon forwarde with their purpose without delay. But the Apostle, as though as yet they had nothing offended, gently admonisheth them to finish that which he had begunne well. When he addeth, of that which ye haue. He dooth as it were preuent that which myght be obiected. For flesh and bloude is alwaye prompt and ready to finde shiftes: Some complayne that they are charged with families, which they cannot neglect: Some bicause they cannot geue much, vse this colour to exempt them selues, shall I geue so little? All such excuses Paule taketh cleane away, when

The Lord loueth a cheerefull geuer.

he commaundeth euery man to geue according to his state and habilitie. And he addeth the cause, bycause God hath respect vnto the mynde, and to the gift. As if he should say, If of thy little thou offer a little, thy good will is no lesse esteemed of God, than the gift of the rich man which he offereth of his superfluitie. For God doth not require of thee more than thy habilitie wil stretch vnto. After this sorte none are to be excused: bycause both the rich ought to geue plentifully vnto God, and also the poore ought not to be ashamed of their small offering, if so be willingnes be ioyned therewith.

13. It is not my mynde, that other be set at ease, and yee brought into comberance: but that there be egalnes.

14. Now at this tyme let your abundance succour theyr lacke, that their abundance may supply your lacke: that there may be equalitie.

Exod.16.18. 15. According as it is written: he that gathered much, had neuer the more abundance: and he that gathered little, had neuer the lesse.

16. Thankes be vnto God which put in the hart of Tytus, the same good mynde toward you.

17. For he accepted the exhortation, yea rather he was so well willing, that of his owne accorde he came vnto you.

13. That other be set at ease. This is a confirmation of the former sentence, bycause a liberall mynde pleaseth God as well in lyttle as in much: for bycause God would not haue vs brought into extremities, by making others ryche through our liberalitie. For it is certain, that what soeuer we be, and whatsoeuer we haue, we are Gods: but after his great goodnes he spareth vs, that he may content himselfe with that participation which the Apostle setteth downe here. But this doctrine is necessarie against those frentyke heades, which thinke that all is in vayne except, thou spoyle thy self, and make al that thou hast common: by which their error they bring to passe that no man can geue almes with a quiet conscience. Therefore the moderation of Paule ought diligently to be noted: howe that our almes please God when of our abundance we so ease the neede of our brethren, that we do not impouerisshe

vilde our selues to make them ryche: but that we geue accordyng to our abilitie, and that with a cheerefull mynde. But that there be Egalnes. This woorde (Egalnes) maye be vnderstoode two wayes, eyther for mutuall recompence, when lyke is requyted with lyke: or elles for a iuste and equall temperature and moderation. I take it simply for the equalitie of proportionall ryght. In the which signification also it is taken in the first verse of the fourth Chapter of the Epistle to the Colossians, where he exhorteth maisters to doo vnto their seruantes that which is iust and equall. His meaning is not to haue them equall in condition and degree, but hereby he vnderstandeth humanitie, clemencie, and gentle handling, which seruantes in lyke maner owe vnto their maysters. Thus the Lorde commendeth vnto vs this proportion, that euery one of vs according to our wealth, may helpe those that be in need, lest some haue too much, and other some too lyttle, that some might not exceede in gurmandyse, and some pyne with hunger: therefore he addeth, Now at this tyme. For then necessitie urged the same. Whereby we are taught, to prouide for present necessitie in exercising beneficence and liberalitie towardes the poore, if so be we will obserue the true rule of equitie. Colos. 4.

14. That their abundance may supply. It is doubtfull what maner of abundance he meaneth. Some interpret that this abundance was the flowing of the Gospel from the Church of *Hierusalem* vnto them: whereby it came to passe, that the penurie of these was holpen with their spirituall ryches: which I take to be farre from the meaning of Paule. In my iudgement this ought rather to be extended to the fellowship of Sayntes, whereby it commeth to passe, that what vtitie soeuer is done to any one member, redoundeth to the whole body, as if he should say, If it greeue you to helpe your brethren with ryches that are nothing woorthe consider that you are without diuers and sundrye good thinges, which are farre more precious, with the which they which want earthly goodes can eyche you. This communication which Christ hath ratified among the members of his body, ought to encourage you to be more prompte and ready to geue. This also may be the meaning, helpe them now according to the necessitie of the time: and they at another time shal be able to requyte you

with

with the lyke. But that former Interpretation lyketh me better, which is alſo holpen with this, that he maketh mention agayne of equalitie. For this is the order of proportional right in the church, that when there is among men a mutuall Participation eyther to other, according to the meaſure of the gyftes, and of the neceſſitie, there is made of that mutuall collation or participation, an apte and conuenient agreement: although ſome poſſeſſe more, and ſome leſſe, the giftes being not equally diſtributed.

15. According as it is written. The teſtimonie which Paul citeth, ſpeaketh of *Manna*: but let vs heare what the Lorde ſayth by Moſes. He will haue this to be as a leſſon for euer, that men ſhall not lyue by bread onely: but ſhall be fed of God by the ſecrete power of his will, which defendeth and preſerueth all thinges that
Deut. 8. 3. he hath created. And in another place alſo Moſes teacheth, that they were fed with ſuch ſuſtenance for a tyme, to teache men that they are not fed by their owne induſtrie and labour, but by the bleſſing of God. Hereby it appeareth that in *Manna*, as in glaſſe, the Image of ordinary ſuſtenãce wherwith we are fed, is offered vnto vs. Now let vs come to the place which Paul alleageth. After that *Manna* failed, the people were cõmaũded to gather vp for ſtore al that thei could. And although that ſome were more quick & nimble to beſtur thẽ than otherſome, wherby they gathered more thã was neceſſarie for their dayly vſe, and the ſlower ſort leſſe: yet notwithſtãding no man tooke vnto hymſelf for his priuate vſe more than a *Gomer*. For that meaſure was appoynted of the Lorde. The caſe ſtanding thus, all men had ynough, and no man hungered. This is written in the ſixteene of *Exodus*. Now let vs apply the ſtory to the purpoſe of Paule. The Lorde hath ordeyned for vs neyther a *Gomer*, nor any other meaſure, wherewith the foode which ſhall be neceſſarie for our dayly vſe, may be meaſured vnto vs: but fragalitie, abſtinence, and temperance are commended vnto vs: and all men are forbydden to ryot becauſe of their abundance. Therefore let them to whom ryches are left eyther by their patrimony, or to whom the ſame are befalne by their induſtrie and labour, conſyder that they are not geuen them to exceede in intemperancie and ryot, but to helpe and ſuccour the neede of brethren. For all that we haue is *Manna*, from whence ſoeuer it commeth: ſo that it be truely

eruely ours, bycause ryches gotten by fraude & vnlawfull meanes, are vnworthy of this name: but they are rather quayles sent from the wrathe of God. And, euen as if any man eyther through too much greedines, or els through distrust had hidden *Manna*, the same being layd vp, by and by putrifyed: euen so let vs not doubte but that our ryches are accursed, and shall by and by consume away, which are heaped togeither by extortion, fraude, and iniurie doone to our brethren: and that with the destruction of their owner also, least we myght thinke that the way to increase is, if we prouiding for our selues against a long tyme to come, doo defraud our needy brethren of their due releefe.

I graunt that this equalitie is not commaunded vnto vs, that it might not be lawfull for rych men to lyue somewhat more plentifully than poore men: but so far forth an equalitie is to be obserued, that no mã hunger, that no man hyde his store & plentie, in defrauding others. The *Gomer* that belongeth to the poore, shalbe lyuing sare, & a sparing dyet: The *Gomer* of the rych, is the more liberal portion, according to theyr habilitie, notwithstãding so that they liue temperatly and withdraw not theyr helpe from others.

16. Thankes be vnto God which put in the hart. To take away all excuse from the Corinthians, he now addeth, that diligent styrrers of them vp are geuen vnto them, to whose charge the busines is committed. And first of al he nameth *Titus*, whom sayth he, God rayled vp: the which made much for this cause. For the errand would be much more effectuall, if the Corinthians knew that he came vnto them by the sending of God. Notwithstanding out of this place, as out of an innumerable sort mo, we gather that there are no godly motions but those which proceede from the spirit of God: also that this is a testimony of Gods care for those that are his, in that he styrreth vp Ministers and prouiders, which may helpe and succour theyr necessitie. Wherefore if so be the prouidence of God shewe it selfe so in prouiding foode and nourishment appertayning to the body, how much more care will he haue that we may receyue the spirituall nourishment of our soule? Therefore his proper and peculiar worke is to styr vp Ministers.

18. We haue sent with hym that brother, whose prayse is

in the Gospel throughout all the Churches.

19. And not that only, but he was also chosen of the Churches to be a fellow with vs in our iorney, concerning this grace that is ministred by vs, vnto the glorie of the same Lord, and declaration of your ready mynde.

20. Eschuing this that any man should rebuke vs in this plenteous distribution that is ministred by vs.

21. Making prouision for honest thinges, not only in the sight of the Lord, but also in the sight of men.

22. We haue sent with them a brother of oures, whome we haue oftentymes proued diligent in many things, but now much more diligent, for the great confidence which I haue in you.

23. Whether any doo enquyre of Titus, he is my helper and fellow concerning you: or of other which are our bretheren, they are the messengers of the Churches, and the glorie of Christ.

24. Wherefore shewe ye vnto them the proofe of your loue, and of our boasting on your behalfe in the sight of the Churches.

We haue sent with hym that brother. In that three are sent, it is a proofe, that there was great expectation conceyued concerning the Corinthians. Wherefore it became them to looke the more diligently vnto theyr dutie, lest they deceyued the hope of the Churches. But who this second was, it is vncertaine, saiuing that some coniecture that it was Luke, and some Barnabas. *Chrisostome* thinketh rather that it was *Barnabas*: with whome I agree, bycause it is euident that he was ioyned companion with Paule for the releefe of the Churches. Notwithstanding bycause all men doo almost agree that Luke was one of those which carryed this Epistle, I mislyke not that he should be the thyrd man. But he geueth a singuler testimony to hym that was the second, whatsoeuer he was: as that he was commendable in the Gospell with prayse: that is to saye, he deserued prayse in promoting the Gospell. For although Barnabas appoynted Paul to be the speaker; yet notwithstanding they both dyd one woork. He addeth

further-

furthermore, that he was not prayſed of one man, nor of one Church only, but of all the Churches. To the generall teſtimony he addeth a ſpeciall, which agreeth with the preſent buſines: as that he was choſen to this office by the conſent of the Churches. And it is probable that he ſhould not haue had this honour, but becauſe he was knowen before to be a meete man for it.

19. Which is miniſtred by vs. He dooth incourage the Corinthians the more by the commendation of his miniſterie. He ſayth that he ſerueth the glorie of God and their benignitie. Whereuppon it followeth that the glory of God and their liberalitie were the things ioyned together: And that the one cannot be taken away without the deſtruction of the other. In this, the induſtrie and labour of ſuch men was vſed, the which to reiect, and not to further, was too abſurde.

20. Eſchewing this, that any man. Leſt any many ſhould thinke that the Churches had not Paule in ſufficient reputation, as if they diſtruſting his honeſtie ioyned fellowes with hym, euen as kepers and watchmen are woont to be appoynted to attende vppon ſuſpected perſons: he pronounceth that he was the author hym ſelf of this counſayle, to preuent ſclaunders. Some man will here demaunde and ſay, was there any man ſo impudent that the ſame durſt ſuſpect ſo worthy a man any manner of waye, whoſe credyt was extolled in all places? I anſwer, what is he that ſhall be free from the bytings of Sathan, when he ſpared not Chriſt hym ſelfe? Is Chriſt made ſubiect to the reproches of the wicked: and ſhall his ſeruants be in ſafty? Nay, as euery man is moſt perfect, ſo Sathan aſſayleth hym by all manner of meanes, to proue if he may ouerthrow his credyt: for thereof a much more greuous offence ſhould aryſe. Wherefore the more hygh we are of calling, the more dilligently ought we to follow both the circumſpection of Paule, and alſo his modeſtie. He was not loftie, but that he ſubmitted hym ſelfe to order, and was ruled as well as any other of the congregation. He dyd not ſo lyke of hym ſelfe, that he thought it vnmeete for his perſon, to auoyde ſclaunders. Therefore prudently he ſhunned perils, and was very wearie and circumſpect, that no wicked perſon might haue any occaſion of ſclaunder. And there is nothing more ſubiect to ill

woorkes,

wooꝛdes, than the receyuing and diſtribution of the pooꝛes mo-
ney.

21. Making prouiſion for honeſt things. I thinke that there were ſome euen among the Coꝛinthians, which would ſtrayt way haue fallen to euill ſpeaking, if ſo be occaſion had bene geuen them. Wherefoꝛe he would haue the matter knowen vnto them, to ſtoppe the mouthes of all men in euery place. Therefoꝛe he teſtifyeth that he hath not onely care foꝛ a good conſcience befoꝛe God, but alſo foꝛ a good name in the ſight of men, and yet notwithſtanding there is no doubt, but that his purpoſe was to teach as well the Coꝛinthians, as all other men, alſo by his example not to neglect the opinion of men in deedes ryghtly done. The firſt and cheife thing is, that thou endeuour thy ſelfe to be a good man: the which is perfoꝛmed not onely with externall wooꝛkes, but alſo with a ryght conſcience: ſecondly that men with whom thou art conuerſant, may knowe thee to be ſuch a one. But the end is here to be conſidered, there is nothing wooꝛſe than ambition, which coꝛrupteth euen the beſt things, defoꝛmeth the moſt honeſt, and maketh ſacrifyces of moſt ſweete ſmell, to ſtinke befoꝛe God. Wherefoꝛe this is a ſlypperie place, leſt any man fayning that he is deſyꝛous of a good name with Paule, be moſt farre from the care of Paule: foꝛ he pꝛouided things honeſt in the ſight of men, leſt any man ſhould be offended by his example, but that rather all men myght be edefyed. Therefoꝛe we muſt take heede, if we will be lyke vnto him, that we deſyꝛe not a good name foꝛ our owne ſake. He which neglecteth fame, ſayth *Auguſtine*, is cruell: bycauſe it is no leſſe neceſſarie foꝛ vs befoꝛe our neyghbour, than is a good conſcience befoꝛe God. This is true, ſo that thou ſeeke the health and benefite of thy bꝛethꝛen foꝛ the gloꝛy of God: being pꝛepared in the meane tyme to ſuffer repꝛoche and ignominie in ſtede of pꝛaiſe, if it ſo ſeeme good vnto the Loꝛd. Notwithſtãding let a Chꝛiſtian mã haue alwayes a care to frame his lyfe alwayes to the edification of his neyghbours, and to take diligent hede, that the miniſters of Satan haue no pꝛetence to ſpeake euil, to the contumely of God, and offence of good men.

Ambition.

Fame is neceſſarie, euen befoꝛe men.

22. For the great confidence which we haue in you. As if he ſhould ſay, I am not afeard that this comming to you ſhalbe

in

in vayne and vnprofitable: for I am certainly perſwaded that their errand ſhall haue proſperous ſucceſſe, their faythfulnes and diligence is ſo wel knowen vnto me. He ſayth, that the brother whoſe name he concealeth, was more cheerefull and willing, partly becauſe he ſawe that he had a good opinion of the Corinthians, partly bycauſe he was incouraged of *Titus*, and partly becauſe he ſawe many notable men to doo their beſt endeuour in the ſame buſineſſe. One thing therefore reſted, that the Corinthians them ſelues myght not neglect their duetie. Whereas he calleth them the Meſſengers of the Churches, it may be two wayes vnderſtoode, eyther that they were appoynted of God to be meſſengers to the Churches: or els that they were ordeyned of the Churches to execute this office. This ſecond dooth better agree. They are called alſo the glory of Chriſt: bycauſe as Chriſte alone is the glory of the faythfull, euen ſo in lyke maner ought he to be glorifyed of them. Therfore al they which excel in godlynes and holynes, are the glory of Chriſt: bycauſe they haue nothing but be the gyft of Chriſt. In the concluſion he putteth two things, Bring to paſſe that our brethren may ſee your loue: ſecondly, Leſt I myght glory of you in vaine. For theſe woordes are referred not to the poore, but to the meſſengers of whom mention is made: for ſtraite after he addeth, that not they alone ſhalbe witneſſes, but that theyr fame ſhal come to the Churches which are far of, through their report

The nynth Chapter.

1. Fo the miniſtring to the Saintes it is ſuperfluous for me to writ vnto you.
2. For I knowe the readineſſe of your mynde, whereof I boaſt on your behafe vnto them of Macedonia, that Achaia was prepared a yere ago, and your zeale hath prouoked many.
3. Yet haue I ſent the brethren, leſt our boaſting of you ſhould be in vane in this behalfe, that as I haue ſaide, ye may be prepared.

4. Leſt

4. Leſt happily if they of Macedonia come with me, and find you vnprepared, we, (I wil not ſay you) ſhould be aſhamed in this boldnes of boaſting.

5. Therefore I thought it neceſſarie to exhort the brethren, that they would come before vnto you, and prepare your forepromiſed beneficence, that it might be ready as a beneficence, and not as an extorſion.

AT the firſt vewe this ſentence agreeth very ill, or at leſt not aptly with that which went before: For he ſeemeth to ſpeak of ſome new thing which hitherto he hath not touched: when as he proſecuteth all one argument. Notwithſtanding let the readers note, that Paule handleth here no other thing, than that which he had handled before: as, that he exhorted not the Corinthians vppon diſtruſt, neyther that his admonition was ioyned with any reprehenſion of the tyme paſt: but that he hath reaſons whereby he is moued. Therefore that which he ſayth now, hath this meaning, I teach you not to help the Saintes: for what neede haue I ſo to doo? For you knowe it well ynough, and in very deede ye haue declared that ye will not fayle them: but becauſe I haue boaſted euerywhere of your liberalitie, it ſtandeth vppon my credit and yours: this cauſe ſuffereth not me to reſt. Such earneſt carefulnes otherwyſe myght haue ben very hateful to the Corinthians, becauſe they might haue thought that eyther their negligence was caſt in their teeth, or els that Paule had them in ſuſpition. But by a very fyt excuſe he bringeth to paſſe, that he may freely not onely exhort them but alſo now and then vrge them. But ſome man myght ſuſpect this in his mynde, that Paul fayned that which he thought not. Which were too abſurd: for if he iudge them ready ynough to doo their duetie, why is he ſo large in admoniſhyng them? But if he doubt of their will, why dooth he affyrme, that admonition is ſuperfluous? Charitie hath both theſe, Good hope, and carefulnes. He would neuer haue geuen ſuch teſtimony

to

to the Corinthians, if he had not bene so perswaded as he speaketh. Hee had seene ioyfull begynnings: and he hoped that the proceedings would haue bene agreeable to the same. But bycause the inconstancie of mans disposition was not vnknowen vnto him, he could not be ouer warie, that they did not declyne from their godly purpose.

1. For the ministring to the Saintes. This seemeth not to belong aptly vnto them, which geue of their goods to the poore: bycause liberalitie deserueth a more glorious tytle. But Paule had respect what the faythfull owe vnto their members. For the members of Christ ought to serue and help one another mutually. So that when we help the brethren, we doo nothing but performe the dutifull seruice which we owe vnto them: and it is more than discourtesie to neglect the Saintes, when they stand in neede of our help: bycause we defraude them of their ryght.

2. Whereof I boasted on your behalfe. Hereby he proued the good opinion which he had of them, in that hee became as it were a suretie in defending their readines. But what if he affirmed more than was necessarie? For so he seemeth to doo. For he boasted that they were prepared a yeare ago, in preparing of whom he laboureth yet. I answeare, that the woords are not to be taken, as if Paule had testified, that the same which they intended to geue, was alreadie layed vp in a chest: but he onely shewed what was determined among them: the which is not to be blamed of lightnes or errour. Of this promising Paule spake.

3. Yet haue I sent the brethren. Now he bringeth a reason why he thinking well of their wyll, vsed notwithstanding such diligence in exhorting them. I prouide sayth he, for your honestie and myne: for seeing I haue made promise on your behalfe: it were a shame to vs both, except the same were performed in deede: Therefore yee ought to take in good part my feare.

5. It might be redy as a beneficence, and as an exhortation. The Greeke woorde signifieth rather, a blessing, than a collection or a beneficence.

6. This yet I saye, he which soweth sparingly, shall reape sparingly: Hee that soweth bountifully, shall reape bountifully.

Eccle. 35.

7. Euery man according as he purposeth in hart, so let him geue, not grudgingly or of necessitie: for God loueth a cheerefull geuer.

8. God is able to make you plentifull in all grace, that ye in all things hauing alwayes sufficient vnto the vttermost, may be plentifull in euery good woorke.

Psal. 112.

9. As it is written, hee that hath dispersed abroade, hee hath geeuen to the poore, his righteousnes remaineth for euer.

Almes deedes are lyke to seede sowen.

6. This yet I saye. Nowe he commendeth almes deedes by a notable similitude, comparing them vnto one that soweth. For in sowing the seede is cast out of the hand, it is dispersed all abroade vppon the earth, it is harowed, and at the last it putrifieth: and so it seemeth at the last to be lost. Euen so it fareth with almes deedes: That which goeth to thee from another, seemeth to be a diminishing of that which thou hast: but a tyme of haruest will come, wherin the fruite shalbe gathered. For as the Lord accounteth it done vnto him which is geuen to the poore: euen so he will rewarde it in tyme to come wyth a large recompence. Nowe to come to the similitude of Paule. He which soweth sparingly, shal haue a thinne haruest, lyke vnto his sowing: he which soweth liberally, and wyth a plentifull hand, shall lykewise receyue a plentifull haruest. Let this doctrine be deepely printed in our mynds, that so often as carnall reason pulleth vs backe frō doeing good for feare of loosing, let vs by and by set agaynst this buckler, but the Lord sayeth, that we doo sowe. Moreouer the haruest ought to be expounded as well of the spirituall rewarde of eternall lyfe, as of earthly blessings, which God powreth vpon liberall men. For God dooth not onely rewarde in heauen the beneficence of the Faythfull, but also in this world. Therefore this is as much as if he should saye, the more beneficiall ye shalbe to your neyghbours, the more plentifully ye shall feele the blessing of God powred vpon you. As before, so also here he maketh blessing contrary to sparing. Wherby it appeareth that it is taken for large and frendly liberalitie.

7. Euery man according as he purposeth in his hart. Bycause he had commaunded to geue liberally, this also was to be added,

added, that God dooth not esteeme the value of the gifte, as the mynde of the giuer. He wished to obtayne much, to the ende the brethren myght bee the more liberally releeued: but hee woulde wring nothing from them agaynst their wyls. Therefore he willeth them to geue liberally whatsoeuer they geue. He setteth the purpose of the hart against Grudging, and necessitie. For whatsoeuer we doo as constrayned by necessitie, we doo it not with the purpose of the hart, but with griefe and grudging. And by necessitie vnderstand here that whiche is outward: that is to saye, which commeth of another. For wee obeye God, bycause it is necessarie: yet neuertheles from our hart. So that, then willingly we put necessitie vppon our selues. And bycause flesshe and bloode is an enemy vnto vs, we doo oftentymes violence to our selues, that we may perfourme our necessarye duetie. But when we are constrayned by another, wishing to escape if by any meanes we myght: we doo nothing cherefully and gladly, but all things wyth sorrowe and griefe of mynd. For the Lord loueth a cherful geeuer. He calleth vs backe vnto God, as I sayde in the begynning: For almes is a sacrifice: And no sacrifice pleaseth God, but that which is willing. For when he teacheth that God loueth a cheerefull geuer: on the contrary part he geueth to vnderstande that he reiecteth ilwilling and constrayned geuers. For he wyll not commaund vs as a tyraunt, but as he offereth himselfe vnto vs lyke a Father, so he requireth of vs the liberall obedience of children. Almes is a sacrifice.

8. God is able to make you plentiful. Agayne he preuenteth a wicked cogitation, which infidelitie alwayes bringeth into our mynd. Thus, what? Wylt thou not rather prouide for thy selfe? Doest thou not knowe, that this being taken away, the lesse remayneth to thee? To repulse this, the Apostle armeth vs with a notable promise, that whatsoeuer we geue, shall redounde to our benefite. I haue shewed already that we are by nature too sparing, bycause we are prone to distrust, which procureth euerye man to holde fast that whiche hee hath. To correct this vice we must take vnto vs this promise, they which do good vnto the poore, doo no lesse prouide for themselues, than if they did water theyr lande and til it. For by almes deedes as by Conduite pypes, they

doo deryue vnto themselues the blessing of God, whereby they are made plentifull. So that Paules woords are thus much in effect. This beneficene shal nothing at all diminishe your goods: but God will bring to passe, that the same shall returne vnto you wyth greater plentie. For he speaketh of the power of God: not as doo the Poets, but according to the manner of the Scriptures, which attributeth power to him in acte, whose present effect wee our selues feele, & it is not any imagined idle power. May be plentifull in euery good woorke. He putteth downe a double fruite of that grace, which he had promised to the Corinthians: that they may haue so much as is sufficient, and may also abound to do good.

By this woorde sufficient, he vnderstandeth the way which God knoweth to be profitable for vs. For it is not alwayes good for vs to be filled with full measure. The Lord therefore dooth geue vnto vs according as he thinketh it best for our profit, sometyme more, sometyme lesse: but so that we may be contented. The which is more than if a man should swallowe vp and deuoure the whole world. In this sufficiencie we must abounde to doo good vnto others. For God dooth not therefore bleese vs, that euery man may keepe that to himselfe which he receiueth: but that there may be a mutuall participation among vs, as necessitie shall require.

9. As it is written: He hath dispersed. He bringeth testimonie out of the Psalme. 112.9. where amongest other vertues of a godly man, the Prophet also reckeneth vp this, that he will not be weary of well dooing. But euen as out of a lyuely fountayne alwaies floweth water, so the streame of his liberalitie will be continual. This is the purpose of Paule, that we myght not be weary of well dooing: and so much also doo the woordes of the Prophet signifie.

10. Moreouer I beseech hym that ministreth seede to the sower, to minister breade also for foode, and to multiply your sede, and to increase the fruites of your righteousnes.

11. That in all things ye be made rych, vnto all bountifulnes

nes, which causeth through you thankes geuing vnto God.

12. For the administration of his seruice, not only supplieth the want of the Saynts: but also is abundant, by the thankes geuing of many vnto God.

13. Whyles by the experiment of this ministration, they glorify God for the obedience of your consenting to the Gospell of Christ, and for your liberall distribution vnto them, and to all men.

14. And by their prayers for you, which long after you for the abundant grace of God in you.

15. Thankes be vnto God for his vnspeakable gift.

10. That ministreth seede to the sower. This is a notable *Peripbrasis*, or circumlocution of God, and full of great consolation. For he which sowed in tyme, seemeth in reaping to gather the fruit of his labour and industrie. And sowing seemeth to be a syngyng well, out of the which sustenance and lyuing floweth vntous. This cogitation Paule gaynsayeth, affyrming that as well seede is reached vnto vs, as foode is ministred by the grace of God, yea euen to the husbandmen which doo sow, and which are thought to sustayne them selues and others with theyr labour. The lyke sentence is in *Deuteronomie*, He fed thee in the wildernes with Manna, &c. Lest thou shouldest say in thy harte, my power and the might of my owne hand, hath prepared me this abundance; But remember the Lord, for it is he which geueth thee power to get thee sustenãce. To minister bread also for foode. He setteth downe vnto vs a double fruit of Gods blessing towarde vs. First, that we haue sufficient for our selues to sustaine our life. Secondly, that we haue also to releeue the necessities of others. For as we are not borne to our selues alone: euẽ so a Christiã man ought not to lyue to hymselfe, nor yet possesse that which he hath, to his owne priuate vse. He referreth Hym that soweth, and the profits of righteouses, to almes deedes. Also he dooth oppose the profits of righteoulnes, agaynst those reuenewes which the greater parte layeth vp in Cofers, and in Barnes, that euery one may gurmandise whatsoeuer they can gather and scrape together to inrich themselues. By the first he noteth vnto vs the mat- Deut. 8. 16.

ter of doing good, by the other, the woorke it selfe or duetie of charitie. For righteousnes is here taken by a figure called *Synecdoche*, for beneficence. As if he should saye, God shall not onely geue vnto you that which shall be sufficient for your owne vse, but also the continuall flowing well of your liberalitie shall neuer be drawen dry. Wherefore if it be a part of righteousnes to releeue the neede of our neyghbours, as in deede it is, and that not the least and laste: they must needes be vniust which neglect thys part of duetie.

11. That in all things ye may be made ryche vnto all bountifulnes. This is the nature of true benignitie, namely, when we casting our care vppon God, doo gladly laye foorth our goods to those vses which he hath commaunded. He teacheth vs that these are the true ryches of the faythfull, when they reposing the sufficiencie of their lyuing vppon the prouidence of God, are not helde backe by distrust, from dooyng good. A simple mynde is euer full, and is contented with a mediocritie: whereas the vnfaithfull are alwayes disquieted with the care of hauing, and are pyning rype in the mydst of fulnes. Which causeth through you. He commendeth the almes deedes which they were to bestowe, of another effect: namely, bycause they should turne to the glory of God. And afterward he more playnly expresseth it with an amplification, after this maner, Ouer and aboue the ordinarie fruite of charitie, they wyll bring foorth also thankes geuing. And he amplifyeth, bycause thankes shalbe geuen to God by manye, not onely for the liberalitie it selfe, wherwith they were holpen, but also for the deuotion and godlynes of the Corinthians.

12. For the administration of his seruice. He calleth that the administration which he had taken vppon him at the request of the Churches. But whereas we call it a function or administration, in Greeke it is called *Letourgia*: which woord signifyeth one whyle a sacrifice, another whyle euery publique office: both which will agree well with this present place. For it is no newe or vnwoonted thing for almes deedes to be called Sacrifices. And as seuerall offices being distributed among Citizens, no man grudgeth to execute the office committed vnto him: euen so the Participation in the Church ought to be reckened among the necessarie

duetie.

mueties. Therefore the Corinthians and the rest in succouring the brethren at *Hierusalem*, offered a sacrifice vnto God, or els discharged their lawfull and duetifull office or seruice. Paule was a Minister of the sacrifice. Notwithstanding the Deaconship or administration may also be referred to the Corinthians: but it maketh no great matter.

13. Whilest by the experiment of this ministration. In that the Corinthians were so liberall toward the brethren which were far of, they gaue an euident proofe of their loue. But Paule extendeth this experiment further, namely, to their consenting obedience in the Gospell. For by such testimonies we proue in deede, that we doo obey the doctrine of the Gospell. And the consent appeered hereby, in that almes were geuen by the common counsayle of all men.

14. And by their prayers for you. He omitteth no vtilitie which was any thing woorth to moue the Corinthians. Fyrst he reckened vp the solace which the faithfull should feele: Secondly, their geuing of thankes, wherby they should glorify God: And that this should be their confession, which should make their consent and agreement in faith and godly obedience, knowē to al men. Now he addeth the reward which the Corinthians should receyue of the saynts, namely beneuolence springing from thankefulnes and Intercessions. They shall haue, sayth he, to make mutuall recompence agayne, bycause they shall dutifully loue you, and shall commend you in their prayers vnto God. At the last as if he had obtayned his wysh, he is moued to sing prayses vnto God: Whereby he would declare his boldnes, as in a matter already finished.

The tenth Chapter.

1. Paule my selfe beseech you, by the meekenes and gentlenes of Christ, which in presence am lowly among you: but am bold toward you being absent.
2. I beseech you that I may not be bolde when I am present with that same boldnes wherewith I am suppo-

ſed to haue bene bolde againſt ſome, which repute vs as though we walked according to the fleſh.

3. For walking in the fleſh, yet we doo not warre according to the fleſh.

4. For the weapons of our warfare are not carnall, but mightye through God, to the ouerthrowing of ſtrong holdes.

5. Where with we ouerthrow counſels, and euery hygh thing that is exalted againſt the knowledge of God, and bring into captiuitie all imaginations to the obedience of Chriſt.

6. And hauing in a readines wherewith to take vengeaunce on all diſobedience, when your obedience is fulfilled.

THe Apoſtle hauing finiſhed his exhortation, palleth ouer now partly to the refelling of ſtlaunders, with the which he was euill ſpoken of by the falſe Apoſtles: and partly to repreſſe the wickednes of certaine wicked men, which grudged to be vnder gouernmēt. Both theſe to diſcredit & deface Paul, interpreted the vehemēcie which he vſed in his Epiſtles, to be boaſting and bragging, bycauſe in preſence he was neyther in countenance and in ſpeach ſo ſtout, but was baſe, vile, and abiect. Behold, ſayd they this fellow which knowing his poore eſtate, is ſo modeſt & fearefull in preſence: now that he is far of, rageth and trumpheth at his pleaſure. Why is he leſſe bolde in ſpeach, than by letters? Thinketh he that he ſhall terrefy vs, who being preſent, is ſo deſpyſed? But whereof commeth this boldnes, that he thinketh he may doo what hym luſt againſt vs? Such ſpeaches they gaue forth to deryde his ſeueritie, and to make it hateſull. Paule anſwereth that he is no further bolde than neceſſitie conſtrayned him: And that the baſenes of his corporall preſence for the which hee was contemned, diminiſhed nothing of his authoritie, for that he

excelled

excelled in ſpirituall power, and not in carnall pompe. Alſo, that therefore they ſhall not eſcape vnpuniſhed, which deryded eyther his exhortations, or his reprehenſions, or els his threatnings. In theſe woordes, Paule my ſelfe, is included a great *Emphaſis*, or forceible ſpeach: as if he ſhould ſay, Although malicious and ſclaunderous perſons accuſe me of inequallitie, or inconſtancie, yet notwithſtanding I am not variable, but doo abyde alwayes one manner of man.

1. Beſeech you. This is as abrupte ſpeache, as are thoſe ſpeaches oftentymes which moue affections. The meaning is, I praye you, and by the meekenes of Chriſt beſeech you, think me not through your obſtinatie to be more ſeuere and ſharpe than I would, and than I will be againſt thoſe which doo therefore contemne me, becauſe I haue nothing that is glorious in outward ſhewe: neyther doo they acckowledg the ſpiritual excellencie, with the which God hath adorned me, whereby they ought rather to eſteeme me. The beſeeching which he vſeth, is taken from the preſent matter, when as he ſayth, By the meekenes and gentlenes of Chriſt. His ſcaunderous enemies blamed hym, becauſe his corporall preſence was not honorable: alſo becauſe he thundred from far by his Epiſtles. Both theſe he repulſeth, as is ſayde. But here hee teſtifieth that he eſteemeth nothing more than meekenelle, which becommeth a miniſter of Chriſte: whereof the mayſter hym ſelfe hath geuen an example: ſaying, Learne of me, for I am meeke and humble: my yoke is ſweete, and my burthen light. Alſo the Prophet ſpeaking of hym, ſayth, His crye ſhall not be heard in the ſtreates: the brooſed reede he ſhall not breake, and the ſmoking flaxe he ſhall not quench. Wherefore looke what meekenes was in Chriſt, he requireth the ſame alſo of his ſeruantes. Paule in making mention therof, geueth them to vnderſtand, that he is a follower of the ſame: as if he ſhould ſay, I beſeech you that ye deſpyſe not that meekenes which Chriſt hath ſet before vs in his owne perſon, and ſetteth before vs dayly by his ſeruants, yea which ye behold alſo in me. Matth. 11. Eſay. 42.

2. I beſeche you that I may not be bolde. Some thinke that this is an vnperfect ſpeach, not expreſſing that which he requeſteth.

questeth. But rather I thinke, that the same is perfited here which was wanting in the former member: that it may be a generall exhortation. Shew your selues vnto me to be apt to be taught and tractable, that I be not constrayned to be more seuere. This is the duetie of a good Pastour or shepheard rather to allure and winne the sheepe with gentlenes and curtesie, that they may sukfer them selues to be gouerned, than violently to constrayne them. I confesse that seueritie is sometime necessarie, but it must alwayes begyn with gentlenes, and must perseuer in the same, so long as he sheweth himselfe a tractable hearer. The last remedy is in seueritie. Al wayes and meanes, I say, are to be attempted, before we fall to rygor: yea let vs neuer be rigorous, vnlesse we be constrayned. But whereas the enemyes of Paule iudged hym to be faint harted and fearefull, whereas he shoulde haue fought, therein he geueth them to vnderstande that they erre, when as he denounceth that he will stoutly withstande the obstinate to their face. They contemne me, sayth he, as a dastarde and coward: but they shall fynde me more bolde and courgious than they woulde, when they shall earnestly wring their handes. Hereby it appeareth when is the conuenient tyme to deale roughly: forsooth after we perceyue that faire speaches and gentlenes will profyte nothing. I will doo it against my will sayth Paule, notwithstanding that I haue decreed to doo it. A notable moderation: For as men are rather to be led than to be drawen, so much as is in vs, so when we see that lenitie preuayleth nothing with stubborne and obstinate persons, then we must of necessitie vse rygor: otherwyse it shall not be modestie nor moderation, but dissolute negligence. As though we walked after the flesh. *Chrysostome* expoundeth, to walke after the flesh, to walke vnfaythfully, or to be conuersant amisse in an office. And verely Paule in diuers places taketh it in this sense. But I rather interpret flesh in this place to signifie the externall pompe and ostentation, with the which the false Apostles were woont to baunt themselues. Paule therefore complayneth of their iniquitie, which considered nothing in hym but the flesh, that is to saye, a visible apparance, or els which according to the common manner of men apply all their diligence to ambition. For, bycause Paule dyd not excell in those gyftes

Seueritie must begin with gentlenes.

which

which are commonly had in great estimation among the sonnes of men, he was despysed as an abiect person. But of whom? Surely of the ambitious sort, which deemed of hym according to the outward shewe, and considered not with what secret vertues he was adourned.

For walking in the flesh. Here to walke in the flesh, is to be conuersant in the world, which in another place he termeth the dwelling in the body. For he was included in the prison of his body. but this was no hinderāce, but that the power of the holy Ghost woonderfully shewed it selfe in his infirmitie. This is agayne a certayne kynde of graunting, which notwithstanding helpeth the aduersaries nothing at all. Yet we doo not warre according to the flesh. They which take nothing in hande without worldly furniture and munition, of which alone they are proude, haue not their confidence in the strength and guidance of the holy Ghost. Of this sort of men, Paule denyeth himselfe to be, bycause he was armed with other manner of weapons than of the flesh and of the world. And that which he affyrmeth of himselfe, belongeth to all the trew ministers of Christ. For they carry about with them in earthen vessels, as I sayd before, incomparable treasure. Therefore howsoeuer they are compassed about with the infirmities of the flesh, yet neuerlesse the spirituall power of God dooth mightely shyne in them.

4. For the weapons of our warfare. Such is the warfare, as are the weapons. He reioyseth that he is armed with spirituall weapons: therefore it is a spirituall warfare. Therefore it followeth of the contraries, that it is not after the flesh. In that he compareth the administratiō of the Gospel to warfare, it is a very apt similitude. For the lyfe of a Christian man is a continuall warfare. For whatsoeuer he be that geueth himselfe to the obedience of Christ, he shall neuer be at peace with Satan, but shall be vexed with continuall vnquietnes. But the Ministers of the woord and pastors must be standard bearers before the rest. And verely there are none with whom Satan more encountereth, which are more assayled, which haue more & sharper skyrmishes, than with them. Therefore he is deceyued which taketh vppon him this function, except he be prepared also with courage and strength to fight: by-

Spirituall warre.

cause

Satan is furious with the preaching of the Gospell.

cause he is not exercised without fighting. For thus we must make our account, that the Gospell is as it were fire, with the whith the outragious furie of Satan is kyndled. Wherefore it cannot be but that he must needes be armed to the warre, so often as he perceyueth the same to be furthered. But with what weapons may we geue hym the repulse? With no other weapons verely than spirituall. Whatsoeuer therefore he be that is vnarmed with the power of the holy Ghost, howsoeuer he boast himselfe to be a Minister of Christ, yet notwithstanding he will not proue himselfe to be the same. Howbeit if thou wylt haue a full definition of spirituall weapons, doctrine with zeale, and a good conscience with the efficacie of the spirit with other necessarie graces, are to be ioyned together. Let the Pope go nowe and vsurpe to himselfe the tytle of Apostolicall dignitie. For what can be more ridiculous if we iudge of the same, by this rule of the Apostle Paule? But mightie through God. I iudge that in these woordes is contayned a secret comparison, that this fortitude may be opposed against weaknes, which appeared in the sight of the world: and so not regarding the iudgementes of men, he should craue the allowing of hys vertue, at the handes of God. Howbeit, the comparison also shall stande in the other sense, that the power of his weapons is of God, and not of the world.

To the ouerthrowing of strong holdes. He calleth counsayles and power lifted vp agaynst God, strong holdes, of the which he speaketh afterward in the next verse. But he calleth them so properly and significantly, or playnly. For his purpose is to boast that there is nothing so strong in the world, which he is not able to ouerthrowe: as if he should say, I knowe how proud carnall men are of their pompe, and how proudly and disdaynfully they contemne me: as though there were nothing in me, but that which is base and filthy: they them selues sitting aloft in the chaire of pryde. But foolish is their trust: For the weapons of the Lord shall preuayle, wherewith I fight, agaynst all strong holdes, whereunto they trusting, thinke them not saultable. But for so much as the world is woont to arme it selfe with double armour to warre agaynst Christ with craft, cuill practises, double deceyt, and such other lyke secret Engines: secondly with outragious cru-

eltie,

eltie, and the ſwoorde: he toucheth both kyndes. For by this woorde (Counſels) he vnderſtandeth whatſoeuer pertayneth to carnall wiſedome. Hyghnes, ſignifieth all manner of glory and power of the world. Therefore there is no cauſe why the ſeruant of Chriſt ſhould be afearde, what terrible thing ſoeuer ſetteth it ſelfe agaynſt his doctrine. Let hym go forward neuertheles, and he ſhall ouerthrow all Engines of euery ſort. Yea the kingdome of Chriſt cannot be otherwyſe lyfted vp and ordered, except whatſoeuer is high in the world be pulled downe. For there is no greater enemie to the ſpirituall wyſedome of God, than carnall prudence: there is nothing more contrary to the grace of God than the naturall power of man: and ſo of the reſt. Therefore the onely foundation of the kingdome of Chriſte is the abaſing of men. And to this effect tende thoſe Prophetical ſpeaches, The Moone ſhalbe abaſhed, and the Sunne aſhamed, when the Lorde begynneth to raigne in that day. In lyke manner, The loftines of man ſhalbe bowed downe, and the hyghnes of mortall men ſhalbe brought low, and the Lord alone ſhalbe exalted in that day. Bycauſe as God alone ſhall haue the preheminence, ſo al the glory of the world muſt needes vaniſh away. Eſay. 24. 23. Eſay. 2. 17.

5. And bring into captiuitie. I thinke that he hath ſpoken before very properly of the conflict of ſpirituall weapons, with the impedimētes which hinder the Goſpel of Chriſt: but now he ſpeaketh of ordinarie preparatiō, wherby mē are to be brought vnto obedience. For ſo long as we abyde in our ſenſe, and are wyſe in our owne concepte, we are farre from all acceſſe vnto the doctryne of Chriſt. Wherefore we muſt here take our begynning, that he which is wyſe, muſt become a foole: that is to ſay, let vs renounce our owne vnderſtanding, let vs forſake the wiſedome of the fleſh, and ſo we ſhall bring emptie myndes vnto Chriſt, that he may fill them. And we muſt note the manner of ſpeach when he ſayth, that he bringeth into captiuitie euery cogitation: for it is as much as if he had ſayd, we muſt reſtrayne the libertie of mans wiſedome, leſt he be wyſe without the doctrine of Chriſt. Alſo that his preſumption cannot be otherwyſe reſtrayned, vnleſſe it be holde as it were captyue. And this is brought to paſſe by the direction of the ſpirit, that it may ſuffer it ſelfe to be ſubdued, and may abyde

in

in voluntary captiuitie.

6. And hauing in a readines wherwith to take vengeance. He addeth this, least wicked men shoulde through presumption exalt themselues against his office, and thinke that they shoulde escape punishment for the same. Therefore he sayth, that he hath not onely power geuen vnto him, to bring vnder voluntarie disciples into the obedience of Christ, but also to take vengeance vppon the rebellious and obstinate: and that his threanings are not vayne scarerowes, but such as are prest to take vengeance. And this vengeance is builded vppon the woord of Christ, Whatsoeuer ye binde on earth, shalbe bound in heauen. Math.18.18. For although God dooth not by and by thunder, so soone as the Minister hath pronounced sentence: yet for all that his iudgement is firme, and shalbe fulfilled in due tyme. Alwayes vnderstand that the Minister of the woorde fighteth with spirituall weapons. Some take Actes.5.8. Actes.17.8. those punishmentes with the which the Apostles tooke vengeance vppon the wicked and obstinate to be corporall. Euen as Peter stroke *Ananias* and *Saphira* his wyfe with death: and Paule, *Elimas* the Sorcerer with blindnes. But the other sense dooth better agree. For the Apostles did not alwayes without respect vse that power. And Paule speaketh generally: that he hath vengeance in his hand agaynst all disobediente persons. When your obedience is fulfilled. What prudent care the Apostle hath, lest he myght discourage any by too much seueritie. For because he had threatened punishment agaynst the rebellious, lest he myght seeme to prouoke them, he testifieth that he hath another office and duetie towardes them: that is to say, that he might onely make the obedient vnto Christ. Rom.1.5. Rom.16.26. And truly this is the proper end of the Gospell, euen as he teacheth in the begynning, and in the end of the Epistle to the Romanes. Wherefore all Christian teachers ought to followe this order, that they fyrst seeke with gentlenes to bring their hearers to obedience, before they execut the punishmēt of rebellion. Wheruppon Christ gaue the commaundement of loosing, before that of binding.

7. Looke ye on things after the vtter apearance? if any man trust in hym selfe that he is Christes, let hym consider this againe of him selfe, that as he is of Christ, euen so

so are we of Christ.

8. For though I should boast somwhat more of our authoritie, which the Lord hath geuen to vs for edifycation, and not for your destruction, I should not be ashamed:

9. Lest I should seeme as it were to make you afrayd by letters.

10. For the Letters, saye they, are sore, and strong: but his bodely presence is weake, and his speach nothing woorth.

11. Let him that is such a one thinke on this wise, that as we are in woord by letters when we are absent, such also are we in deed, when we are present.

7. Looke ye on the things after the vtter appearance? In these woordes the Apostle reprehendeth the Corinthians, bycause they suffered them selues to be deceyued with bayne and counterfeyt shewes: as if he should say, Ye haue others which sinel with outward pompe, in great estimation: but ye despyse me, bycause I cannot boast and set out my selfe to sale as they doo. For Christ apposeth the iudgement which is geuen according to the person, a- Iohn. 7. 24. gaynst right iudgement. Therefore he reprehendeth the Corinthians, bicause they being contented with a visor and appearance, did not throughly search, who they were that were to be counted the Ministers of Christ. Iohn. 8. 15.

Yf any man trust in hym selfe. This speach is full of confidence. For the Apostle taketh this as graunted vnto hym, that he is a minister of Christ so sure, that this title cannot be taken from hym. Whatsoeuer he be, sayth he, that will be counted for a minister of Christ, he must needes ioyne me with hym. Wherefore? Sayth he, Euen as he is of Christ, euen so are we of Christ. As if he should say, Let hym weigh & consider with hymself, that whatsoeuer things woorthy of honor are in hym, the same he shall finde in me. Hereby he gaue them to vnderstand, that they were not to be counted the ministers of Christ, which by sclaunders went about to discredit hym. It belongeth not to al men to speake thus boldly. For it may be, yea it happeneth dayly, that men of no credit, and such as are a shame vnto Christ, doo proudly vsurpe this vnto them selues. But Paule spake nothing of hym selfe,

but

but that which he had proued among the Corinthians to be true, by euident and firme declarations. For if any man being quyte voyde of any teſtimony, boaſt hym ſelfe after the ſame manner: ſhall he not make hym ſelfe a ſcorne?

8. For though I ſhould boaſt ſomwhat more. It proceeded of modeſtie that he ioyned hym ſelfe with them, whom he far excelled. Notwithſtanding he would not be ſo modeſt, but that he would defende his authoritie. Therefore he addeth that he hath ſpoken leſſe than he had right to doo. For he was not one of the common ſort of miniſters, but one of the cheefe among the Apoſtles. Wherefore he ſayth, though I boaſt more, I will not be aſhamed: for I ſhall haue iuſt occaſion ſo to doo. This is preuenting: bycauſe he dooth not conceale his glory, and yet notwithſtanding goeth on in making further mention of the ſame: that the Corinthians might knowe, that he dyd not boaſt but againſt his will, being conſtrayned thereunto by the vngodlynes of the falſe Apoſtles, otherwyſe he would not. And whereas the Apoſtle maketh mention of his authoritie, we are to note, that although the Miniſters of the woord haue all one office, yet notwithſtanding there are degrees among them. For God placed him in a higher roome than others, ſeeing he vſed his worke and diligence to buyld that Church, and had dyuers and ſundry wayes adorned his Apoſtleſhip. And leſt the malicious ſhould enuie hym, bycauſe he challenged to hym ſelfe authoritie, he ſheweth to what ende the ſame was geuen vnto vnto hym: namely, for the ſaluation of the Corinthians. Whereuppon it followeth that they ought not to haue bene greeued at the ſame. For who will not willingly abyde, nay who will not loue that thing which hee knoweth to be profitable for hym? Alſo there is herein a ſecret compariſon betweene his authoritie and that, with the which the falſe Apoſtles vaunted them ſelues: which authoritie was ſuch, that the Corinthians receyued no fruite thereby, and were therewith nothing at all edified. Moreouer there is no doubt but that all the preachers of the woord haue authoritie. For what is preaching, without authoritie? Therefore it is ſayd to all myniſters of the woord, He that heareth you, heareth me: who ſo refuſeth you, refuſeth me. Luke.10.16.

But

But bycause many doo falsely vsurpe that vnto them selues which they haue not, we must note diligently, how far Paule extendeth his authoritie: namely, that it may serue to the edification of the faithfull. They therefore which exercise authoritie to destroy the Church, proue them selues to be tyrants and theeues, not shepherdes. Secondly we must note, that he affyrmeth the same to be geuen hym of God. Therefore he which would faine doo any thing, must needes haue God to be the author of his power. Other also will boast of this authoritie, as doth the Pope with blowen cheekes and full mouth, that he is the vicar of Christ. But how will he make vs beleue it? God hath not geuen such power to dumbe persons: but to the Apostles, and to other his ministers, that the doctrine of the Gospell might not be vnarmed. Wherefore the whole power of the Ministers is included in the woord: that Christ may alwayes neuertheles remayne Lord and mayster alone. Let vs remember therefore, that in lawfull power these two things are required: First, that it be geuen of God: secondly, that it be exercised to the saluation of the Church. We knowe to whome God hath geuen power and authoritie, and how he hath lymited the same. They doo rightly exercise it, which doo faithfully obey his commaundement. Here notwithstanding a question may be asked, The Lord sayth to the Prophet *Ieremy*. I set thee ouer nations and kingdomes, that thou mayest plant and pull vp, and builde and destroy. And we heard a lyttle before, that the Apostles were ordayned to this ende, that they might pull downe whatsoeuer exalted it selfe against Christ: Moreouer the preachers of the Gospell cannot otherwyse buylde, than by destroying the olde man. Besydes, they preach the Gospell to the wicked, to their condemnation and destruction. I answer, that this which Paule speaketh here dooth nothing at all pertayne to the wicked. For he speaketh to the Corinthians, to whom hee wished that his Apostleship might be profitable. In respect of them, I say, he could doo nothing but to edification. And we haue sayde already that this was playnly expressed, to the ende the Corinthians might knowe, that the authoritie of the man of God was not withstoode but by Sathan the enemie of their saluation: the ende of the which authoritie was their edification.

Authoritie must proceede from God, to the edification of the Church.

Question.

Iere. 1. 10.

Answeare.

Howbeit otherwyse it is generally trew, that the doctrine of the Gospell of his owne nature is able to edify, and serueth not to destroy. For in that it destroyeth, it commeth of another cause: namely, of the sinne of men, when they stomble at the stone, which was ordayned for them to be the foundation and corner stone to buyld vppon. And whereas by the destruction of the olde man, we are renued into the image of God, the same is nothing repugnant with the woordes of Paule. For then destruction is taken in the good part: but here in the euill part, for the ruyne of that which belongeth to God, or for the destruction of the soule: as if he should say, that power is not hurtfull vnto them, the profit whereof is seene to saluation. Reade the exposition of the 9 verse in the second verse going before.

12. For we dare not number, or compare our selues with certaine which prayse themselues: neuerthelesse whyle they measure themselues with themselues, and compare themselues with themselues, they vnderstande not.

13. But we will not boast aboue measure: but accordyng to the measure of the rule, which God hath distributed vnto vs, a measure to reache euen vnto you.

14. For we stretch not out our selues beyond measure, as though we reached not vnto you: For euen to you also haue we come with the Gospell of Christ.

15. Not boasting our selues out of measure in other mens labours: but hoping when your fayth is increased, to be magnifyed among you according to our measure abundantly.

16. That I may preache the Gospell in those regions which are beyond you: and not glory of those things which by another mans measure are prepared already.

17. But let him that gloryeth, glory in the Lord.

18. For he that commendeth himselfe is not allowed: but whom the Lorde commendeth.

12. For we dare not number. He speaketh this in a contrary sense. For afterward he dooth not onely boldly make himselfe equall with them: but also derydyng their vanitie, maketh them to

come

come farre behynde him. And by this *Ironi* he dooth gyde not onely those braggers, but also the Corinthians, which mayntained theyr foolishnes through their peculiare allowance. I am, sayth he, contented with my mediocritie: for I dare not ioyne my selfe with your Apostles, which are proclaymers of their owne excellencie. Neuertheless when he telleth them that their glory consisteth in woordes, and in boasting, he sheweth how vayne they be, but he chalengeth to himselfe the thing, for woordes, that is, the trew and perfect matter of glory. But he himselfe seemeth to offende in that in the which he reprehendeth others: for straite after he commendeth himselfe. I answeare, that we must consider the ende: for they seeke not their owne commendation, which beyng voyde of all ambition, desire onely to serue the Lorde profytably. Notwithstanding as touching this place, there is neede of no other answer, than of that which may be taken out of the very woordes. For they are sayde to commende themselues, which beyng voyde of true praise, bragge and boast themselues, and with lyes affyrme that of themselues which they are not. The which also appeareth by that which followeth. Neuertheless while they measure themselues with themselues. Here he poynteth out theyr folly as it were with the finger. The poreblynde man, among those that are starke blynde, seeth very well: he which is thycke listed, heareth perfectly among those that are starke deafe. Such were these, who therfore lyked of themselues, and boasted themselues among others, bycause they sawe not others which were better than themselues. For if so be they had compared themselues with Paule, or with some such a one, they had bene by and by constrained to haue layed away that foolish perswasion, and would haue bene turned from boasting to shame. Let vs fetch the exposition of this place from no other than from the Monkes. For they being for the most part all vnlearned Asses, and yet notwithstanding bicause of their long garments and Coules, are thought to be learned: if one of them chaunce to haue some small tast onely of learning, more than the rest, he hustleth vp his feathers proudly lyke a Peacoke: a woonderfull fame goeth abroade of hym, and he is reuerenced among his fellowes. But if thou pull his Coule ouer his eares, and examine him by the touchstone of proofe, his

Monkish excellencie.

vanitie will appeare. And how commeth this to passe? The Prouerb is fulfilled, *Audax inscitia*, Who so bold, as blynd bayard? but hereof commeth that Monkishe insolent pryde, bycause they measure them selues by them selues: for seeing there is nothing in their cloysters but barbarous ignorance, it is no marueile if there the poyntlinde raigne among those that see neuer a whit. Such were these enuious followers of Paule: for they excelled in their owne conceyt, not considering of what vertues true praise consisted, and how farre they were from the excellencie of Paule, and of such lyke. For this onely cogitation would haue made them ashamed. But this is iust punishment of ambitious persons, that they should through theyr owne folly make them selues a scorne, and haue shame in stede of that glory which they prepostereously desyre.

13. But we will not boast aboue measure. Now he setteth his moderation agaynst the foolishnes of the false Apostles: and also sheweth which is the true manner of boasting: namely when we keepe our selues within those boundes which the Lord hath set vs. This the Lorde hath geuen, with this measure I will be contented, I will neyther desyre, nor take any more to my selfe. This he calleth The measure of his rule. For this is the rule of euery one, by which he must square hym selfe, namely, the gyfte and calling of God. Howbeit we must not for our owne sake glory in the calling and gift of God, but so farre forth as is expedient for his glory, who is therefore so liberall toward vs, that we myght glorifye his name therefore: A measure to reach euen vnto you. By these woordes he meaneth that he hath no neede of glorious tytles amõg the Corinthians which were part of his glory, (euen as in another place, he sayth, Ye are my Crowne) but he goeth forward in the forme of speach with the which he had begun. I haue sayth he, a large occasion geuen me to boast, and yet not to passe my boundes, you are one parte of this occasion. And he dooth very modestly reprehend their vnthankfulnes, bycause they did lightly regard his Apostleshippe, who by the commendation of God, ought to haue bene most honorable among them. And we must suppose a secret comparison to be in euerye member betweene him and the false Apostles, to whom the same

Philip. 4. 1.

approbation

approbation did not belong.

14. For we stretche not out our selues. He alludeth vnto those which eyther violently stretch out their armes, or els which reach vp them selues vppon their legges, when they would take vp that which is not at hand. For such is the naked desire of praise, yea oftentymes more vnpleasant. For ambitious persons doo not only stretch out their armes and lyft vp theyr feete, but are also violently carved to gette some colour of boasting. Such earnest hunters after glory Paule declareth his aduersaries to be. Afterwards he declareth how he came to the Corinthians: namely as one, which by his ministerie builded their Churche. Therefore he sayth: In the Gospell of Christe. For he came not vnto them emptie, but was the first that brought vnto them the Gospell of Christ.

15. In other mens labours. Nowe he dooth more largely reprehend the false Apostles, who being entered into another mans labour, durst notwithstanding speake euill of them, who by theyr sweate and industrie had prepared a place for them. Paule had buylded the Church of the Corinthians, not without great contention and innumerable conflictes: these succeede hym, and fynd the way prepared, and the gate open: now, to seeme some body, they impudently arrogate that to them selues, which by no right belonged vnto them: and diminish the labours which Paule had taken. But hoping when your fayth is increased. As if he should say, it became me to be occuppyed now in seeking to prepare new Churches, and that with your helpe, if ye had profited somuch as it became you: but now ye delay me through your infirmitie. Notwithstanding I trust that the Lord will graunt that there may follow greater profit in you: and so also shall the glory of my ministerie be increased, according to the rule of Gods calling.

17. But let hym that gloryeth, glory in the Lord. This sentence is put in sted of correction. For his reioysing might otherwyse haue bene counted for vaine glorie. Therefore he setteth hym selfe and others before the iudgement of God, saying, that they shall haue at the last true glorie, which are allowed of God. But to glorie in the Lord is otherwyse taken in this place, than

1. Cor. 1. 31. Ier. 9. 24. in the first Chapter of the former Epistle, and in *Ieremy*. For there he so acknowledgeth God to be the author of all good things, that whatsoeuer is good, is ascribed to his grace: and that men should not exalt thē selues, but glorify hym alone. And here it signifieth to repose one glorie in the will of God alone, and to make no account of all other things. For when men depend vppon the opinion of men, & do weigh them selues with the false ballance of the common people, they deceyue them selues through theyr owne arrogancie. Paule commaundeth vs to seeke this glorie alone, that we may please the Lord, by whose iudgement we stand & fal euery one of vs. The heathen also say, that trew glory consisteth in a good conscience. That is somewhat, but not all: For seeing all men almost are blynded through ouer much loue of them selues, we cannot safely rest our selues vppon that estimation, which we our selues haue made of our selues: For we must remember that which he sayth in another place, how that hee knoweth nothing by hym selfe, and yet notwithstanding that hee is not therefore iustified thereby. What then? Let vs know that this belongeth to God alone to pronounce of vs: For we are not meete Iudges in our owne cause. This sense that which followeth proueth, For he that commendeth hym selfe is not .&c. For it is an easie matter for men to be deceyued through a false perswasion. Therefore, forsaking all other things, let vs only seeke after this, that we may be allowed of God, and let vs be contented with his allowance: which ought to be more esteemed of vs than the commendation of the whole world. The Apostle dooth not speake here of the accounts and reckeninges of men, who shall weigh and counterpayse another: but of the sentence of God hym selfe, to whome it belongeth to ouerthrowe whatsoeuer men doo iudge.

1. Cor. 4. 4.

The eleuenth Chapter.

1. Would to God ye could suffer a lyttle my foolishnes, and in deede suffer me.
2. For I am ielous ouer you with godly ielousie: for I haue coupled

coupled you to one man, to preſent you a chaſte virgin vnto Chriſt.

3. But I feare leaſt by any meanes, that as the Serpent beguyled Eue through his ſubtiltie, euen ſo your myndes ſhoulde be corrupted from the ſinglenes that is toward Chriſt.

4. For if he that commeth, preacheth another Ieſus whom we haue not preached, or if ye receyue another ſpirit, whom ye haue not receyued, you would well haue ſuffered him.

5. Verely I ſuppoſe that I was not behynde the cheefe Apoſtles.

6. But though I be rude in ſpeaking, yet not in knowledge: but in all things among you we haue bene well knowen to the vttermoſt.

WOuld to God ye could ſuffer. Bycauſe he ſawe that the eares of the Corinthians were as yet occupyed, he vſeth another ſleight: For he turneth himſelfe to wiſhing, euen as they are woont to doo, which dare not openly aſke and intreate. But by and by as one waxing more bolde, he neuertheleſſe intreateth the Corinthians to beare with his folly. He calleth the great & large vtterance of his prayſes following, fooliſhnes. Not that he was fooliſhe in boaſting: for both he was conſtrayned by neceſſitie, and alſo he ſo tempered himſelfe, leaſt he myght iuſtly be iudged immoderate. But bycauſe it is an vnſeemely thing to preach his owne prayſes, and ill beſeeming a modeſt man, he ſpeaketh by the way of graunting. In ſaying, I would to God, hee ſeemed to diſtruſt: and now as it were correcting his doubt, he openly and freely commaundeth.

2. For I am ielous ouer your. Beholde here the cauſe why he is fooliſhe: for Ielouſie turneth a man as it were topſie turuey. As if he ſhould ſaye, I would not haue you to require of me

the equalitie of a quyet man, and of one moued with no affection. For the vehemencie of Iealousie with the which I am inflamed towardes you, suffereth not me to be quiet. But because there are two sortes of Iealousie: the one which proceedeth from our loue, the which is vngodly: and the other with the which we are ielous for Gods sake, he expresseth the manner of his zeale. For many are zealous, but for themselues, and not for God: but that is a true and godly zeale, which hath respect vnto God, that he be not defrauded of his true and lawfull honour. For I haue coupled you to one man. He proueth that his Iealousie or zeale is such, by the ende of his preaching. For it tended to this ende, that he myght ioyne them with Christ in mariage, and myght keepe them in the same bonde. But here he depaynteth foorth vnto vs the Image of a good Minister in his owne person: for there is but one bydegroome of the Church, the Sonne of God: all Ministers are the bydegroomes freendes: euen as Iohn the Baptist testifyeth of hymselfe. Therefore all men ought to endeuour themselues that the fayth of the holy wedlocke may abyde safe and whole. Thys they cannot doo, except they put vppon them the affection of the bydegroome: that euery one of them be no lesse carefull for the puritie of the Churche, than is the husband for the chastitie of hys wyfe. Awaye with coldnes and negligence here: for he which is colde, shal neuer be fyt for this office. But let them take heede in the meane time, that they doo not their owne busines, rather than the woorke of Christ: and that they thrust not themselues into hys place: and that whyles they fayne themselues to be the bydegroomes freendes, they become verye adulterers in alluring the bryde into the loue of them. To present you a chaste virgin vnto Christ. We marry with Christ vppon no other condition, but that we should bring with vs our virginitie for a dowry, & should keepe the same vnspotted from all corruption. Therefore this is the dutie of the Ministers of the Gospell, to purifye our soules, that they may be the chaste spouses of Christ: otherwyse they doo nothing.

True zeale and false zeale.

3. But I feare lest by any meanes. He begynneth to expound what manner of Virginitie that is of the which he maketh mention: namely, that we cleaue vnto Christ sincerely with our whole

whole hart. For God dooth in euery place requyre at our handes that we be ioyned with him in body and in spirit: and denounceth him selfe to be a ielous God, which seuerely punisheth iniurie done vnto hym, if any man deuyde him selfe from hym. But this coniunction is fulfilled in Christ: euen as Paule teacheth in his Epistle to the *Ephesians*. But the manner how we are ioyned, he Ephe. 5.
sheweth in this present place, as, when we abyde in the pure simplicitie of the Gospell. For as in contracting humane matrymonies, couenantes are made: euen so the spiritual mariage between vs and the sonne of God, is confirmed and ratified by the Gospell, as by couenantes obligatory. Let vs keepe the Fayth, Loue, and the obedience which he requyreth of vs there, and he for his part will be faythful. Paule sayth, that he is carefull and afearde lest the myndes of the Corinthians should be drawen away from the simplicitie which is in Christ. And that is simplicitye in Christ, which keepeth vs in the true and sincere doctrine of the Gospell, and admitteth no corruptions. Whereby he teacheth vs, that our myndes are defiled, so soone as our mindes doo swarue but a lytle from the pure doctrine of Christ: and that deseruedly. For who wil not condemne a matrone of dishonestie, so soone as shee harkeneth to a Bawd: Euē so we which admit wicked & false teachers, which are Satans bandes, doo by an euident signe declare, that we doo not imbrace matrimoniall fayth towardes Christ. And we must note the woord of symplicitie. For Paule feared not that the Corinthians would at one instant fall wholly from Christ: but lest they should by lyttle and little at the last degenerate from that symplicitie which they had learned in declyning to prophane and strange imaginations. He bringeth a similitude, As the Serpent begyled Eue through his subtiltie. For if so be false teachers haue a colour of wysedome to perswade, if they be eloquent, if they doo probably insinuate themselues into the myndes of the hearers, and doo instyll their poyson with a pleasant sleight: not with the vnlyke order Satan also deceyued Eue, bycause he did not openly professe himselfe to be an enemie, but priuily crept in by a speciall colour.

4. For if he that commeth. Now he reprehendeth the ouermuch facilitie and readines of the Corinthians, in receyuing false

false Apostles. For whereas they were too wayward and ready to be prouoked against Paule, insomuch that they were offended with euery lyght occasion, if he dyd but a lyttle reprehende them, they suffered the false Apostles to doo what they lysted, they willingly endured theyr pryde, their disdaine, and importunitie: such preposterous reuerence he condemneth, because they knewe not how to make their choyse, and wanted iudgement. As if he should saye, How commeth it to passe that these vsurpe so great libertie ouer you, and that you are contented to be vnder their gouernment: if so be they had brought vnto you another Christ, another Gospell, or another spirit, than that which ye haue receyned by my hande: I would then allow your obedience and reuerence toward them: for then they were woorthy of so great honour. But seeyng they haue brought nothing vnto you, which I had not geuē vnto you before: what thankefulnes is this, not onely to reuerence them vnto whom ye owe nothing: and to contemne me, by whom God hath geuen vnto you so many and such excellent benefites? Such also is the reuerence of the Papistes at this daye towardes their false Byshoppes: for they beyng oppressed with the heauie yoke of their tyrannie, are willing to beare the same: and are not afearde to contemne and despise Christ. Another Christ, and another Gospell, is taken otherwyse here than in the first Chapter of the Epistle to the Galathians: For this woord (Another) there is set against (True:) and therefore it signifieth false and counterfeyt. But here his woordes are thus much in effecte, if so be the Gospell had come vnto you by their Ministerie, and not by myne.

5. Verely I suppose. Now taking away that which alone myght serue for their excuse, he condēneth them of vnthankfulnes. For he telleth thē that he is equal with the chiefest Apostles. The Corinthians therefore were vnthankefull, who fynding him to be such a one, made no more accoūt of him: & tooke frō him the honor which was due to him by right, and gaue the same to men of no estimation. Notwithstanding for modesties sake, he sayth, he doth but thinke so: when as the matter was manifest and euidently knowen vnto al men. And his meaning is, that God had adorned his Apostleship with no lesse graces, than the Apostleship of Peter and Paule. For he which contemneth the giftes of God which

he

he knoweth, cannot pleade for himselfe so, but he must needes be iudged malicious and vnthankefull. Therefore wheresoeuer thou doest behalde the giftes of God, there thou must needes worship God himselfe. I meane that euery man is so farre forth worthy of honour, as he excelleth in the graces of God: specially if any profite therof redounde vnto thee.

6. But though I be rude in speaking. There was one thing wherein at the first sight he myght be thought inferiour to them, bycause he wanted eloquence. Therfore he correcteth this iudgement by preuenting it: in confessing that he is rude and vneloquent in speache: notwithstanding he chalengeth to himself knowledge. By speache, he meaneth Rhetoricall speaking: and by knowledge, the substance of doctrine it selfe. For as there is in a man both a soule and a body: euen so also in doctrine there is both the thing it selfe which is taught, and the beautifying of woordes, wherwith it is garnished. Therfore Paule affirmeth that he knoweth what is to be taught, and what is necessarie to be knowen: although he be not an eloquent Rhetorician, which knoweth how to set forth his doctrine with fyne and delectable speache. But it may be demaunded whether eloqeuence be not necessarie also for the Apostles: for otherwyse you will saye, how shall they be apt to teache: For others peraduenture knowledge maye be sufficient. But how can a teacher be dumbe: I answeare, that Paule dooth not confesse himselfe to be ignorant of speache in such wyse, as though he were vtterly a chylde: but bycause he was not so passing eloquent as others, to whom he graunteth this praise, retayning to himselfe the principall, euen the matter it selfe, leauing vnto them speach ful of woordes without grauitie.

Eloquence.

Question.

Answeare

But if any man demaund why the Lord which made mens tongues, gaue not eloquence to the Apostle also, that nothing might be wanting in hym: I answer, that the Lord had geuen vnto hym such abundance of his graces, that the plentie thereof supplyed the want of eloquence. For we see and knowe what greate maiestie there is in his writings, what high, what deepe, what weightie, and what forcible matter he vttereth therein: they are thunderings, and not woordes: dooth not the efficacie of the holy ghost more brightly appeere in the bare rudenes of woordes, than

than in the paynted viſor of pickednes, and fine delicate ſpeach: But we haue ſpoken more largely of this matter in the former Epiſtle. In ſumme, he confeſſeth that which the aduerſaries obiect: and in ſubſtance denyeth that which they intende. Let vs alſo learne by his example to preferre the matter before wordes. And to vſe the common prouerb, *Teneant aliquid nominis, nos autem quid rei.* That is to ſay, Let other haue the ſhell, ſo we may haue the kernell. If eloquence be geuen vnto vs, let it be as a ſurplus, more than is neceſſarie: further, let it not be vſed to corrupt and forge doctrine, but to expounde the ſame in the naturall ſimplicitie thereof. But in all things we haue bene well knowen. Bycauſe it was a great matter to make hym ſelfe equall with the cheefe Apoſtles: leſt this might be attributed to arrogancie, he maketh the Corinthians Iudges, ſo that they iudge according to very experience. For they had many euident proofes, that hee did not glorie in vaine without cauſe. Therefore he meaneth that he dooth ceaſe from woordes, bycauſe both the thing, and alſo experience doo playnly declare what he would ſay.

7. Haue I committed an offence, bycauſe I ſubmitted my ſelfe, that ye might be exalted, bycauſe I preached the Goſpel of God freely?

8. I robbed other Churches, taking wages of them to doo you ſeruis.

9. And when I was preſent with you and had neede, I was chargeable to no man: for that which was lacking vnto me, the bretheren which came from Macedonia ſupplyed: and in all things I haue kept my ſelfe not chargeable vnto you, and ſo will I keepe my ſelfe.

10. The truth of Chriſt is in me, that this boaſting ſhould not be ſhut vp againſt me in the regions of Achaia.

11. Wherefore? Bycauſe I loue not you? God knoweth.

12. But what I doo, that will I doo, that I may cut away occaſion from them which deſire occaſion: that they might be founde lyke vnto vs, in that wherein they glory.

7. Haue I committed an offence? Humilitie is obiected againſt

againſt hym inſted of reproch, whereas it is a vertue deſeruing great commendation. Humilitie ſignifieth voluntarie abaſing of our ſelues. For in that he behaued hym ſelf modeſtly, as though he had nothing that was notable in hym: as many iudged hym to be ſome one of the common ſort of people: that he dyd for the benefit of the Corinthians. For he had ſo great and earneſt care for their ſaluation, that in reſpect thereof he cared not for hym ſelfe. So that, he ſayth, that he willingly forſooke his honor, that they by his baſenes might be made honorable. The ende was, that he might further their ſaluation. Now he dooth after a ſort lay vnthankfulnes to their charge, becauſe they blame hym for ſo godly an affection: not meaning thereby to turne them to reproch, but the better thereby to bring them to a ſounde iudgment. And he dooth more ſharpely pricke them in ſpeaking in contrary ſenſe than if he had ſpoken ſimply and without a figure. He might haue ſayd, What is this? Am I contemned of you, which haue humbled my ſelfe for your benefit? But this interrogation which he vſeth, was more effectuall to make them aſhamed. Becauſe I preached the Goſpell of God freely. This is part of his humilitie. For he had abſtayned from his right: as though his ſtate were worſe than the condition of others. For ſo great was the wickednes of ſome, that therefore they eſteemed the leſſe of hym, as if he had bene vnworthy of any ſtypende. And why he beſtowed his labour freely vppon the Corinthians, he by and by ſheweth the cauſe: For he did not ſo every where, but as we ſee in the former Epiſtle, it is a venture that he gaue not occaſion to the falſe Apoſtles to ſpeake euill of hym.

8. I robbed other churches. I think that the Apoſtle vſed an odious word for the nonce, the better to expreſſe the haynouſnes of the matter, becauſe he was deſpyſed of the Corinthians. I ſayth he, haue gotten me a ſtypende by the ſpoyle of others, that I might ſerue you. Since I haue thus ſpared you, what wickednes is it to requyte me with ſuch a rewarde? But this is a Metaphor taken from the cuſtome of warre. For as conquerers take the ſpoyle of thoſe nations whom they haue ſubdued: euen ſo whatſoeuer Paule tooke of thoſe Churches which he brought vnto Chriſt, it was as the praye of victories. Howbeit he neuer tooke

any

any thing of those that were vnwilling: but that whiche they gaue freely, was the dewe dette by the righte of the spirituall warre. And note that he sayeth he had neede: For vnlesse he had bene constrayned through neede, he woulde neuer haue bene burdensome vnto them: neuertheles he in the meane tyme labored with his handes, as we haue heard before; but when as the labour of his handes was not sufficient to mayntayne his lyfe, the *Macedonians* supplyed his lacke. Therefore he dooth not say, that the *Macedonians* gaue vnto hym a sufficient lyuing, but only that sufficiencie which was wanting. Concerning the godly prudence and diligence of the Apostle in shunning perills, we haue spokē in another place. Here the godly zeale of the *Macedonians* is to be noted; who letted not to geue a stypend of their goodes, that the Gospell might be preached to others which were rycher than them selues. O, how fewe Macedonians, and how many Corinthians shall a man synde euery where at this day?

10. The truth of Christ is in me. Lest any man should suspect that the woordes of Paule tended to this ende, that the Corinthians might be more liberall to hym afterward, and might endeuour them selues to recompence the former tyme, he affyrmeth by an othe, that he will take nothing of them, nor of the other of *Achaia*, although they would offer it. For this speach, The truth of Christ is in me, is the forme of an oth, which is as much as if he had sayd, Let not the truth of Christ be thought to be in me, except this glorie remayne vnto me among them of *Achaia*. For *Corinth* was in *Achaia*.

11. Bycause I loue not you? Those whom we loue, we vse more familiarly. Therefore lest the Corinthians should take it in euill part, that he reiected their liberalitie, and suffered him selfe to be releeued of the Macedonians, and swore that he would so doo: he preuenteth also that suspition. And he demaundeth of them as it were in their owne person, whether this were a signe of an vnfreendly mynde. He answereth not directly to the question: but his indirect answer hath more weight, when he calleth God to witnes of his good will toward them. Thou seest here that two othes are contayned in the compasse of three Verses: but they are therefore lawfull and holye, bycause they are taken to a good ende,

ende, and for a lawfull cause. Therefore they are phrentike persons which condemne all other generally, which cannot discerne betweene whyte and blacke.

12. But what I doo, that will I doo. He declareth againe a reason of his purpose. The false Apostles to allure such as were ignorant vnto them, tooke no stypend. It was a viser of rare zeale to serue freely. If Paule had vsed his ryght, he had then geuen occasion vnto them to triumph, as if they had farre excelled him. Paule therefore to take from them all occasion to hurte, preached the Gospell also him selfe freely. And this is that which he addeth, that he would cut of al occasion from those which sought occasion. For the false Apostles sought by this sleyght to insinuate them selues, and to bring Paule out of fauour, if in any thing they myght haue excelled him: but he sayth, that he will not geue them thus much aduantage. They shalbe found, sayth he, equal with vs in this boasting, which they desyre to haue proper to them selues. And this is a profitable admonition, concerning the cutting of al occasion from the wicked, so often as they seeke the same. For this is one way to haue the victorie, and not when we arme them through our want of foresyght.

13. For such false Apostles are deceytfull woorkers, transformed into the Apostles of Christ.

14. And no marueile: for Satan him selfe is transformed into an Angel of lyght.

15. Therfore it is no great thing if that his ministers also be transformed as the ministers of righteousnes: whose end shalbe according to their workes.

13. For such false Apostles. Although he hath already taken from them, that which they principally sought: yet notwithstanding not being contented that he had made them equall with them in that thing wherein they would haue excelled, he leaueth them nothing wherein they may deserue any prayse. To despise money, was a thing in outward shewe very commendable. But he sayth, that they vsed this but for a cloke, whereby they might deceyue, euen as doth a harlot by putting on the apparrell of an honest Matron. For the byser was to be pulled of, which obscured the glory of God. Are deceytfull woorkers. That is to say,

they

they doo not at the first syght bewray their wickednes, but doo chaffely creepe in vnder an honest cloke. Therefore they must be diligently searched and looked into, lest so soone as there shyneth any colour of vertue, we imbrace them for the true seruantes of Christe. And Paule dooth not through malice or enuie misconstrue that which ought to be accounted for vertue, but being constrayned through theyr dishonestye, discouereth theyr cloked wyckednesse: bycause it was a hurtefull profanation of vertue, for them to fayne that they had a greater zeale than all seruantes of Christ.

Satan transformed into an Angel of light.

14. And no marueyle. This is an argument of the greater, if Satan which is the woorst of all, and therefore the head and Prince of all euils, transfigure hym selfe: what shall his ministers doo? We haue experience of both dayly: for Satan when he styrreth vs vp to euill, dooth not professe that he is the same which in deede he is. For he should preuaile nothing, if so be we were admonished, that he is a mortall enemie, and the withstander of our saluation. Therefore he dooth alwayes abuse some cloke or other to deceyue vs: neyther dooth he at the first shewe his hornes (as men commonly speake) but rather seeketh to appeare lyke an Angell: yea euen when he tempteth vs to grosse wickednes, he vseth notwithstanding some colour, whereby he may drawe vs vnawares into his nettes. But what dooth he when he setteth vpon vs vnder the colour of that which is good, yea vnder the tytle of God hym selfe? The very same sleyght doo his ministers also vse, as I haue sayd. These are golden entrances, The Vicar of Christ, Peters Successor, The seruant of the seruauntes of God: but pull of the visors, and who then shall the Pope be found to be? Scrale Satan him selfe his mayster shall excell his fayre little disciple in any manner of abhomination. We knowe the common saying of *Babylon*, holy that cheer drinketh poyson in a golden Cuppe. Therfore beware of mas king nettes. If any man demaunde the question, and saye, Shall we then haue all men in suspition? I answeare, that this was not the meaning of the Apostles. For there are markes of discretion, which to neglect, were madnes and not wisedome. Only his purpose is to make vs wary and circumspect, lest we alwayes iudge the Lyon by his

skinne,

ſkinne. For if we be not too raſhe in iudgement, the Lord will in a ſhort time bring to paſſe that his eares may appeare. Furthermore his purpoſe was to admoniſh vs that we ſhould not regarde paynted ſhewes, in eſteeming of the ſeruantes of Chriſt, but ſhould ſeeke for that which is principall.

15. Whoſe end ſhalbe according to theyr woorkes. He addeth this for the conſolation of the godly. For it is the voyce of a ſtout champion, which deſpyſeth the fooliſh iudgements of men, and paciently wayteth for the day of the Lord. And withal he ſheweth a ſinguler boldnes of conſcience, which is not afearde of the iudgement of God.

16. I ſay againe, let no man thinke that I am fooliſh: or els enen now take ye me as a foole, that I alſo may boaſt mee ſelfe a little.

17. That I ſpeake, I ſpeake it not after the Lord, but as it were fooliſhly in this boldnes of boaſting.

18. Seeing that many glory after the fleſh, I will glory alſo.

19. For ye ſuffer fooles gladly, ſeeing ye your ſelues are wyſe.

20. For ye ſuffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt hym ſelf, if a man ſmyte you on the face.

21. I ſpeake concerning reproch, as though we had bene weake: howbeit wherin ſoeuer any man dare be bold, (I ſpeake fooliſhly) I am bold alſo.

16. I ſay agayne. The Apoſtle purpoſeth two things. For partly he goeth about to confute the wicked vanitie of the falſe Apoſtles: in that they were ſuch earneſt and continuall mockaymers of their owne prayſes: and partly to complaine of the Corinthians, in that they conſtrayned him to boaſt againſt his will. I ſaye againe, ſayth he: For he had ſhewed abundantly before, that there was no cauſe why he ſhould be deſpyſed: he had alſo ſhewed that he was farre vnlyke the others: and that therfore his boaſtinges ought not to be meaſured by their rule. Thus againe he ſheweth, to what ende he hath hytherto boaſted: namely to deliuer his Apoſtleſhip from contempt. For if the Corinthians had doone theyr

uetie, he had not spoken one woorde of this matter. Or else euen now, take ye me as a foole. If I be counted of you a foole, graunt me yet that I may vse my right & libertie, that is to say, that I may be foolishe after the manner of fooles. Thus he taunteth the false Apostles, who beyng most foolishe of all in this poynt, were not onely borne withall of the Corinthians, but also were receyued with great prayse. Furthermore he expoundeth what manner of foolishnes this is, to repeate his prayses. The which when they did without ende and measure, he geueth them to vnderstand, that it was vnwoonted and straunge vnto him, when he sayth, That I also may boast a lyttle. For I referre this woorde (A lyttle) vnto tyme: as if he should saye, that he would not continue any long whyle, but would take on him another personage for a moment, and by and by put of the same. Euen as we are woont lyghtly to passeouer those things, which are not agreeing with our purpose: whereas fooles abyde styll in their folly.

17. That which I speake, I speake it not after the Lorde. The myght respected God, but the forme it selfe seemed not to belong vnto the seruant of the Lorde. Howbeit Paule rather condemneth in the false Apostles those things which he here confesseth of himselfe. For his purpose was not to prayse himselfe, but onely to compare himselfe with them, that he myght caste them downe. Therefore he referreth that to his owne person, which was proper vnto them, that he myght open the Corinthians eyes.

18. Seeyng that many glory. The sense is, if any man obiect vnto me, that it is euyll which I doo: what doo others? Are not they my authors? Am I alone or the first that glory after the flesh? Why should that be counted laudable in them, which is blamed in me? Therefore Paule is so farre from ambition in vttering his prayses, that he is contented to be blamed therefore, so that he may confute the vanitie of the false Apostles. To glory in the flesh, is to boast rather in those things which make to ostentation, than in a good conscience. For flesh hath here respect vnto the world: when we seeke praise by externall shewes, which in the sight of the world are delectable, and are counted notable.

19. For ye suffer fooles gladly. He calleth them wyse (in

my

my iudgement) in contrary sense. He was despysed of them: which could not be vnlesse they had bene puffed vp with great arrogancie. Therefore he sayth, Seeyng ye are so wyse, doo the parte of wyse men in suffering me, whom ye despyse no lesse than a foole. Whereby I gather, that this speache is not directed generally to all, but to certaine onely, which behaued themselues scarse honestly.

20. For ye suffer if a man bring you. This may be three wayes interpreted. Eyther that hee reprehendeth the Corinthians in a contrarye sense, bycause they were so delicate that they could beare nothing: eyther that he accuseth them of negligence, bycause they had brought themselues into shamefull seruitude vnder the false Apostles: or els that he reporteth as in another mans person, that thing which was maliciously spoken of him: as if he vsurped to himselfe a tyrannicall power against them. The second interpretation pleaseth *Chrysostome*, *Ambrose*, & *Augustine*: insomuch that it is commonly allowed of all men: for it dooth very well agree with the text. Howbeit I doo lyke as well of the third. For we see how oftentymes he was slaundered of the wicked, as though he ruled impotently: from which notwithstanding he was most farre. But bycause that other is more commonly allowed of, I gaynsay it not, but that it may take place. And thus this sentence shall agree with the former, Ye suffer all thinges at other mens handes, if they oppresse you, if they require that which is yours, if they shamefully intreate you: and why doo ye suffer lesse at my handes, whē as they excell me in no poynt? For whereas in the verse following he denyeth himselfe to be weake, he meaneth that he was adorned with such graces of God, that he ought not to be counted as a common person. For this woorde (weake) is in signification large, as we shall see agayne anon. This hath bene euer the custome of the worlde, and shalbe vnto the ende: obstinatly to resist the seruantes of God, to be angry at the least occasions, to cry out and murmur styll, to complaine of temperate seueritie, to abhorre all discipline, to submit themselues scrupulely to false Apostles, and to deceyuers, to suffer them to doo all things, and to syt themselues patiently to beare what burthen soeuer it lyketh them to laye vppon them. Euen so at this day, we shall scarsely fynde

The custome of the world.

one among a hundred, which willingly submit his necke vnto the yoke of Christ: when as all men haue so paciently borne the heauie tyrannie of the Pope. They by and by exclayme and cry out against the fatherly and wholsome reprehensions of their Pastors, which before quietly deuoured the most cruell contumelies and reproches of Monkes. Doo they not deserue the heauy and bloudy yoke of Antichrist, rather than the sweet gouernment of Christ, which haue such tender and froward eares to heare the truth: But thus it hath bene alwayes from the beginning.

21. Wherein soeuer any man dare be bolde. Paule had demaunded why the Corinthians gaue more reuerence to others than vnto him, seeing he was not weake, that is to say, contemptible. Now he confirmeth that: bycause if they come to comparison, he woulde haue geuen place to no man in any parte of glory.

22. They are Hebrewes, euen so am I: They are Israelites, euen so am I: They are the seede of Abraham, euen so am I:

23. They are the Ministers of Christ, (I speake as a foole) I am more: In labours more abundantly, in strypes aboue measure, in pryson more plenteously: in deathes oft.

24. Of the Iewes, fyue tymes receyued I forty strypes saue one.

25. Thryse was I beaten with roddes, once stoned, thryse suffered I shipwracke, a night and a day haue I bene in the depth.

26. In iorneying often, in perils of waters, in perils of robbers, in perils of my owne nation, in perils among the heathen, in perils in the cittie, in perils in the wildernes, in perils in the sea, in perils among false brethren.

27. In labour and trauaile, in watchinges often, in hunger and thyrst, in fastings often, in colde and nakednes.

28. Besyde the things which outwardly come vnto me: the trouble which priuily conspyreth against me dayly, is the care of all the Churches.

29. Who

29. Who is weake, and I am not weake? Who is offended, and I burne not?

22 They are Hebrues. Now he reckening vp the particulers, plainly setteth before their eies, that he shalbe in no point lesse than they, if they come into contention. And first he begynneth with the glory of his countrey, of the which his contentious aduersaries were most proude. If they boast, sayth he, of theyr countrey and lynage, I shalbe equall with them: for I am an Israelyte of the seede of Abraham. This is a vaine and vnprofitable boasting: and yet notwithstanding Paule vseth three woords to expresse the same: and reckeneth vp as it were three sundrye notes of excellencie to expresse the same. By which repetition (as I thinke) he dooth indyrectly reprehende their foolishnes, for that they placed the cheefe and principal part of theyr excellencie in so light a matter, and had this bragge dayly in their mouthes, to the contempt of hym: euen as dayne men are woont to vtter proude and loftie woordes in a matter of nothing. As touching the name of (*Hebrues*) it is a name proper to one kynred, and is deryued from *Heber*, out of the eleuenth Chapter of *Genesis*: Furthermore it is lykely that Abraham hym selfe was not so called, but only bycause he tooke his originall from the sayd *Heber* his great graundefathers graundefather. Theyr coniecture is not altogether voyde of colour, which expounde this woord *Hebrues*, to signify passers ouer the ryuer. We reade not that any was so called before Abraham, which had passed ouer the Ryuer, when he wandered out of his countrey, and began afterwardes to be a common appellation in his kynred: as we may reade in the historie of *Iosephus*. Notwithstanding the termination sheweth, that it is a proper name of a stocke or lynage, and the place before recited, proueth the same. Gene.11.14. Gene.14.13.

23. They are the Ministers of Christ. Now, whē he cōmeth to speake of the true prayses, he dooth not any more staye hym selfe in equalitie: but lyfteth vp hym selfe higher. For hitherto he hath blowen away theyr carnall boastings as smoke with the wynde, in setting such of his owne against them. But bycause they had nothing that was sounde or perfit, he dooth iustly separate hym selfe from theyr number, when as their boasting was in

vaine. For to be the seruant of Christ, is far more excellent and magnificent, than to be the first begotten among many first borne sonnes of the stocke of Abraham. Notwithstanding he sayth againe, that he playeth the foole, that he might preuent the cauils of his aduersaries. Imagin, saith he, that this is a foolish boasting: yet neuertheles it is true. In labours. By these hee proueth hym selfe to be a more excellent seruant of Christ. And this is a very strong proofe, when in steede of words, the matter it selfe is vttered. He putteth here (Labores) in the plurall number, and then (Labor:) I see not wherein the seconde differeth from the first: sauing that here he speaketh more generally, comprehending that which more particuler he reckeneth vp afterward. Euen as we may take this woorde (Deathes) for euery perill, which after a sort tended to present death: the seuerall sorts whereof he noteth afterward. As if he should say, I haue made proofe of my selfe oftentymes in deathes: and in labours much more often. In the same sense he set downe this woorde deathes in the first Chapter.

24. Of the Iewes, fiue tymes. It is certaine that at the same tyme iurisdiction and rule was taken away from the Iewes: but bicause this was a kinde of meane & small punishment (as men call it) it is lykely that they had leaue to vse the same. For it was the lawe of God, that they which had not deserued death, should be beaten before the Iudge: so that he had not aboue forty stryppes, lest through cruelrie his body should be deformed, or lamed. And it is lyke that in processe of tyme there grew a custome, that the correction should ceasse at the thyrty nyenth lash: lest peraduenture they being moued and styred with coler, might exceede the number which God had appoynted. Many such cautions and prouisoes of the *Rabines* are extante among the Iewes: which restrayne some part of that which the Lord had promised. It may be that afterwardes in continuance of tyme (as commonly things waxe woorse and woorse) they thought that all such as were gylty of any petyte fault, were to be beaten with the same number of stryppes: whereas the Lord commaunded not that they should proceede so far, but where seueritie was to be shewed. Except peraduenture thou haddest rather say with others, that they

shewed

shewed more cruelitie against Paule: the which is not altogether vnlykely. For if so be they were woont to obserue this Rigor commonly in correcting all men, he might haue sayd, that he was beaten according to the manner: Therefore the expressing of the number, noteth extreme rigor.

25. Thryse was I beaten with roddes. Hereby it appeareth that the Apostle suffered many things: of the which Luke maketh no mention in the Actes. For he speaketh of one stoning only, and of one scourging, and of one shipwracke. But we haue there neyther a perfect story, neyther are all things there spoken of which happened, but the principall matter only. The perils in the which he was of his owne nation, was for the hatred which all the Iewes bare against hym. On the other part he had the Gentiles his enemies. Thyrdly false brethren laye in wayte for hym. And thus it came to passe that for Christes names sake he was hated of all men. By Fastings he meaneth voluntarie abstinencie, seeing he spake before of hunger and penurie. These were the badges, whereby rightly he proued hym selfe to be a notable seruant of Christ. For whereby may we better know the seruants of Christ, than by so many, so dyuers, and serious tryals: But those tender and delicate braggers, hauing done nothing, nor suffered any thing for Christ, yet notwithstanding, they impudently boasted them selues.

But it may be demaunded whether no man be the seruant of Christ, but he which was and hath bene exercised with so many euils, perils, and sorrowes: *Question.*

I answeare, that all these are not necessarilye required in all men: but where we may behold these, there we haue a greater and a more euident testimony. He therfore which shall shyne with so many ornamentes, will not despyse others that are lesse noble and proued, neyther will he be therefore proud: but yet neuertheles after the example of Paule he may tryumph with godly boasting against Hypocrytes and counterfeytes, so often as neede requireth: so that he haue respect vnto Christ, and not to him selfe. For onely pryde or ambition hath corrupted and deformed al these prayses. For the principall poynt is, that we serue Christe wyth a pure conscience, in respect whereof all other thinges are of no value. *Answeare.*

28. Beside the things which outwardly come vnto me Beside those things sayth he, that are extraordinarie: what account is to be made of that ordinary heape of cares which continually vrge me? For that I am carefull for all congregations. Whosoeuer hath an earnest care for the Church of God, the same hath a great burden and wayte vppon his shoulders. What an example haue we here of a free and vnburdened minister touching worldly cares, hauing a singuler care not for one congregation, not for tenne, not for thyrtie onely, but also for all congregations at once, that he myght teach some, exhort some, confyrme some, geue counsayle to some, and heale the diseases of othersome? And we may gather by the woordes of Paule, that no man can haue a hartie care for the Churches, but that he must be vrged with many perils. For the gouernement of the Church is not a pleasant occupation, in the which we may exercise our selues pleasantly with delight: but a hard & sharpe warfare (as is sayd before) Satan seeking by all meanes possible euer and anone to trouble vs.

29. Who is weake, and I am not weake? How many are there which carelesly ouerpasse all offences, which make no account of the infirmities of their brethren, or els vtterly despise them. But this commeth hereof, for that they haue no care of the Church. For care ingendereth a certaine compassion and mutual feeling of greefe, which bringeth to passe that he which is the minister of Christ, taketh to hart the cares of al men, and putteth vpon him the persons of all men, to the end he may apply hym selfe generally to all.

30. If I must needes glory, I will glory of the things that concerne myne infirmites.

31. The God and father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lye not.

32. In the Citye of Damascus, the gouernour of the people, appoynted by Kyng Aretas, layed wayte in the Cyttie of Damascus, desyrous to haue caught me.

33. And at a window was I let downe in a basket through the wall, and scaped his hands.

30. If I must needes boast. This is a conclusion of al that went

went before, how that Paul had rather boast of those things which belong to his infirmitie: that is to say, which in the opinion of the world might bring vnto him rather contempt than glorye. Such are hunger, thyrst, imprisonmentes, stoninges, strypes, and such lyke: of the which we are commonly ashamed, no lesse than of great reproches.

31. The God and father. Bycause he was about to report a notable and politique scape, and yet notwithstanding not commonly knowen, he confirmeth it with an othe. But note the forme and manner of a godly othe: as when we take God to witnes reuerently in mayntayning a cause of truth. This persecution was as it were the first entrance of Paule into the rest: as may appeare in Luke. Wherefore if so be euen at his first enterance he was exercised with such rudimentes, what shall we iudge of an old beaten Soldier: But seeing there is no token of a valeant mind in fligh, it may be demaunded wherefore he maketh mention of the same. I answeare, that the shutting of the gats of the Kings Cittie, was a playne proofe how furiously the wicked were bent agaynst hym: which fury they had not conceiued for nothing. For except Paule had fought valeantly after a new & vnwoonted manner for Christ, the wicked would neuer haue raged in such wyse against him. But first his rare cõstãcie appeared in this, that being escaped such sore persecution, he dyd not leaue of the Lordes woorke, but boldly prosecuted the same, to the prouoking of the whole world agaynst hym. Howbeit, it may be that he goeth on in scorning those ambitious fellowes, who hauing neuer felt any thing but prayses, fauour, honorable salutatiõs, tender and dilicate fare, would be counted most excellent. For on the contrary part he sheweth that he was hemde in and shutte vp, insomuch that with greefe he sought to saue hym selfe by miserable and shamefull flyght. But whereas some demaund, whether it were lawfull for Paule to breake out ouer or through the walles, seeing the same was punished by death: I answeare, first we know not, whether this punishment was ratified by lawes in the East part: Secondly, if it was, yet notwithstanding Paule offended nothing therein, bycause he neither did the same as an enemie, nor yet in scorne, but for necessities sake. For the Lawe will not punishe a man which leapeth ouer

Othes, and the true forme thereof.

Acts. 9. 24.

Question.

Answeare.

uer the walles to deliuer his lyfe from burning: And what dooth burning dyffer from the lying in wayte & crueltie of theues and tyrantes? We must alwayes consyder that there is in lawes a reason and equitie. This consideration deliuereth Paule from all blame and fault.

The twelfth Chapter.

1. It is not expedient doubtles for me to glory, I wil come to visions and reuelations of the Lord.
2. For I knewe a man in Christ, aboue fourteene yeares agoe (whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth) taken vp into the thyrd heauen:
3. And I knew the same man, (whether in the body or out of the dody I cannot tell, God knoweth.)
4. How that he was taken vp into Paradyce, and heard vnspeakeable woordes, which is not lawfull for man to vtter.
5. Of such a man wil I glory, yet of my selfe wil I not glory, but in myne infirmities.

IT is not expedient doubtlesse. Now he stoppeth as it were in the middest of his course, that he myght proceede no further. And after this sort he dooth very aptly reprehend the impudencie of his malicious enemies: and protesteth that he is constrayned agaynst his will to contend with them after this sort. For what impudencie was it to scrape, and as it were to begge praises on euery syde, that they myght be lyk vnto so notable a man? As touching the second, he teacheth by his example, that with the more excellet graces that any of vs dooth abound, so much the lesse he ought to haue in mynd his excellencie. For it is a very daungerous

gerous cogitation: bycause he entring as it were into a Labyrinth or Maze, is by and by blynded in the knowledge of him selfe, and too quicke sighted in the beholding of his giftes. Paule feareth lest this myght happen vnto hym. We must in deed acknowledge the graces of God, first to shewe our thankefulnesse: secondly, that we may be styred vp to vse them aryght: but thereof to take an occasion to boast, is a daungerous thing. I will come to visions. I will not creepe on the ground, but I am constrayned to ascend aloft. Thus I feare lest the altitude of gyftes, carry me into the forgetfulnes of my selfe. And verely, if so be Paule had boasted ambitiously, he had fallen downe headlong from aloft. For it is onely humilitie, which ratifieth our greatnes before God. Betweene Visions and Reuelations this is the difference, that a reuelation is oftentymes made, eyther by a dreame, or els by an Oracle, wherein nothing appeareth to the eyes: but a vision is neuer seeme almost without reuelation: that is, but the Lord reuealeth what it signifyeth. Visions and Reuelations.

2. I knew a man in Christ. Bycause he would measure and lymit hym selfe, he hath chosen one onely example, the which he so handeleth, that he sheweth him selfe not to be very desyrous to vtter the same. For why doth he rather set out the same in another mans person than in his owne? This is as much as if he should say, I had rather hold my peace, I had rather to keepe all this matter buried within me: but they will not suffer it. Therefore I will tell it as one stammering, that it may appeare that I speake agaynst my will. Some thinke that these wordes, In Christ, are added for affyrmations sake: I rather refer it to affection, that it may signifye that Paule had not respect here to him selfe, but vnto Christ alone. Whereas he confesseth that he knoweth not, whether in the body, or out of the body, thereby he doth better expresse the greatnes of the reuelation. For he geueth to vnderstand, that God had so delt with hym, that he was not able to comprehend the manner how: and this ought not to seeme incredible: for sometime he dooth so manifest him selfe vnto vs, that the manner notwithstanding is not within the compasse of our capacitie. Notwithstanding this dooth nothing at all diminish the certaintie of fayth: which consisteth of this one thing, if we feele that God doth speake

vnto

vnto vs. But rather let vs here learne, that we ought to ſeeke for the knowledge of thoſe things onely, which are neceſſarye to be knowen, and that the reſt are to be committed vnto God. Therefore he ſayth, he dooth not knowe whether he were caried wholly in bodye and in ſoule into heauen: or whether hee were rapt onely in ſoule. Aboue fourteene yeare ago. Many alſo demaund concerning the place: but it is not our part to ſatiſfie theyr curioſitie. God reuealed hym ſelfe to Paule in the begynning by a viſion, when he conuerted hym from Iudaiſme to the fayth of his Goſpell: but as then he was not admitted to theſe ſecretes: who alſo ought firſt to be inſtructed of *Ananias* in the firſt Elements. Therefore that viſion was nothing els but a preparation, whereby he myght be made apt to be taught. It may be that he toucheth the viſion now alſo of the which he made mention in Luke. But we will not ſtand vppon theſe coniectures, when as we ſee that Paule him ſelfe held his peace by the ſpace of fourtene yeres: and would not haue ſpoken one wooꝛd, if ſo be the impoꝛtunitie of the wicked had not conſtrayned hym. Taken vp into the thyrd heauen. He dooth not here diſtinguiſh the heauens after a Philoſophical manner: as to aſſigne to euery Pplanet his place: but the thyꝛd number is here put foꝛ the moſt perfect: Yea by it ſelfe ſignifyeth here the bleſſed and gloꝛious kingdome of God, which is aboue all the Spheres, and the fyꝛmament it ſelfe, and aboue the whole wooꝛkmanſhippe of the woꝛld. But Paule not being contented wyth a ſimple appellatiõ, addeth, that he came to the moſt high altitude, and to the innermoſt ſecretes. Foꝛ our faith aſcendeth and entereth into heauen: but they which excell in knowledge aboue others, are higher in degree and altitude. But it was geuen to very fewe to pearce euen to the third heauen.

Acts. 9.12.

Acts. 22.17.

4. How that he was taken vp into Paradice. Bycauſe the Garden of God is called in the Scriptures, the moſt pleaſant and bleſſed region: thereuppon vſe pꝛeuayled among the *Grecians*, in ſomuch that Paradyce ſignifyed heauẽly gloꝛy: yea euẽ befoꝛe the comming of Chꝛiſt, as is to be ſeene in *Eccleſiaſticus*: And in this ſenſe alſo Chꝛiſt taketh it, when he anſweareth the theefe, ſaying, This day thou ſhalt be with me in Paradice: that is to ſay, Thou ſhalt enioye the pꝛeſence of God, in the conditiõ & life of the bleſſed.

Eccle. 40.17. 28.

Luke. 23.43.

And

And heard vnſpeakeable woordes. I doo not vnderſtande here woordes for things, as this name is ſometime taken after the maner of the *Hebrewes*, for then the woorde of hearing ſhould not agree. Now, if any man aſke what woordes they were: the anſweare is ſhort, that not without cauſe they were called vnſpeakeable, and ſuch as it were wickednes to vtter. But ſome man wyll replye: It was then ſuperfluous and vnprofitable which Paule hearde: for to what ende hearde he that which was to be buryed in euerlaſting ſilence? I anſweare, that this was doone for Paules owne ſake. For it behoued him to be confirmed after a ſinguler maner, leaſt at any tyme he ſhould quayle, but ſtande inuincible, for whom ſuch ſharpe extremities as were able to breake a thouſande hartes, were prepared. Let vs weigh and conſider a lyttle howe many aduerſaries his doctrine had, and what aduerſaries they were: then with how many and ſundry ſleightes he was aſſayled: and then we will maruayle no more why he hearde more than it was lawfull for him to vtter. And hereof we may gather a moſt profytable admonition, concerning the manner of keeping knowledge ſecrete. For we are by nature prone to curioſitie: therefore we omitting or lightly and ſleightly taſting that doctrine which ſerueth to edification, are caryed away to vayne queſtions. To this alſo is ioyned boldnes and raſhnes, inſomuch that we are not afearde to determine of matters that are ſecrete and vnknowen. From theſe two fountaynes a great part of Sophiſticall diuinitie is ſprung vp vnto vs, and whatſoeuer els that tryfler *Dioniſius* durſt thruſt in concerning the celeſtiall gouernments. Wherfore it behoueth vs to be the more ſober, that we deſyre not to knowe any thing, but that which the will of the Lorde is to reueale vnto his Churche. Let this be the lyſte and lymit of our knowledge.

5. Of ſuch a man will I glory. This is as much as if he had ſayde, I haue iuſt occaſion of boaſting, but I doo not willingly vſe it. For this is more proper to my purpoſe, to glory in my infirmities. Wherefore if theſe malicious perſons prouoke me further, and wreſt from me more boaſting than I would, they ſhall feele that they haue to doo with a man, whom God hath mightely exalted and adorned to confute their follies.

6. For though I woulde deſyre to glorye, I ſhall not be a

foole: for I wyll ſay the truth, but I now refraine, leaſt any mā ſhould thinke of me aboue that which he ſeeth me to be, or that he heareth of me.

7. And leaſt I ſhould be exalted out of meaſure through the abundance of the reuelations, there was geuen to mee a pricke to the fleſhe, the meſſengers of Satan to buffet mee, bycauſe I ſhoulde not be exalted out of meaſure.

8. For this thing beſought I the Lorde thryſe, that it might depart from mee.

9. And he ſayde vnto mee, my grace is ſufficient for thee: for my ſtrength is made perfect in weakenes. Moſt gladly therefore I wyll rather glory in my infirmities, that the power of Chriſt might dwell in me.

10 Therefore haue I delectation in infirmities, in rebukes, in neceſsities, in perſecutions, in anguiſhes for Chriſtes ſake: For when I am weake, then am I ſtrong.

6. For though I would. Leſt that which he had ſpoken ſhould be drawen into cauillation, that he would not boaſt, and leaſt his malicious enemyes ſhould reply, Thou wilt not, bycauſe thou canſt not: he preuenteth them. I could, ſayth he, lawfully, and yet not be conuinced of vanitie. For I haue whereof to boaſt, but I abſtaine. He taketh fooliſhnes in this place in another ſignification than he dyd before: for euen they which boaſt aryght are fooles, if ſo be there appeare in them any vaine glory or ambition. But fooliſhnes is more fylthy and leſſe tolerable, if a man glorie without cauſe: that is, if he falſely affyrme that of himſelfe which he is not. For then impudencie is ioyned to lyghtnes. But the Apoſtle here tooke it as an euident matter, that he dyd not more truely than humbly glory.

Leaſt any man ſhould thinke of me. He addeth the reaſon: bycauſe he is contented to be the ſame man which God had made him. Outward ſight and ſpeach, ſayth he, declare no great thing to be in me: therefore I refuſe not to be of ſmall reputation. Here we ſee how great the modeſtie of the Apoſtle is, who is not aſhamed of the rudenes which appeared both in his countenance and alſo in his ſpeache: when as notwithſtanding he was repleniſhed

with

with so great excellencie of gyftes. Neuertheleſſe it ſhall not be amiſſe to expounde it thus, that he being contented with the thing it ſelfe and ſubſtance, vttered nothing concerning himſelfe, that he might indirectly repꝛehend the falſe Apoſtles, which boaſted much of themſelues, and declared nothing. Howbeit I like better of that which I haue firſt ſet downe.

7. And leaſt I ſhould be exalted. This is the ſeconde reaſon: how that God mynding to reſtrayne all inſolencie in him, tamed him with coꝛrection. This coꝛrection he calleth a pꝛycke, taking the Metaphoꝛ from Oxen. Now it may be demaunded what maner of pꝛicke this was. They thinke fondly, which imagine that Paule was moued to luſte: ſo that the ſame fond imagination is to be reiected. Other thinke that he was vexed with often paine in his head. *Chryſoſtome* rather thinketh, that *Hymeneus*, *Alexander*, and ſuch lyke beyng ſtyrred vp by the diuell, were very troubleſome vnto Paule. I thinke, that vnder this woꝛde, all kynde of temptation is compꝛehended, wherewith Paule was exerciſed. Foꝛ in my iudgement, fleſhe in this place ſignifyeth not the body, but part of the ſoule, as yet not regenerate: as if he ſhoulde ſaye, A pꝛicke is geuen vnto me wherewith my fleſhe may be pꝛicked: Foꝛ I am not as yet ſo ſpirituall, but that I am ſubiect to temptations after the fleſhe. Furthermoꝛe he calleth it the Meſſenger of Satan, bycauſe as all temptations are ſent of Satan, euen ſo he admoniſheth vs that Satan is pꝛeſent, ſo ſoone as hys temptations aſſayle vs. Wheꝛefoꝛe it behoueth vs to be awaked at all ſenſe and feeling of temptation, and to be armed betymes to repulſe all the aſſaultes of Satan.

It was very pꝛofitable foꝛ Paul to haue this in remembeꝛance: bycauſe this cogitation ſuffered hym not to tryumph like a careleſs mã. Foꝛ he which as yet is beſet with perils, & feareth the enemie, cannot tryumph. The Lord, ſayth he, hath pꝛouided a notable remedy, that I might not be pꝛoude: Foꝛ while I am occupyed in taking diligent heede that Sathan doo not circumuent me, I am kept backe from pꝛyde. Howbeit, God did not pꝛoupꝛe foꝛ hym by this meane alone: but alſo by humbling hym. Foꝛ hee addeth, To buffet mee. By which ſpeach he expꝛeſſeth noꝛably, that he was humbled and bꝛought vnder. Foꝛ it is a cruell

kynde

kynde of reproch to be buffeted. Therefore, if any man hath his face beaten blacke and blew, the same is ashamed to come into the presence of men. Euen so what infirmitie soeuer we haue, let vs remẽber that we are as it were buffeted of the Lord to make vs ashamed, that therby we may learne humilitie. And let them which otherwyse excell in notable vertues, haue this especially in their mynds: If they haue any vices mingled with thẽ, if they be hated, if they be euyll spoken of, that they be not onely stryppes of the heauenly scoolemaster, but also buffets, which make vs ashamed, and represse all crueltie. And hereunto let all the godlye geue eare, and consider how great the venym of pryde is (as *Augustine* sayth in his thyrde Sermon vppon the woordes of the Apostle) whiche cannot be cured but by poyson. And verely as it was the cause of mans destruction, euen so it is the last vice with the which we must fight: For the rest haue place in euill deedes, but this is to be feared in the best woorkes. Also it cleaueth so fast vnto vs by nature, yea it is so depely rooted in vs, that it is very hardly expulsed. Let vs diligently consider who speaketh here. Euen he which had ouercome so many daungers, torments, and other euils: which had gotten the victorie and tryumph ouer all the enemies of Christ, which had expulsed the feare of death, and which had renounced the world, and yet notwithstanding as yet he had not vtterly subdued pryde. Yea, there remayned for hym such a doubtfull conflict, that he could not ouercome without he were buffeted. We being taught by this example, let vs so warre with other vices, that we bende our cheefe force against this vice. But what meaneth this, that Sathan which was a murderer from the begynning, was Paules Phisition? and not only in caring for his body, but also which is more, in curing his soule? I answeare, that Sathan according to his disposition and manner, sought no other thing, but to kil and to destroy, and therefore had in his hande his poysoned mortall dart or sting, of the which Paule maketh mention: but this was the singular goodnes of God, to turne that which by nature was mortall, into wholesome medicine.

Pryde hath his seate oftentimes in good deedes.

Question.

Answeare

8. For this thinge besought I the Lorde thryse. This woorde, thryse, is here also taken for often repetition. And his purpose

purpose is to shewe that this veration, which he had oftentymes earnestly wished away, was greeuous vnto hym. For if it had bene light or easie to beare, he would not so earnestly haue desyred to be delyuered from it: Notwithstanding he sayth he obtayned not: whereby it appeereth how needfull it was for hym to be humbled. Therefore he confirmeth that which he sayd before, how that he was restrayned with this bridle, lest he should be too proude. For if so be the delyuerance had bene profitable, hee would neuer haue suffered the same to be repulsed. But hereof it seemeth to follow that Paule prayed not with faith, except we will make all the promises of God of none effect. We heare in dyuers places of the Scripture, that we shall obtaine whatsoeuer we aske in faith: Paule prayeth, & yet obtaineth not. I answer, As there is diuersitie in asking, so ther are two sorts of obtaining. We aske simply those things cõcerning which we haue an assured promise, such are the accomplishmẽt of the kingdom of God, the sanctification of his name, remission of sinnes, and whatsoeuer els is necessarie for our saluation. But when we think that the kingdome of God can or ought to be aduaunced this or that way: that this or that is necessarie to sanctify his name, we are oftentymes deceyued in our opinion. Likewise as touching our saluatiõ we are oftentimes deceyued. Therfore without consideration & acception we aske those former things, but it is not our part to prescribe the manner how: but if we doo expresse the manner, there is alwayes included therein a secret condition. But Paule was not so ignorant that he knew not this. Wherefore as touching the ende of his prayer, there is no doubt but that he was heard, although he suffered the repulse in the very forme. Whereby we are admonished not to be discouraged, as though in praying we lost our labur, when God dooth not satisfie or graunt our requestes, but his grace ought to be sufficient for vs, that is to saye, that we are not forsaken of hym. For this is the reason why sometymes he denyeth mercifully to his seruants, that thing which hee being angry, graunteth to the wicked, bycause he doth better prouyde that which is expedient for vs, than we our selues can deuyse.

Obiection.

Answeare.

9, And he sayd vnto me. Whether he had this answer by Oracle, yea or no, it is vncertaine, neyther dooth it greatly skyll.

For God maketh answer vnto vs when he certifieth our myndes inwardly, and holdeth vs vp with his consolation, that we fall not from hope and pacience. He commaundeth Paule to be contented with his grace, and in the meane tyme not to refuse the scourge. Therefore we must abyde vnder al kynde of euill, bycause we are well delt withall so long as we haue the grace of God to be our stay. This woord (Grace) dooth not signify here the fauour of God (as in other places) but by denomination it signifieth the helpe of the spirit of God, which commeth to vs by the free fauour of God. And it ought to be sufficient for the godly, bycause it shalbe firme and inuincible, that they may neuer quayle. For my strēgth is made perfect in weakenes. Our weaknes seemeth to be a let, wherby God cannot make his strength perfit in vs. This Paule dooth not only deny, but also contrarywyse affyrmeth, that then the strength of God is rightly perfited, when our weakenes appeereth. The which that we may the more playnly vnderstande, we must distinguish betweene Gods strength and ours. For there is a great force in this woorde (My.) My strength, sayth the Lord, (which helpeth the weaknes of men, which lyfteth them vp being faine) is made perfit in the infirmitie of men, that is to say, it hath occasion to shewe it self, when the infirmitie of men appeereth, and not only so, but also it dooth more brightly shyne. For these woordes (is made perfit) hath relation to the sense and knowledge of men: bycause it is not perfited, except it shyne openly, that it may haue his due prayse. For men tast not of the same, except they haue first a feeleing of their owne necessitie: and they by and by forget the force of the same, except they be dayly exercised with the feeleing of theyr infirmitie. Most gladly therefore. This latter sentence confirmeth the exposition which I haue set downe. I will, sayth he, glorie in my infirmities, that the power of Christ might dwell in me. He therefore which is ashamed of this glorie, keepeth backe the power of Christ, and dooth after a sort thrust away the same from hym.

For then we geue place vnto the grace of Christ, when wee feele and confesse our owne infirmitie with true submission of minde. The valleys are watered with rayne to make them fruitfull, when as in the meane tyme the toppes of the Mountaynes

remayne

remayne dyre. Let hym therefore become a valley, which will receyue the heauenly rayne of the spirituall grace of God. He sayth, Most gladly, to shewe that he dooth most earnestly desyre the grace of Christ, insomuch that to attaine the same he doth refuse nothing. Bycause we see that many doo submit them selues vnto God, bycause they are afearde of sacriledge in desyring his glory, and yet notwithstanding not without constraynt: or els verily not so largely and freely as it becommeth them.

10. Therefore haue I delectation in infirmities. There is no doubt but that he vseth this woorde (infirmities) sometyme in one sense, and sometyme in another: euen as before hee dyd the pyckes which he felt in his flesh. Now he calleth them externall accidences, which bring contempt before the world. But after he had spoken generally of all infirmities, he commeth nowe agayne to that particularitie, by occasion whereof he was digressed to that generall speach. Therfore let vs note that the name of infirmitie is general, and that as wel the imbicilitie of our nature is contayned vnder the same, as al argumẽts of abiection. For the external contempt of Paul was in question: but he proceeded further, to shewe that the Lord by al maner of meanes did hũble hym, that the glory of God myght the better shine in his vices, which after a sort lyeth hid, and is ouerwhelmed in the loftie pryde of man. Now agayne he returneth to his prayses, the which notwithstanding made hym more cõtemptible to the common sort of people, than they brought prayse and estimation. For when I am weake, then am I strong. That is to say, the more I want in my selfe, the more liberally the Lord geueth vnto me of his strength, whatsoeuer he seeth needefull for me. For philosophicall strength is nothing els but obstinacie, or rather mad presumption. But he which desyreth to be strong in deed, must not also refuse to be weake. Let hym, I say, be weak in hym selfe, that he may be strong in the Lord. If any man obiect and say, that Paul speaketh not here of the defect of strength, but of pouertie and of other afflictions: I answeare that all these exercises serue to make our weaknes knowen vnto vs. For if so be God had not exercised Paule with such proofes, he had neuer seene so well his owne infirmitie. Therefore he hath not only respect vnto pouertie, and to al maner of griefes, but also to all the effects

which proceede thereof: ſuch are the feeling of our owne incibilitie, the diſtruſt of our ſelues, and humilitie.

11. I am become a Foole in glorying, ye haue compelled me: For I ought to haue beene commended of you. For in nothing was I inferior vnto the chief Apoſtles, though I be nothing.

12. Truly the ſignes of an Apoſtle were wrought among you, in all pacience in ſignes, and wonders, and mightie deedes.

13. For what is it wherin ye were inferior vnto other Churches, except it be that I was not chargeable vnto you by my idlenes. Forgeue mee this wrong.

14. Behold now the thyrd tyme I am ready to come vnto you, and yet will I not be chargeable vnto you by my idlenes. For I ſeeke not yours but you. For the children ought not to lay vp for their parents, but the parents for the children.

15. I will very gladly ſpend and wil be ſpent of your ſoules, though the more abundantly I loue you, the leſſe I be loued agayne.

11. I am become a foole. Hytherto he hath craued pardon by dyuers excuſes: for that contrary to his manner and purpoſe, alſo agaynſt comlines and the conſideration of his Apoſtolicall office, he preached his owne prayſes. Now in ſteede of beſeeching he vſeth vpbrayding, laying the fault vppon the Corinthians, bycauſe it was their parte to haue ſtoode in his ſteede. For ſeeing the falſe Apoſtles dyd ſclaunder Paule and diſcredit hym, it became them ſtoutly to withſtand hym, and faythfully to geue due teſtimanie to his vertues. And he dooth betymes reprehend them, leſt they ſhould miſconſtrue the defence which he was conſtrayned to bring through their ingratitude, or els leſt they which bare hym no good wil, ſhould exclaime ſtil againſt him. For in nothing was I inferior. We are vnthankefull vnto God, if we ſuffer his giftes (of the which we are witneſſes) to be blamed or contemned of the wicked and malicious. He maketh the Corinthians giltie of this fault. For they knewe not that he was equall with the chiefe Apoſtles: and yet notwithſtanding they gaue eare vnto ſclaunderous

after hym for ambitions sake, is much worse. But Paule meaneth, that seeketh not for a reward, but that he is only carefull for the saluation of mens soules. So that his wordes are thus much in effect: I looke for a more large reward than ye thinke I doo: I am not contented with your ryches, but I seeke you all, that I may offer a sacrifice vnto the Lord of the profit of my administration. And what if a man doo feede of his labour: dooth hee seeke the goodes of the people: Uerely if he be a good shepheard, he seeketh the saluation of the sheepe, and nothing els. The stypende is an accidence: but he ought to haue no other regard than that which I haue shewed. Wo be vnto them that shoote at another marke. But the parentes for their children. Therefore he was not the father of the Philippians, which mayntayned hym being absent. Therefore of the rest of the Apostles there was no father, to whome the Churhes gaue releefe. But this was not his purpose: For it is no newe thing for parents to be sustayned of theyr children in their olde age. Therefore they are not altogether vnworthy of the honour due to parents, which lyue of the cost and mayntenance of the Church: but Paules purpose is only to shewe by the common lawe of nature, that the same which he had done, proceeded of a fatherly affection. Wherefore this argument ought not to be wrested into the contrary part. For he dyd this as a father: but yet in dooing otherwyse he ceassed not to be a father.

15. I will very gladly spende. This is rather an example of pietie, than of fatherly affection, in that he was ready to bestowe on them not only his labour and his goodes, but also his lyfe: yea though he were coldly loued, yet neuertheles he goeth forward in this affection. What stony harte is so harde which will not be mollefied or broken with such feruent loue, specially being ioyned with such constancie: But Paule dooth not speake here that of hym selfe, which we should only marueile at, but which we should also followe. Wherefore let all preachers hereby learne what they owe vnto theyr congregations.

16. But be it that I was not chargeable vnto you: neuertheles being craftie, I caught you with guile.

17. Did I pill you, by any of them whome I ſent vnto you.

28. I deſyred Titus, and with hym I ſent a brother: Did Titus defraude you of any thing? Haue we not walked in the ſame ſpirit? not in the ſame ſteppes?

19. Againe, think you that we excuſe our ſelues vnto you? We ſpeake in Chriſt in the ſight of God: but we doo all things derely beloued, for your edifying.

20. For I feare leſt when I come, I ſhall not finde you ſuch as I woulde, and that I ſhalbe founde vnto you, ſuch as ye would not: leſt there be debates, enuyings, wrathes, ſtryfes, backebytings, whiſperings, ſwellings, and ſeditions.

21. And that when I come againe, my God bring me lowe among you, and I ſhall bewayle many of them, which haue ſinned already, and haue not repented of the vncleannes, and fornication, and wantonnes, which they haue committed.

16. But be it that I was not. Theſe woordes declare that Paule was accuſed by the wicked, as though by the handes of ſubborned perſons he had taken that, which by hym ſelfe he had refuſed to receyue. Not that he had done any ſuch thing in deede: but they meaſured other men by them ſelues. For this is alwayes the manner of the wicked, impudently to lay that vppon the ſeruantes of God, which they doo and intend themſelues. Paule therefore is conſtrayned to cleare hym ſelfe of that faulte which was impudently layed to his charge, and to defend their integritie whom he had ſent: for if they had offended in any thing, it had bene imputed vnto him. Now, who will marueyle, that he was ſo circumſpect in the almes, which was vſed ſo cruelly with vniuſt Iudges, after that he had auoyded al occaſion by his prouident circumſpection? But let his perſon be an example vnto vs, that we thinke it not ſo new or intellerable, if at any tyme we are to make anſweare to the like ſclaunders. But cheefely let this admonition teach vs to be religiouſly circumſpect, leſt we geue any occaſion of euill reporte. For we ſee that it is not ſufficient that we approue our integritie, except ſuch be found, whoſe helpe we haue

vſed

rous enemies which dyd defame hym. By the chiefe Apostles some vnderstand his aduersaries which challenged to themselues superioritie: but I take it, that he meaneth those whiche were chiefe among the twelue. As if should say, Let me be cõpared with any of the Apostles: I am not afeard to be found inferior to any of them. For although Paul did very wel agree with al the Apostles, howsoeuer he was prest to extoll hymselfe aboue them: yet notwithstanding he did contend with such as had falsely vsurped their names. For the false Apostles abused this colour, as, that they were in the fellowshippe of the twelue, and that all their meanings and purposes were knowen vnto them, and such lyke. Therefore when Paule sawe that they were proude in vayne of these visors and forged titles, and that they preuayled with the symple and rude people: he was constrayned to make this comparison. The correction which he addeth, Though I be nothing, declareth that Paule would challenge nothing as proper to hymselfe, but glorved onely in the Lord. Except we had rather say, that it is a graunting, wherein he expresseth what the malicious and sclaunderers reported of hym.

12. The signes of an Apostle. By the signes of an Apostle he meaneth those seales which serued to seale the credit and fayth of the Apostleship, or els for arguments and proofes: as if he had sayd, God hath so confirmed my Apostleship among you, that it wanteth no probation. The first signe he nameth pacience, eyther bycause he stood inuincible, in stoutly withstanding all the assaultes of Satan and of his enemies: or els bycause he forgetting his excellencie, suffered paciently all manner of iniuries, ouercame infinite troubles, and through pacience got the victorie ouer sclaunders and reproches. For such a noble vertue is as a heauenly signe or seale, wherewith the Lord sealeth his Apostles. He setteth miracles in the second place. For these three names, Signes, Wonders, and myghtie deedes, expresse all one thing. And they are called signes, bycause they are not vayne sights: but such as are appoynted to teach men. They are called wonders, bycause of their noueltie, bycause they ought to awaken and terrefie men. They are called myghty deedes, bycause they are more notable proofes of Gods power, than are those which we beholde in the or- 2. Thess. 2. 9.

dinarie course of nature. And we knowe that this was the principall ende of miracles when the Gospel first began, namely to bring the greater authoritie and maiestie to the doctrine of the same. Therfore with the greater power that any mã was indued to work miracles, the more his office was confirmed. As we haue shewed in the. 15. Chapter of the Epistle to the Romanes.

13. For what is it wherein ye. This is an increasing of their vnthankefulnes, that he had excelled for their benefit, that they had receyued the fruite of the approbation of his Apostleship: and yet notwithstanding they yelded to the sclaunders of the false Apostles. He addeth an exception *Ironicè*, that is, in a contrary sense, how that he was no burthen vnto them. For this in very deede was the filling vp of the measure of all his benefits which he had done vnto them, that he had serued them freely: after the which to despyse hym so dysdaynfully as they did, what other thing was it but to scorne his modestie? And how great inhumanitie was that? Wherefore vppon iust cause he dooth sharpely reprehende such phrentyke pryde. Forgeue me this iniurie. For they were twyse vnthankefull which did not only contemne hym, to whome they were bounde for his benefits, but also turned his great goodnes to his reproch. *Chrisostome* thinketh that this is not spoken by any *Ironi* or contrary speach, but for an excuse rather: but if a man doo diligently consider the whole text, he shall easely see that this glosse is far from the mynde of Paule.

14. Behold now the thyrd tyme. He commendeth his fact, for the which he was very yll requyted of the Corinthians. For he sayth that he abstayned for two causes, from taking any part of theyr goodes. First, bycause he sought them, and not their money: secondly, bycause he would doo the dutie of a father toward them. Hereby it dooth appeere what prayse his modestie deserueth, which brought hym contempt among the Corinthians. For I seeke not yours, but you. It is the part of a true and good shepeheard, not to seeke gayne by the shepe, but the saluation of the shepe. Howbeit it is to be noted, that men are so to be sought, that euery one should haue his disciples. It is an euill thing to be addicted vnto gaine, or for gaines sake to take in hand the office of a shepeheard: but for a man to carry many disciples

after

The thirteenth Chapter.

1. Now come I the thyrd tyme vnto you: in the mouth of two or thre witneſſes, ſhall euery woord be eſtabliſhed. Deut. 19. 15. Matth. 18. 16. Iohn. 8. 17. Hebr. 10.
2. I told you before, and tell you before, as though I had bene preſent wyth you the ſecond tyme, ſo wryte I now being abſent, to them which in tyme paſt haue ſinned, and to all other: that if I come againe, I wil not ſpare.
3. Seeing that ye ſeeke experience of Chriſt which ſpeaketh in me, which to youwarde is not weake, but is mightie in you.
4. For though he was crucefied of weakenes, yet lyueth he of the power of God: and we alſo are weake in him, but we ſhal liue with him, by the might of God toward you.

NOwe come I the thirde tyme. He proceedeth in repꝛehending their peruerſe frowardnes, of the which hee hath ſpoken: among whom, ſome lyuing diſſolutely and filthyly, otherſome being at contention and debate among them ſelues, cared not foꝛ his repꝛehenſion. Foꝛ he ſpake not to the whole body of the Church: but to the members that were ſicke and halfe rotten. Therefoꝛe now he waxeth moꝛe ſharpe, bycauſe he hath to doo with pꝛiuate men, and not with all the people, alſo wyth ſuch men, with whom he perceyued he ſhould pꝛofyt nothing with humanitie and gentle remedies. After he had ſpent one yeare and a halfe among them, he came vnto them the ſecond time. And now he ſayth, that he will come vnto them the thyꝛde time, and he ſayth, that his thꝛee commings to conuince their obſtinacie, ſhall be lyke thꝛee witneſſes. Alſo he citeth the lawe concerning the authoꝛitie

of

of witnesses, not in the literall sense, but by a similitude, applying the same to his purpose. The law, sayth he, affirmeth that we must stand to the testimony of two or three in ending controuersies. For to Establish, signifieth to pronounce of the matter it selfe, that there may be an ende of strife. I am one, sayth he, which comming againe the third time, haue the authoritie of three witnesses. Or els my three commings, shall be in stede of three witnesses. For his tripple labour taken for their saluation, and his constancie beyng approued by three seuerall tymes, were lawfully in steede of three men.

2. I tolde you before, and tell you before. So often freendly and gentle admonitions had profyted nothing: therefore he taketh a more sharpe remedie in hand, bycause he had already threatened them to their face with woordes. Seeyng we see that he dealeth so precisely, let vs not doubt but that they were wonderfully vnruly and stubborne: For it appeareth by his writtinges how gentle and long suffering he was. But as to pardon and sufker many things, is the part of a good father: so it is the parte of a foole and of one that careth not for the good estate of his children, not to vse seueritie in time, and not to temper his gentlenes with rigor. We know by experience that there is nothing more daungerous than dissolute sufferance. Wherefore let vs vse moderate lenitie when it is conuenient: and also when neede requireth let vs behaue our selues more seuerely. But it may be demaunded why the Apostle noted openly the priuate faultes of some in such wyse that he dyd almost poynt out the men themselues with his finger. I answear, he would neuer haue doone this, if the sinnes had bene secrete. But seeyng they were manifest to all men, and become a very daungerous example: it became him not to spare the authors of open offence. Secondly, it may be demaunded, what manner of punishment it was which he sayth he will vse in correcting them: when as he cannot vse more sharpe woordes. I doubt not, but that he meaneth to exercise excommunication against them. For what is more horrible than to be cut of from the body of Christ, to be banished out of the kingdome of God, and to be delyuered to Satan to destruction, vnlesse thou repent.

3. Seeyng that ye seeke experience. Out of these woordes may

vsed. Wherfore we must not make a light, but a diligent and perfect choyse.

19. Agayne, thinke you. Bycause they whose consciences doo accuse them, are sometymes ready to excuse themselues before others: it is lykely, that this also is turned to his reproch, bycause in the former Epistle he sought by all meanes to defend his office: also this is a foule thing in the seruantes of Christ, to be too carefull for their estimation. Therefore to auoyde these two slaunders, first he testifyeth that he speaketh in the sight of God, which euill consciences doo alwayes feare. Secondly, he affirmeth that he hath not so much care for him selfe, as he hath for them. He was ready to go forward through good report, and ill report: but it was profitable for the Corinthians, that he should retayne that estimation which was dew vnto him, lest his office should come into contempt.

20. For I feare lest when I come. He sheweth how the defence of his integritie pertayneth to their edification: for in that he was come to contempt, many ran at ryot as it were, the brydle being cast of. But reuerence had bene to them the cause of repentance, bycause they had herkened to his admonitions. I feare, sayth he, this feare sprang of loue: for vnles he had bene careful for their saluation, he would easely haue made small account of that, whereof he receyued no priuate commoditie. For otherwise offence is to be feared, which is euidently seene to be dammable. And that I shalbe found vnto you. The second feare is, lest he be constrayned to deale more seuerely. And this is a signe, not onely of loue, but also of fauour, to shunne seueritie, and to seeke more gentle remedies. It is as much as if he should say: Whereas now I contende for the maintaining of my authoritie, and seeke to bring you vnder obedience: I doo it, lest I should be too sharpe agaynst your stubbornes, if I come and fynde no amendment in you. Therefore by his example he teacheth that ministers must alwayes seeke for moderate remedies, by which they may correct vices, before they come to vse precise seueritie: and also that by warning and reproouing they must preuent extreame rigor. Lest there be debates. He reckeneth vp those vices which raigned especially among the Corinthians, all which sprang almost from

one

one fountayne. For vnles they had bene addicted vnto them selues, they had neuer contended together, they had neuer enuied one another, and they had neuer backebyted one another. Therefore the want of Charitie was the cause of these: in steede whereof, selfloue and ambition bare the sway.

21. And that when I come agayne, my God bring me lowe. Humilitie was blamed in Paule for a vice, the blame whereof he layeth vppon the Corinthians, who, when it became them to set out, and to commend his Apostleship, sought rather to bring the same into contempt and reproch. For their profit and going forward was the glory and commendation of Paules Apostleshippe. Therefore when as they abounded with many vices, they brought vnto him, somuch as they could, shame and reproch. He dooth not accuse all of this fault, but a few, which had wickedly contemned all his admonitions. Therefore this is the sense, They haue me in contempt, bycause I seeme abiect, therefore let them not geue vnto me cause of humilitie, but let them rather, laying aside their crueltie, be ashamed, and being confounded with their wickednes, let them prostrate them selues vppon the ground, and let them not proudly despyse others. Neuertheles he setteth foorth vnto vs the affection of a true and louing pastor, when he sayth, that he will bewayle the sinnes of other. And in deede we ought so to behaue our selues, that euery one which is a pastor, ought to carry his congregation in his mynd, to be greeued for the sicknesses thereof, as for his owne, to be sory for the miseries thereof, and to bewayle their sinnes. We reade that *Ieremy* desired God to geue vnto hym a fountayne of teares to bewayle the calamitie of his people. We reade that godly Kings and Prophetes, to whom the gouernment of the people was committed, were lykewyse affected. For this is common to al the godly, to be greeued so often as God is offended, and to bewayle the destruction of their brethren, and after a sort to accuse them selues to be giltie for them before God, but more is requyred of pastors. And here Paule setteth down the second catalogue of vices, which notwithstanding pertayne to one heade, namely, to impudencie.

Ierem. 9. 1.

The

be drawen a double meaning. The first is this: Forsomuch as ye will proue, whether I speake of my selfe, or whether Christ speaketh by me. And so *Chrysostome* and *Ambrose* expounde it. Notwithstanding I lyke this interpretation better, that he should testifie, that he is not touched so much as Christ himselfe, when his authoritie is diminished: and that the pacience of Christ is tryed, when his admonitions are despysed. As if he should saye, It is Christ which speaketh by me. Therefore when ye bring my doctrine to your touchstone and examination, ye doo not so much iniurie vnto me as to him. But some man will obiect: What: Shal the doctrine of euery one be exempted from tryall, so soone as he boasteth that Christ is the author of the same? What false Prophet is he which will not boast this? What difference shall there be then betweene the true and the false Prophet? And wherefore then shall this place serue, Proue the spirites whether they be of God or no? Paule preuenteth all such obiections, when he sayth, that Christ was effectual in them by his ministerie. For these woordes are to be read ioyntly, thus, Of Christ which speaketh in mee, which to youwarde is not weake, but mightie: In this sense, Christ in setting forth his power towarde you in my doctrine, hath testifyed that he hath spoken by my mouth, that ye may haue no excuse of ignorance. We see that he dooth not only boast in woordes, but also proueth in very deede that Christ speaketh in him: and that he first conuinceth the Corinthians, before he requireth them to credyt him. Whosoeuer therefore shall speake in the Church, with what tytle soeuer he shall boast himself, it shall be lawfull to enquyre of his doctrine, vntill Christ haue reuealed himselfe in the same: And so we shal not iudge of Christ, but of man. But when it is manifest that the same which is preached is the woord of God: then this which Paule speaketh taketh effect, that God himselfe is discredited. With the same boldnes Moses sayd, What am I and Aaron? Ye tempt God. In like manner the Prophet *Esay* sayth, Seemeth it vnto you a small thing, that ye are greeuous vnto men, except ye greeue my God also? For this being once reuealed, how that it is the minister of God which speaketh, and that he dooth his duetie faythfully, all refusall is quyte taken away. But I returne to Paule. Seeing

Num. 16. 11.
Esay 7. 16.

ing the approbation of his ministerie was so great among the Corinthians, in whom the Lord had openly shewed him selfe: it is no marueyle if he be greeued that he is resisted. By his authority he might cast that in their teeth, which he dooth to their reproch: how that they were rebels vnto Christ.

4. For though he was crucified. He now endeuoreth himselfe to speake of the reiecting of Christ, thereby to declare that there was nothing despysed in him, which they myght not as well despyse in Christ hym selfe, seeing he was abased euen to the death of the Crosse. But withall he sheweth how absurd a thing it is to despyse the humilytie of the crosse in Christ, which is ioyned with the vnspeakeable glory of the Resurrection: As if he should say, Shall Christ therefore be lesse esteemed of you, because he seemed to be weake in death? As though his heauenly lyfe in the which he liueth after his resurrection is not an euident proofe of his diuine power. For if so be flesh signifyeth here the humane nature of Christ: euen so the name of God is taken for his diuinitie. But here a question dooth arise: was Christ of such weakenes, that of necessitie agaynst his will he was subiect vnto the same? For that which we suffer of infirmitie, we suffer by constraynt agaynst our will. When in old tyme the Arrians abused this place to denye the diuinitie of Christ, the ancient Fathers brought this solution, that this was done by dispensation: because Christ would haue it so: and not that he was constrayned by any necessitie.

Philip. 2. 7.

The which answer is trewe, if so be it be ryghtly vnderstoode. But there are some which extend the dispensation amisse to the humane will of Christ: as though this were not the condition of his nature, but a sufferance agaynst nature. As for example: In that he dyed, they say, it so came to passe, not that his humanitie was properly subiect to death, but by dispensation: because he would dye. I confesse that he therefore dyed, because he would. But whereof came this will? But onely because he tooke vppon hym a mortall nature. Wherefore if we make the humane nature of Christ so farre vnlyke ours, we ouerthrowe the principall foundation of our fayth. Wherefore let vs thus vnderstand it, that Christ suffered by dispensation, and not by constraynt: because he being in the forme of God, myght haue delyuered hymselfe from this necessitie:

cellitie: neuertheles that he suffered of infirmitie, bycause he abased hymselfe. And we also are weake in hym. To be weake in Christ signifieth here to be a partaker of Christs infirmitie. Thus he maketh his weaknes glorious, bycause in the same he is lyke vnto Christ: neyther dooth he now any more abhorre and feare the reproch, which he hath in common with the Sonne of God: but neuertheles he sayth, that he shal liue towards them by the example of Christ. I also saith he, shalbe partaker of the lyfe of Christ, after that I haue passed through this weakenes. He setteth lyfe agaynst infirmitie. And therefore by life he meaneth a flourishing and most honorable state. These woordes also, Towarde you, maye be construed with the power of God: but it maketh no great matter, bycause the sense remayneth all one. That the Corinthians so soone as they begin to haue a ryght iudgement, shall iudge and thinke reuerently of the power of God, which was in Paule: and that they shall neuer anye more despyse the outwarde infyrmytie.

5. Examin your selues whether ye are in the fayth: proue your owne selues. Knowe you not your owne selues, how that Christ Iesus is in you? except ye be reprobates.
6. But I trust that ye shal knowe that we are no reprobates.
7. Truely I pray to God that ye doo none euill: not that we should seeme approued, but that ye should doo that which is honest, though we be as reprobates.
8. For we can doo nothing agaynst the truth, but for the truth.
9. For we are glad, when wee are weake, and ye are strong. Truly this also we wish, euen your perfection.

5. Examin your selues. He confirmeth that which he had said before, how that strength openly appered in his ministration. For of this matter he maketh them Iudges, so that they examin them selues, & acknowledge that which they haue receiued of him. First, seeing there is one Christ, it must needes be that the same dwell in the minister and in the people. And dwelling in the people, how shall he deny hymselfe in the minister? Furthermore he had so set fooyth his power in the preaching of Paule, that the same could not be doubtfull or obscure vnto the Corinthians, except they were

were vtterly blind. For how had they faith? How Christ? How all other things? They are therfore iustly cõmaunded to examin themselues, that they may finde that there which they contemne as vnknowen. For this is the true & wel grouñded boldnes of a Minister, to cite thosse whō he hath taught vnto their consciences, for the approbation of his doctrine: that if they haue Christ, or any sincere godlynes, they may be constrayned to acknowledge his credit. Now we see the purpose of the Apostle. Moreouer, this place is worthy of singuler noting, and that for two causes. For first it sheweth the relation that is betweene the fayth of the people, and the preaching of the Minister: namely that preaching is the mother which begetteth and bringeth foorth: and that fayth is the daughter which ought not to forget her originall. Secondly, it serueth to proue the certaintie of fayth, which the Sorbonical Sophisters haue ouerthrowen, and haue vtterly banished the same out of mens mynides. They condemne all those of rashnes, which are perswaded that they are the members of Christ, and that they haue hym abyding in them. For they commaund vs to content our selues with a morall coniecture only, that is to say, with a bare opinion: that our consciences may hang alwayes in suspence and doubt. But what sayth Paule here? He testifieth that all they are reprobates which doubt whether they possesse Christ, and whether they be of his body or no. Wherfore let vs account this only a true fayth, which maketh vs that we safely rest, not with a doubtfull opinion, but with a firme and constant assurance, in the grace of God. Except ye be reprobates. He offereth vnto them after a sorte their wish, whether they had rather to be reprobates, or to geue vnto his ministerie true testimonie. For he leaueth no meane but eyther they must reuerence his Apostleship, or els graunt themselues to be reprobates: bycause their fayth was grounded vppon his doctrine: neyther had they any other Christ than the same which they had receyued of hym: nor yet any other Gospell, than that which they had imbraced from his mouth: Insomuch that they should go about in vayne to separate any parte of their saluation from his prayse.

Preaching and faith.

6. But I trust that ye shall knowe. He dooth as yet more vehemently vrge them, when he presumeth this boldnes, that hee shall

shall not be reiected of the Corinthians. One of these two was necessary, eyther that they graunted vnto Paule the honor of an Apostle, or els that they condemne themselues of infidelitie, and confesse that they haue no Church. Notwithstanding he mittigateth the rigor whē he vseth the word of hoping: but so that he dooth the better admonish them of their duetie: for it is too cruel a thing to frustrate the hope conceyued concerning our equitie and vpryght dealing. I trust, sayth he, that ye shall know at suche tyme ye shall come to a sound mind & pure iudgment. And he doth very wisely in this second member say nothing concerning hymselfe: calling them to the consideration of the benefites of God which they had receyued: yea placing their saluation in stead of his authoritie.

7. Truly I pray to God. Agayne he testifieth that he dooth nothing at all regarde his owne honor: but that he seeketh onely their profit. For there was nothing lesse expedient for them, than to be depryued of the fruit of his doctrine: which they began to doo through their pryde and contempt. I am not, sayth he, carefull for my selfe, or for my estimation among men: but only I feare lest ye offend God: moreouer I am prepared to be euen as a reprobate, so that ye myght be free from all blame: a reprobate I say, in the iudgement of men, which doo oftentymes reiect those which are woorthy of principall honor. For this is that which he sayth in another place. As deceyuers, and yet true. And this is a true rule, that the Pastor setting aside the care for hymselfe, indeuour him selfe to the only buildyng of the Church. Let hym haue a care for hys fame, so farforth as he seeth the same serue for common profit: and let hym also be ready to neglect the same, so often as he may without publique hurt. 2. Cor. 6.

8. For we cannot doo nothing agaynst the trueth. That is to saye, I seeke nor desire no other power, than the same which the Lord hath geuen vnto me, that I maye serue the trueth: as for false Apostles, they haue no care to vse their power to doo any good. In summe, he defendeth the honour of his office, so farre forth as the same is ioyned wyth the trueth of God: As if hee should saye, what for my selfe. For except this be my purpose, to serue the truth, al the power which I vse, shalbe false and vniust. But if I bende all my might to further the trueth, I doo not nowe

my owne busines: For the authoritie of doctrine standing safe, the trueth being not violated, I haue my desire. Therfore wheras I contende so greatly, I am not moued therunto by priuate loue and care of my owne person. Moreouer by this reason he noteth vnto vs, that he which fighteth and laboureth for the trueth alone, must not, if neede so requyre, thinke much to be counted in the opinion of men as a reprobate, prouided, that the same be nothing preiudiciall to the glory of God, to the edification of the Churche, and to the authoritie of wholsome doctrine. This place ought diligently to be noted, bycause he dooth limit the power which Ministers of the Churche ought to haue: namely, that they be ministers
.16. of the trueth. The Papists crie that it is sayd, He whiche heareth hyou, heareth mee: and hee whiche despiseth you,
3.17. despiseth mee. Also: obeye them which haue the ouersight of you: Under the pretence of the which places, they take vnto themselues greate libertie to vsurpe infinite domination, when as notwythstanding they are professed and sworne enemies of the trueth, and go about wyth all their might to woorke the destruction therof. To ouerthrowe so great impudencie, let this one sentence of Paule suffice, which pronounceth that they must be subiect vnto the trueth.

9. For we are glad when we are weake. When he sayth, so that yee be strong, I will gladly suffer my selfe to be counted weake: It is an opposition of woords, and not of senses: for weakenes signifieth contempt, as before. And he meaneth that the Corinthians shalbe strong, if so be they be replenished wyth the power and grace of God. Truely this also we wishe, euen your perfection. As he hath done sundry tymes already before thys, so nowe he repeateth agayne, that he was constrayned by necessitie, and not by his own motion, to be more sharpe than they would: also, that after this māner he spared thē, lest whē he were present he was constrayned to vse a more sharpe and seuere remedy. The integritie wherof he speaketh, consisteth in the apt proportion and perfection of all the members. And he alludeth to good Phisitions, which so heale particular diseases, that nothing is maymed in the body. And bycause he hath a care of such integritie, therfore hee sayth, hee dooth preuent the necessitie of vsing a more

sharpe

sharpe remedy. For we doo see that they which at the first beginning cannot abyde the pricking and byting of sharpe playsters, are brought at last to the torment of burning or cutting, yea with most perillous successe.

10. Therefore write I these things being absent, lest being present, I should vse sharpenes, according to the power which the Lord hath geuen mee to edification, and not to destruction.

11. Finally brethren farewell, be perfect, be of good comforte, be of one mynd, lyue in peace, and the God of loue and peace shalbe wyth you.

12. Greete one another in an holy kisse. 13. All the Saints salute you.

14. The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost, bee wyth you all. Amen.

10. According to the power. First he fortifieth that rigour wyth the commaundement of God, lest it might seeme thunder without lightening, or els some violent clappe rashely made. Secondly, he admonisheth them, that he had rather conuert his power to another vse, to the which it is properly ordeyned, namely, to theyr edification. As if he should saye, I wyll not rashely take cruell remedies in hand, neyther wyll I geue place to my wrath: but I will onely execute that which the Lord hath committed to my charge. By taking occasion somewhat different from that in the tenth Chapter going before, he sayth, that power was geuen vnto him to build, and not to destroye. For in the sayd Chapter was a commendation of the profite that might ensue: bycause it is commonly acceptable, and willingly receyued of vs, which serueth for our commoditie: but here his purpose was onely to testifye, that although he might iustly laye vppon the Corinthians a sharpe punishment, yet notwithstanding he desired much more, that he might exercise his power to their benefite, than to theyr destruction: bycause it was therefore geuen hym. For as the Gospell by his owne nature, is the power of God to saluation, and the sauour of lyfe vnto lyfe, and by accidence is the sauour of death: euen so the authoritie which is geuen to the Ministers of Rom. 1. 16, 2. Cor. 2. 15.

the same, ought to be wholesome to the hearers: and if it turne to condemnation, it is cõtrary to the nature thereof. Therefore this is the sense, I would not haue you to bring to passe by your owne fault, that the same should turne to your destruction, which God hath ordayned to saluation. And wythall the Apostle admonisheth all pastors by hys example, howe they ought to moderate the vse of their power.

11. Finally brethren farewell. He tempereth whatsoeuer was sharpe in the whole Epistle: bycause he would not leaue their mynds disquieted, but would rather pacifye them. For then reprehensions profite, when they are sawsed as it were wyth hony, that the hearers maye pleasauntly receyue them, if it maye be. Howbeeit he seemeth to returne from a fewe diseased, to the whole Churche. Therefore hee testifieth that he seeketh the integritie therof, and wisheth consolation to the same. To be of one mynde, and to lyue in peace, doo differ: bycause the one commeth of the other. The First pertayneth to the agreement of opinions: by the other is signified good will and the conioyning of frends. And the God of loue and peace: He addeth this, that his exhortation myght the better take place with them. And withall he noteth that God wyll be alwayes with vs, if so be we foster peace amongest vs: and that all they which disagree, are far from hym. For where there are discordes and contentions, there most certaynly the deuill raygneth. For what agreement is there betweene light and darkenes? He calleth hym the God of peace and loue, who hath commended peace and loue vnto vs, whiche loueth them, and which is the authour of them. Concerning the kisse we haue spoken of in the former Epistle.

14. The grace of our Lord Iesu. He concludeth the Epistle with a prayer, which contayneth three parts: wherein consisteth the summe of our saluation. Fyrst, he wisheth vnto them the grace of Christ: Secondly, the loue of God: Thyrdly communion or fellowhip of the holy ghost. This woord (grace) signifieth not here free fauour, but is denominatiuely taken for the whole benefit of redemption. But it seemeth to be a preposterous order, bycause the loue of God is set laste, which notwithstanding is the cause of his grace: and therefore

by

by order ought to be first. I answer, that we shall not alwayes in the Scriptures finde such a perfect placing of woordes: and yet notwithstanding that this order also dooth agree with the common forme of teaching which is in the Scriptures, namely, That we being the enemies of God, were reconciled by the death of his sonne. Howbeit the Scripture is woont to speake two manner of wayes. For sometymes it pronounceth that which I haue cited out of Paule, how that there was enmitie betweene vs and God, before such tyme as we were reconciled by Christ. On the contrary part, we heare what Saint John sayth, How that God so loued the world, that he gaue his only begotten sonne, &c. These sentences seeme to be contrary: but they are easely reconciled. For by the one, we see God, and by the other, our selues. For God, as touching hym selfe, loued before the creation of the world: neyther hath he redeemed vs for any other cause, but bycause he loued vs. And we, beholding nothing in our selues but the matter and cause of wrath, that is to say, sinne, cannot apprehende any part of the loue of God toward vs without a Mediator. Thus it commeth to passe that in respect of our selues, the begynning of loue commeth frō the grace of Christ. According to the former reason Paule had spoken improperly, in setting the loue of God after the grace of Christ: that is to saye, the cause after the effect. But according to the other it should be a very apt distribution, to begin at the grace of Christ, whereby it is come to passe that God hath adopted vs to be his sonnes, and hath vouchsafed to loue vs, whome before he hated and abhorred for sinne. The Communion of the holy Ghost is added, bycause by the only direction thereof we come into the possession of Christ and of all his graces. Notwithstanding he seemeth to allude to the varietie of gyfts, of the which he maketh mention in another place: bycause God deoth not geue his spirit seuerally to euery one, but distributeth vnto them according vnto the measure of grace, that the members of the Church hauing mutuall participation among themselues, may foster vnitie. Iohn. 3. 16.

FINIS.

FINIS.

¶ A Table Alphabeticall contayning the principall matters in this booke, as they *are noted in the Margine.*

A.

Absolution of the Pope. fol. 249.
Adulterers. 65.
Agapai. 133.
Agreement in Religion mayntayneth concord. 8.
Afflictions happen to good and to euyll men. 205.
Afflictions are momentany. 239.
Almes to the poore. 195.
Almes must be done with singlenes. 265.
Almes deedes are like to seede sowen. 237.
Almes deedes are a sacrifice. 274.
Ambition. 271.
Ambition is the mother of all mischief. 32.
Anticipation, a figure. 11.
Antitheton a figure. 17.
Antiquitie without reason is nothing. 133.
Apostolicall calling is free. 2.
Appealation to the iudgement of God. 44.
Arrogancie blinded the iudgement of the Corinthians. 43.
Armor spiritual belongeth to a preacher. 53.

B.

Baptisme. 147.
Baptisme is like a mutuall contract. 9.
Baptisme is truely intituled with the name of Christ. 10.
Beastes at Ephesus and the fighting wyth them. 185.
Beyng consisteth in Christ. 19.
Belly cheere and playe, are alway ioyned together. 114.
Blessed warre, and cursed peace. 196.
Blyndnes is in mans myndе. 16.
Boldnes belongeth to the Ministers of God. 232.
Brethren. 65.

C.

Calling and faithfulnes required in a Minister. 1.
Calling is a sure testimonie of election. 6.
Calling and faith in Ministers. 204.
Carnall Corinthians. 31.
Carnall buylding. 38.
Cares of three sortes. 88.
Christ is our head. 9.
Christ is a sauiour of Iewes and Gentiles. 17. & 18.
Christ is our wisedome, righteousnes, and sanctific. 19. & 20.
Christ is the only foundatiō of the church.. 36.
Christ is the only teacher of the church 41.
Christ is the lyfe of the soule. 50.
Christ hath purged vs by his bloud. 67.
Christ is ours by faith. 67.
Christ is defiled through fornication. 69.
Christes Resurrection is the foundation of ours. 177.
Christ is the perfite light of the lawe. 229.
Christ is the end and lyfe of the lawe. 229.
Christ alone must be preached. 234.
Christ couereth our nakednes. 241.
Christ is our Emanuel. 248.
Christ prayeth vs to be reconcyled to God. fol. 249.
Christians must not haue fellowshyp wyth Infydels. 255.
Christian vanitie, how it may be mayntayned. 7.
Christians must iudge charitably. 6.
Christian modestie. 47.
Charitie abyde th euer. 154.
Charitie commendeth all vertues. 153.
Children ought not to marry without the consent of parents. 91.
Church, is not vnspotted in this world. 2.
Cloe, is the name of a woman. 8.
Collection for the saintes at Hierusalē. 194.
Constancie in Paule. 48.
Constancie in watching. 197.
Contention at sometime is lawful. 64.
Contention is moderated by loue. 64.
Contentious persons rightly described. 130.
Circumcision, and vncircumcision. 82.
Cogitation of goodnes is not naturally in

man. 224.
Confidence of the flesh. 207.
Commendation may be taken. 223.
Correction must be ioyned with misliking and zeale. 55.
Corruptions are reformed by Gods ordynance. 134.

D.

Death is destroyed. 181.
Death must ende our race. 109.
Death cutteth away all infirmitie from vs. fol. 155.
Death and resurrection of Christ. 174.
Death is not feared of the faythfull. 242.
Death is the ende of all afflictions. 242.
Degrees appointed of God. 82.
Dissention ought to be shunned of Christians. 7.
Dissentions in the Churche come by Gods prouidence. 132.
Discipline ought to be sauced wyth gentlenes. 218.
Diuorses ought not to be lyghtly graunted. fol. 79.

E.

Eloquence is a handmayde to the Gospell. fol. 13.
Estimation belongeth to those that are renued by the spirit of God. 246.
Equalitie cannot be in the members. 148.
Euyll woorkemen shalbe reuealed in the day of Iudgement. 37.
Excommunication belongeth not to one man. 56.
Excommunication is the ordinance of God. fol. 56.
Excommunication tyrannicall of the Pope. fol. 60.
Excommunicated persons ought not to be accompanyed withall. 60.

F.

Fayth receyueth the Gospell. 5.
Faith resteth vppon God only. 33.
Faith is abue Angels. 29.
Faith reioyceth in Christ only. 33.
Faith particuler. 146.
Faith particuler may be in a man without the spirit of sanctification. 152.
Faith is the mother of hope. 157.
Faith ought to be free from the yoke of men. fol. 215.
Faith is the mother of confession. 238.
Faith contemneth death. 243.
Fame is necessarie. 271.
False Prophets pretend a calling. 1.
Fasting. 253.
Fasting and prayer. 74.
Fellowship must not be had with Infydels. fol. 255.
Feare stayeth not the seruantes of the Lorde from their charge. 22.
Foolishnes of this worlde. 40.
Fornicators. 65.
Fornication ought not to be in Christians. fol. 69.
Fornicators are made partakers of the fylthy corruption of their harlots. 70.
Fornicatiō defyleth more than any synne. 70.
Fornication ought to be auoyded by wedlocke. 71.
Fornication seuerely punished by God. 115.
Freewill ouerthrowen. 35.

G.

Glory ought to be geuen to God alone. 20.
God hath his Church among the wicked. 2.
God is constant in his purpose. 6.
God geueth increase. 33.
God vseth meanes, rather than myracles to bring vs to faith. 33.
God geueth to euery man his giftes. 46.
God ought to be glorifyed in all things. 125.
God the caller doth neuer repent. 214.
God is glorifyed in the damnation of reprobates. 221.
Gods giftes are geuen to edification. 4.
Gods spirit is not without eloquence. 13.
Gods gifts are prophaned in the wicked. 15.
Gods wisedome shyneth in Christ. 24.
Gods spirit searcheth the deepenes of his secretes. 27.

Gods

The Table.

Gods word compared to seede. 33.
Gods spirit is the fyre which tryeth all doctrine. 38.
Gods giftes in their nature are good. 93.
Gods children are punished for two causes. fol. 178.
Gods promises rest vppon Christ. 213.
Gods promises are testimonies of Christ. fol. 213.
Gospell is counted foolishnes of worldlings. fol. 16.
Gospell is not vnderstoode of the naturall man. 29.
Good woorkes of two sortes. 107.
Gouernours. 151.

H.

Heresie and Scisme. 132.
Holynes of lyfe is the badge of a Christian. fol. 3.
Honor pertayneth to ministers that excell. fol. 198.
Honor [illegible] vnto perseuerance. 200.
Hypocrisie, is a [illegible] 22.

I.

Idoles are made to represent the false God and the true God. 94.
Ignorance of two sortes. 25.
Ignorance causeth the Gospel to be contemned. 29.
Ignorance is to be eschued. 164.
Indulgences, ouerthrowen. 9.
Illumination of the spirit. 29.
Incest not named among the Gentiles. 54.
Instructors are not alwayes theyr. 51.
Iniuries must be borne. 64.
Interpretation of tongues. 146.
Inuocation of Gods name. 3.
Ironia, a figure. 11.
Judgement in the last day. 37.
Judgement of spirites. 146.

K.

Knowledge without loue is vaine. 93.
Knowledge of God is the beginning of true knowledge. 94.
Knowledge and wisedome with their difference. 145.
Knowledge of tongues is necessarie. 152.

L.

Labour is in vaine, without God. 38.
Lawe and Gospell, with their differēce. 226
Lenitie ought to be in euery pastor. 54.
Letter and Spirit. 225.
Light of the Gospel and of the spirit. 235.
Libertie hath her measure. 68.
Liberalitie toward the poore. 268.
Loue is the moderatrix of contention. 64.
Loue abydeth euer. 154.
Loue and feare ought to make vs doo our dutie. 245.
Luxurie followeth ryches. 65.

M.

Man hath no merites. 19.
Mans wyt cannot reache the secrete mysteries of the Gospell. 24.
Mans thoughtes are knowen to God alone. fol. 27.
Man is but halfe a body 73.
Mans lyfe is lyke vnto a race. 109.
Manna a sacrament. 114.
Mariage hath many clogges. 72.
Mariage is holy. 73.
Mariage pertaineth to ministers. 76.
Matrons crowned with chastitie. 86.
Mimesis is a figure. 8.
Men being dead were worshipped for Gods. fol. 95.
Men ought not to haue many wyues. 72. 73.
Ministers ought not to be Idle. 1.
Ministers ought to haue such honour as is not a dishonor vnto Christ. 8.
Ministers that are ambitious seeke themselues but not Christ. 8.
Ministers are Gods instruments. 33.
Ministers are disposers of gods secrets. 43.
Ministers of the worde may be knowen by their woorkes. 45.
Ministers ought to be maynteined by their Churches. 104.

Ministers

Ministers are outwardly contemptible. 236.
Ministers concerning their office ought to be blameles. 252.
Modestie becommeth the seruauntes of the Lord. 22.
Mortification. 236.
Murmuring is a temptation of God. 115.
Murmuration plagued. 116.

N.

Nature bringeth vs not to the knowledge of God. 16.
Naturall man. 28.
Nichodemitanes. 238.

O.

Othes are made lawfull two wayes. 215.
Obstinacie is a sinne against the holy ghost. fol. 25.
Obstinacie keepeth mã from spiritual knowledge. 29
Obstinate enemies of the truth. 25
Offices perpetual and temporall. 150
Open offences, must haue open repentance. fol. 263
Origens error. 226

P

Pacience in aduersitie. 252
Papists teach, that we are saued by the blood of Martyrs. 9
Papistes would haue vs to doubt of Gods fauour. 27.45
Papistes build not vpon Christ alone. 36
Parents haue great authoritie in bestowing their children 92
Pastors, and their office. 150
Paules affection toward the Corinth. 210
Peters supremacie. 102
Perseuerance deserueth honor 198
Pope Syricius calleth matrimonie fleshly vncleannes. 102
Popish absolution. 249
Power of myracles. 146
Preaching is preferred before the ministration of Sacraments. 10
Preachyng continually is necessary. 34
Prayer to dead men. 208
Prouerbes vsed to the reproch of women reprehended. 7
Prophesie. 146
Prophetes. 150
Pride is the cause of dissention. 46
Purgatorie fire. 39
Prayer and prophesying. 128
Prayer ought not to bee in an vnknowen tongue. 1

R.

Rashnes without deliberation. 211
Repentance obteyneth the kingdome of heauen. 65
Repentance turneth the wrath of God from vs. 142
Repentance begynneth at sorow. 261
Reprehension must be vsed in measure. 50
Reprehensions ought to proceede from charitie. 217
Resurrection seemeth vnpossible to humane reason. 69
Resurrection is proued by the course of nature. 187
Reuelation of all things at the last day. 45
Riches of Christians. 4
Righteousnes. 250

S

Saluation commeth from the mercie of God. 251.
Sanctification by Christ. 3
Sanctification proceedeth from election. 3
Saintes that are dead heare not our prayers fol. 154
Saduceis deny the essence of the soule. 137
Sacramentes are more effectually tasted of vs than of the Fathers. 112
Sacraments of the old Law, were figures of Christ. 113
Sathan is the minister of Gods vengeance. fol. 233
Sathan rageth at the preaching of the Gospel. 278
Sectaries are enemies to the true faith. 8
Securitie cannot be grounded vpon the certaintie of Gods election. 6
Seueritie. 118
Seueritie must begyn with gentlenes. 277

The Table.

Seruants are free in Chryst. 83
Seruants ought not to obey vngodly pre-
ceptes. 84
Shame followeth fatherly correction. 49
Sinne. 250
Sinne hath his leauen. 57
Sinne hath seede in mans nature. 66
Sinne raigneth in all men. 66
Sinnes may not be excused. 122
Sinnes may after a sort be required. 17
Sincerities and truth must be ioyned toge-
ther. 58
Singing hath bene in vse a long tyme. 162
Sicknesses are Gods scourges for syn. 141
Sodomites. 66
Soule of man. 188
Soules departed in Chryst, are with God.
fol. 243
Sorrow toward God. 261
Sorow after the world. 261
Spiritual warre. 278
Subiection ought to be in the woman to the
honor of her husband. 128
Supper of the Lord. 135
Synecdoche, a figure.

T.

Teachers must be faythfull and called. 1
Teachers, and theyr dutie. 151
Temple of God are the faythfull. 39
Temple of God defiled by mens imaginati-
ons. 40
Temptatiõ ouerwhelmeth vs without Gods
ayd. 118
Thankes geuyng. 209
Traditions. 226
True doctrine is two wayes corrupted. 222
Tribulation from whence it springeth. 87

V.

Vnitie must be among Christians. 9
Vnitie among Ministers. 34
Vnitie betwene Chryst and vs. 69
Vngodly felowship must be shunned. 58
Vnrighteousnes what it is. 65
Vowes. 90
Vowes of continencie reproued. 74
Virgyns must marry, if neede require. 90

VV.

Watching with constancie. 197
Wedlocke bringeth with it many afflicti-
ons. 86
Wedlocke is a remedy against fornication.
fol. 71
Weaklyngs ought to be borne withal. 108
Weaklings. 65
Wisedome of words ought not to be ioyned
with the preachyng of the Gospell. 11
Wisedome of God is in the crosse of Chryst.
fol. 11
Wisedome of God appeareth in the worke-
manshyp of the world. 16
Wisedome of God shyneth in Chryst. 24
Wisdome of the world punished by God. 13
Wisedome of man entiseth, but Gods wise-
dome forceth. 22
Wisedome which commeth of nature is the
gyft of God. 41
Wise men after the flesh, become fooles. 14
Wise men of this world, who they be. 14
Willingnes is required in a preacher. 106
World is transitorie. 87
Woman is mans glory in creation. 129
Women ought not to teach publiquely. 170
Workes of supererogation. 106
Woorkes are recompenced after a sorte. 244

Finis Tabulæ.